

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

8. The Chapter on the Pāṭali Villagers

1. Commentary on the First Discourse Connected with Nibbāna

71. In the first of the Pāṭaligāmiya Chapter, "connected with Nibbāna" means based upon the deathless element, having proceeded by way of making known the unconditioned element. "With a talk on the Teaching" means with a proclamation of the Teaching. "Instructs" means he shows Nibbāna from the standpoint of its intrinsic nature, function, and characteristic. "Encourages" means he causes those monks to grasp that very meaning. "Inspires" means generating endeavour in the grasping of that meaning, he sharpens and illuminates. "Gladdens" means he pleases them properly in every way with the qualities of Nibbāna.

Or alternatively, "instructs" means by the very method beginning with "that which is the stilling of all activities, the relinquishment of all clinging, the elimination of craving, dispassion, cessation," in every way, by this and that method of exposition, in conformity with the dispositions of those various persons, he rightly shows. "Encourages" means saying "that is to be attained by this noble path," together with the practice of achievement, making the monks inclined, sloping, and inclining towards that, he rightly instigates and causes them to take it up. "Inspires" means to those thinking "this is difficult to do, hard to achieve," saying "do not fall into negligence or stop midway in right practice; for one endowed with decisive support and possessing energy, this is not difficult to do; therefore, rise up, strive, and endeavour in the practice of purification beginning with purification of morality," he encourages them towards the achievement of Nibbāna, or he purifies the mind therein. "Gladdens" means by making known the benefits of Nibbāna in many ways, saying "the crushing of vanity, the removal of thirst, the uprooting of attachment," "the elimination of lust, the elimination of hate, the elimination of delusion," "the unconditioned," and "the Deathless and peaceful" and so on, pleasing and gladdening the minds of those monks, he gladdens and consoles them.

"Tedhā" means "they here." "Having given attention" means having observed thus "there is something, this is the meaning to be attained by us," having become desirous of that teaching. "Having reflected" means having placed in the mind, not being occupied with anything else, having made that teaching as if gone into one's own mind. "Having collected together with the whole mind" means having adverted to the teaching with the entire active consciousness from the beginning up to the end, having made reflective attention directed solely to that - this is the meaning. Or alternatively, "having collected together with the whole mind" means having rightly brought the teaching step by step from the entire mind. This is what is meant - Of the one teaching, with whatever consciousnesses the teaching was given, not allowing the teaching proceeding from the entire mind to go outside, having rightly brought it step by step without distortion, having brought it into one's own continuity of

consciousness, having well reflected upon the teaching as it was taught. "With ears inclined" means with attentive ears, with ears well applied. Or "with ears inclined" means with undistracted ears. For even that being found, non-distraction in hearing deserves to be spoken of regarding the ear-faculty too, just as restraint by mindfulness regarding the eye-faculty and so on. And here, by the four terms beginning with "having given attention," through the illustration of regard in hearing due to those monks' state of being devoted to that, he shows attentive hearing.

"Having understood this matter" means having understood in every respect this regard shown by those monks in hearing that talk on the Teaching connected with Nibbāna. "This inspired utterance" means he uttered this inspired utterance that makes clear the existence of Nibbāna in the ultimate sense by way of teaching phenomena contrary to it.

Therein, "there is" means it exists; the meaning is that it is found in the ultimate sense. "Monks" is the form of address to those monks. But is not an inspired utterance by definition an utterance arisen from joy and pleasure, or arisen from a sense of urgency regarding the Teaching, without regard for recipients of the Teaching? And just so it has come in this many discourses. Why then here did the Blessed One, while uttering an inspired utterance, address those monks? For the purpose of convincing those monks. For the Blessed One, having expounded the Teaching connected with Nibbāna to those monks, uttered the inspired utterance with joy and pleasure arisen through recollection of the qualities of Nibbāna. Here, every phenomenon of intrinsic nature except Nibbāna is found only as having its mode of existence dependent on conditions, not independent of conditions. Having known with his mind the reflection in the minds of those monks, "But by which condition is this Nibbāna phenomenon found?" and wishing to convince them, he said beginning with "There is, monks, that plane"; it should be understood that he did not make them exclusively recipients. "That plane" means that cause. The letter "da" serves as a word-connector. For since Nibbāna, by being the object condition of path-knowledge, fruition-knowledge, and so on, just as forms and so on are the object conditions of eye-consciousness and so on, it is called "plane" in the meaning of cause. And to this extent the Blessed One declared to those monks the existence in the ultimate sense of the unconditioned element.

Herein, this is the inference from the teaching - Here, because conditioned phenomena exist, the unconditioned element too must exist, since phenomena of intrinsic nature are opposites of those. For just as when suffering exists, happiness, which is its opposite, also exists, so too when heat exists, cold also exists; when phenomena of bad character exist, phenomena of good character also exist. And this was said -

"Just as when suffering exists, happiness also is found;
So when existence is present, non-existence too should be desired.

"Just as when heat exists, coolness also is found;
So when the threefold fire exists, Nibbāna should be desired.

"Just as when evil exists, good also is found;
Even so when birth exists, non-birth too should be desired," and so on.

Furthermore, the examining of the existence of Nibbāna in the ultimate sense will become clear later.

Thus, having shown directly the existence of the unconditioned element in the ultimate sense, now in order to show its intrinsic nature by way of the exclusion of phenomena contrary to it, the Blessed One said beginning with "where there is neither earth nor water." Therein, because Nibbāna is of an intrinsic nature contrary to all activities, just as it is not found anywhere among conditioned phenomena, so too all conditioned phenomena are not found there. For the combination of conditioned and unconditioned phenomena does not come to be. Herein, this is the explanation of the meaning - "Where" means in that Nibbāna, in that unconditioned element, there is indeed not the solid element with the characteristic of hardness, nor the liquid element with the characteristic of trickling, nor the heat element with the characteristic of hotness, nor the air element with the characteristic of distension. Thus, by the statement of the absence of the four primary elements, the absence of all derivative materiality too is stated, because of its dependence upon them. Thus, the absence of sensual and fine-material existence there is completely stated, because of its mode of existence being dependent upon those. For without the support of the primary elements, neither five-aggregate constituent existence nor single-aggregate constituent existence comes to be.

Now, in order to show the absence there of phenomena included in immaterial existence, even though Nibbāna is of an immaterial nature, "nor the plane of infinite space etc. nor the plane of neither-perception-nor-non-perception" was said. Therein, "nor the plane of infinite space" means together with the object, the threefold arising of plane-of-infinite-space consciousness, divided into wholesome, resultant, and functional, is not there - this is the meaning. The same method applies in the remaining ones too. And inasmuch as there is the absence of the sensual world and so on in Nibbāna, to that extent there is also the absence of this world and the world beyond there - thus he said - "Nor this world, nor the world beyond." Its meaning is - That which has obtained the conventional expression "this state of being, the present life, this world," the world of aggregates and so on, and that which has obtained the conventional expression "otherwise from that, the beyond, the future life," the world of aggregates and so on - both of those are not there. "Nor both moon and sun" - because when matter is present, there would be what is called darkness, and for the dispelling of that darkness, the moon and sun would have to function. But in every respect, where matter itself does not exist at all, whence would there be darkness there? Or the moon and sun as dispellers of that darkness - therefore both the moon and the sun are not there in Nibbāna - this is the meaning. By this, he shows that Nibbāna is of the nature of light itself.

And to this extent, making clear to the monks who have not fully realised, the supremely profound, exceedingly difficult to see, smooth and subtle, unattainable by mere reasoning, absolutely peaceful, to be experienced by the wise, supremely sublime, Deathless Nibbāna - never before experienced even in a dream in the beginningless round of rebirths - first, by saying "There is, monks, that plane," having removed their not knowing and so on by its presence, "where there is neither earth etc. nor both moon and sun" - the King of the Teaching makes it clear by the method of negating phenomena other than that. By that, whatever unconditioned element

has an intrinsic nature dissimilar from all conditioned phenomena beginning with earth, that is shown to be Nibbāna. Therefore he said, "There too I, monks, say there is indeed not coming."

Therein, "there" means in that. The word "also" is in the sense of accumulation. I, monks, where there is the occurrence of activities, do not say there is coming of anyone from anywhere, because there only a mere phenomenon arises according to its conditions. Thus, in that plane too, Nibbāna, I indeed do not say there is coming, arrival, from anywhere, because of the absence of a place to be come to. "Nor going" means I do not say there is going anywhere, because of the absence of a place to be gone to. For there, apart from beings making it an object through knowledge, coming and going do not come to be, nor do I say there is presence, passing away, or rebirth. "Tadāpaha" is also a reading. Its meaning is - That plane too, like going from one village to another village, there is no coming because there is nothing to be come to, no going because there is nothing to be gone to, no presence like earth, mountains, and so on because there is no place of support, or because of being unconditioned there is absence of arising, thence because of its Deathless intrinsic nature there is absence of passing away, and because of the absence of both arising and cessation and also because of the absence of duration delimited by those two, I do not say there is presence, nor passing away, nor rebirth. However, that is simply without support because, due to its immaterial intrinsic nature and its unconditioned nature, it is not established anywhere. Therein, it is without occurrence because of the absence of occurrence there and because it is the opposite of occurrence. Even though of immaterial intrinsic nature, because it does not depend on any object whatsoever, like feeling and so on, and because it is independent of support, that Nibbāna called "plane" is indeed without object. And this word "indeed" should be connected with both terms too, as "without support indeed" and "without occurrence indeed." "This itself is the end of suffering" means that Nibbāna which has been described and praised by the words beginning with "without support" and so on, having the characteristics as stated, that itself is the end, the final goal, of the entire suffering of the round of rebirths, because of the absence of all suffering upon its achievement. Therefore, he shows that "the end of suffering" is this very intrinsic nature of that.

The commentary on the First Discourse is completed.

2. Commentary on the Second Discourse Connected with Nibbāna

72. In the second, "this inspired utterance" means he uttered this inspired utterance that illustrates the state of being difficult to see due to the profound nature of Nibbāna by its own nature. Therein, "difficult to see" means difficult to see because, due to the profundity of its intrinsic nature and the exceedingly subtle and smooth intrinsic nature, it is not possible to see by those who have not accumulated the requisites of knowledge. For this was said: "For you, Māgaṇḍiya, do not have the noble eye of wisdom by which you might know health, might see Nibbāna." Furthermore it was said - "This state too is difficult to see, that is to say, the stilling of all activities" and so on. "Unbent" means because of bending towards objects such as matter and so on, and because of proceeding by the state of inclining towards existences such as sensual pleasure and so on, and because beings bend towards

them, craving is called "the bent"; there is no bent herein, thus it is "unbent"; the meaning is Nibbāna. Some also read "infinite"; because of its intrinsic nature of permanence, it is devoid of end; the meaning is the deathless, cessation, not subject to pass away. Some, however, say the meaning of the term "infinite" is "immeasurable." And here, by "difficult to see," by this he shows that Nibbāna is attainable only with difficulty, because the development of the unconditioned is not easy for beings, since the mental defilements such as lust and so on, which weaken wisdom, have been cultivated for a long time. By "for the truth is not easy to see," by this too he makes that very meaning obvious. Therein, "truth" means Nibbāna. For that, by any method of exposition, because of the absence of an intrinsic nature that is non-existent, being absolutely peaceful, is truth in the sense of being undistorted. For that is not easy to see, not to be seen with ease, because it is to be attained only with difficulty even by those who bring together the requisites of merit and knowledge for a very long time. For thus it was said by the Blessed One - "With difficulty was it attained by me."

"Craving is penetrated, for one who knows, for one who sees there is nothing" means that truth of cessation, by one who fully realises it by way of the full realisation of realisation, is penetrated from the standpoint of domain, from the standpoint of function, and from the standpoint of object, through the penetration of the object and through the penetration of non-delusion; just as the truth of suffering is penetrated through non-delusion by way of the full realisation of full understanding, and the truth of the path is penetrated through non-delusion by way of the full realisation of development, so craving is penetrated through non-delusion by way of the full realisation of abandoning. And thus, for one who knows and sees the four truths as they really are with the wisdom of the noble path, craving, which has become bent towards existences and so on, does not exist; in the absence of that, there is the absence of the entire round of mental defilements; from that itself there is simply the non-arising of the rounds of action and result - thus the Blessed One made known to those monks the power of the deathless, great Nibbāna, which is the cause of the appeasement of the suffering of the round of rebirths without remainder. The remainder is according to the method already stated.

The commentary on the Second Discourse is completed.

3. Commentary on the Third Discourse Connected with Nibbāna

73. In the third, "Then the Blessed One, having understood this matter" means at that time, it is said, the Blessed One, having made known the danger of the round of rebirths in many ways, when a proclamation of the Teaching connected with Nibbāna had been given by way of instruction and so on, this occurred to those monks - "This round of rebirths has been made known by the Blessed One as having a cause, with causes such as ignorance and so on; but for Nibbāna, which is the appeasement of that, no cause whatsoever has been stated. That being without cause, how is it found in the highest truth and ultimate reality?" Then the Blessed One, having understood this matter, reckoned as the aforesaid reflection, of those monks. "This inspired utterance" means for the purpose of both dispelling the doubt of those monks and for the purpose of breaking the wrong assertions of ascetics and brahmins here who, like the materialists and others, have gone wrong, saying "Nibbāna, Nibbāna - this is

merely a verbal expression; for there is no such thing as Nibbāna in the ultimate sense, because of the non-obtainability of its intrinsic nature," and also of those outside holding various views, he uttered this inspired utterance that illuminates the existence in the ultimate sense of the deathless, great Nibbāna.

Therein, "the unborn, the not become, the unmade, the unconditioned" - all these terms are mutual synonyms of one another. Or alternatively, "the unborn" means not born, not produced by the conjunction of causes termed the combination of cause and condition, like feeling and so on; "the not become" means not come to be, not become manifest, not arisen, either without a cause or by itself; "the unmade" means not made by any cause whatsoever, because of being thus unborn and not become; and "the unconditioned" was said for the purpose of showing that the intrinsic nature of being born, become, and made belongs to conditioned phenomena of mentality-materiality, not to Nibbāna, which has the intrinsic nature of the unconditioned. Or in reverse order, "conditioned" means made by conditions having come together and combined; "unconditioned" means not so conditioned, devoid of the characteristics of the conditioned. Thus, when the state of being produced by many causes has been denied, "the unmade" was said for the purpose of showing "not made by any cause whatsoever," against the suspicion "Could it perhaps have been made by just one cause?" Thus, even though being without conditions, "the not become" was said for the purpose of averting the suspicion "Has this perhaps come to be, become manifest, by itself?" "The unborn" was said in order to show "And this state of being unconditioned, unmade, and not become of it is in every respect because of having the nature of non-birth." Thus, having understood the meaningfulness of all four terms, it should be understood that the existence of Nibbāna in the ultimate sense has been made known as "This Nibbāna exists, monks." Here, the reason for the Blessed One's addressing them as "monks" when uttering the inspired utterance should be understood by the very method stated above.

Thus the Teacher, having said "There is, monks, the unborn, the not become, the unmade, the unconditioned," showing the reason for that, said beginning with "If, monks, there were not this." The meaning of this in brief is as follows - Monks, if the unconditioned element, having the intrinsic nature of the unborn and so on, had not existed, were not present, the escape from the conditioned, reckoned as the fivefold group of aggregates beginning with materiality, having the intrinsic nature of the born and so on - the complete appeasement without remainder - would not be evident, would not be found, would not come to be, here in the world. For the noble path phenomena beginning with right view, occurring having made Nibbāna their object, eradicate the mental defilements without remainder. Therefore here, the non-continuance, the departure, the escape from all the suffering of the round of rebirths is evident.

Having thus shown the existence of Nibbāna by way of the method of exclusion, now in order to show that also by way of inference, "because, indeed" and so on was stated. The meaning of that has already been stated. And here, since the existence in the ultimate sense of the element of Nibbāna has been taught by the Perfectly Enlightened One, who has compassion for the whole world, by many discourse passages such as "phenomena without conditions, unconditioned phenomena," "There is, monks, that plane, where there is neither earth," "This state too is difficult

to see, that is to say, the stilling of all activities, the relinquishment of all clinging," "And I will teach you, monks, the unconditioned phenomenon and the practice leading to the unconditioned," and also by this discourse "There is, monks, the unborn," therefore even for wise persons who have not directly experienced it, there is indeed no uncertainty or doubt about that. But for those persons whose understanding depends on others, for the purpose of dispelling their doubt, here is an examination by reasoning through the method of determining the intention - Just as an escape is evident that is the counterpart of sensual pleasures that are surpassed and of materiality and so on, which are to be fully understood, having an intrinsic nature dissimilar from them, so for all conditioned phenomena of that nature too, there must be an escape that is the counterpart of them, having an intrinsic nature dissimilar from them. And whatever this escape is, that is the unconditioned element. What is more, insight knowledge having conditioned phenomena as its object, even conformity knowledge, is not able to abandon mental defilements by way of eradication. Likewise, knowledge in the first meditative absorption and so on, having conventional truth as its object, abandons mental defilements only by way of suppression, not by way of eradication. Thus, since knowledge having conditioned phenomena as its object and knowledge having conventional truth as its object are incapable of the eradication-abandoning of mental defilements, the noble path knowledge that effects their eradication-abandoning must have an object of an intrinsic nature opposite to both of those - that is the unconditioned element. Likewise, "There is, monks, the unborn, the not become, the unmade, the unconditioned" - this statement that illuminates the existence in the ultimate sense of the term Nibbāna is of unerring meaning, because it was spoken by the Blessed One. For whatever was spoken by the Blessed One, that is of unerring meaning, of ultimate meaning, just as "all activities are impermanent, all activities are suffering, all phenomena are non-self"; likewise the word Nibbāna, in whatever domain, is a domain of ultimate reality as it really is, because of the existence of its usage in merely a figurative sense in some cases, just as the word "lion." Or alternatively, the unconditioned element indeed exists in the ultimate sense, because of having an intrinsic nature free from and opposite to the other - just as the solid element and feeling. By such methods and others, the existence in the ultimate sense of the unconditioned element should be understood also from reasoning.

The commentary on the Third Discourse is completed.

4. Commentary on the Fourth Discourse Connected with Nibbāna

74. In the fourth, "Then the Blessed One, having understood this matter" means at that time, it is said, when a proclamation of the Teaching connected with Nibbāna had been given by the Blessed One in many ways by way of instruction and so on, this occurred to those monks - "So far, by the Blessed One showing the benefit in various ways and modes of the deathless, great Nibbāna element, a power not shared with any other has been made known, but the means of achievement of it has not been spoken of. How then should we, practising, achieve this?" Then the Blessed One, having understood in every respect this matter of those monks, reckoned as the aforesaid reflection. "This inspired utterance" means he uttered this inspired utterance that elucidates the achievement of Nibbāna through the complete

abandoning of craving by the noble path, for one who is independent through craving from anything whatsoever, whose body and mind are tranquil, and whose insight has entered upon the process.

Therein, "for one who is dependent there is wavering" means for one who is dependent through craving and wrong view upon activities beginning with matter, the wavering is the writhing of craving and wrong view as "this is mine, this is my self." For a person whose craving and wrong view have not been abandoned, when pleasant feelings and so on have arisen, being unable to dwell having overcome them, through the grip of craving and wrong view by such means as "my feeling, I feel" - the shaking, the trembling, or the stumbling of the continuity of consciousness away from the occurrence of the wholesome - this is the meaning. "For one who is independent there is no wavering" means whoever, proceeding along the practice of purification, having suppressed craving and wrong view through serenity and insight meditation, dwells contemplating activities by way of impermanence and so on - for him, for one who is independent, the aforesaid wavering, stumbling, or writhing does not exist, because the cause has been well suppressed.

"When there is no wavering" means when there is no wavering as aforesaid, in such a way that the grips of craving and wrong view do not proceed, for one who is zealous in insight that has entered upon the process. "Tranquillity" means the twofold tranquillity that appeases the mental defilements that cause vehemence in the body and mind that are conascent with the consciousness of insight. "When there is tranquillity there is no inclination" means when there is tranquillity endowed with the distinction from before to after, having developed concentration founded upon blameless happiness, by combining that with wisdom, having yoked serenity and insight meditation in conjunction, for one who is exhausting the mental defilements through the succession of paths, craving - which has obtained the name "inclination" because of bending towards sensual existence and so on - does not exist without remainder at the moment of the path of arahantship; the meaning is it does not arise, because it has been brought to the state of non-arising.

"When there is no inclination" means in the absence of attachment, desire, and prepossession for the purpose of becoming and so on, because craving has been well abandoned by the path of arahantship. "There is no coming and going" means coming here by way of conception, the arrival, and going, the departure from here to the world beyond by way of passing away, the state after death, does not exist, does not proceed. "When there is no coming and going" means in the absence of both coming and going according to the method stated. "There is no passing away and rebirth" means the repeated passing away and being reborn does not exist, does not proceed. For when the round of mental defilements is absent, the round of action is indeed cut off, and when that is cut off, whence is the origination of the round of results? Therefore he said - "When there is no passing away and rebirth there is neither here nor beyond" etc. Therein, what should be said has been stated in detail below in the Bāhiya Discourse itself. Therefore the meaning should be understood by the method stated there.

Thus here too the Blessed One makes known to those monks, through right practice, the power of the deathless, great Nibbāna, which is completely the cause of the appeasement of the suffering of the round of rebirths without remainder.

5. Commentary on the Cunda Discourse

75. In the fifth, "among the Mallas" means in the province so named. "With a large Community of monks" means large in greatness of qualities and greatness of number. For that community of monks was great by the connection with the distinction of qualities such as morality and so on, because even the very last among them was a stream-enterer; and great in greatness of number too, because the count was unlimited. For from the time of the relinquishing of the life-activities, monks who came one after another did not depart. "Of Cunda" means of the one so named. "Of the smith's son" means of the goldsmith's son. It is said that he, being wealthy, a great householder, having become a stream-enterer at the very first sight of the Blessed One, having prepared in his own mango grove a perfumed chamber befitting the Teacher's dwelling, and night quarters, day quarters, assembly hall, huts, pavilions, walking paths, and so on for the community of monks, having made a monastery surrounded by a wall and fitted with a gateway, dedicated it to the Community headed by the Buddha. With reference to that it was said - "There the Blessed One stayed at Pāvā in the mango grove of Cunda, the smith's son."

"Having had prepared" means having procured. "Sūkaramaddava means the soft and smooth available meat of a pig" - thus it is said in the Great Commentary. Some, however, say "sūkaramaddava is not pork, but bamboo shoots trampled by pigs." Others say "a mushroom grown in a place trampled by pigs." Yet others said "sūkaramaddava is a certain elixir." For they say that Cunda, the smith's son, having heard "Today the Blessed One will attain final Nibbāna," gave it out of desire for the Teacher's long life, thinking "Perhaps, having eaten it, he might remain for a longer time."

"Serve me with that" means feed me with that. Why did the Blessed One say thus? Out of compassion for others. And that reason has been stated already in the Pāḷi. By that it is shown that it is proper to speak thus regarding almsfood that has been brought and is not worthy of consumption by others. It is said that in that sūkaramaddava, deities in the four great continents with their surrounding two thousand islands infused nutritive essence. Therefore no one else is able to properly digest it; making known that meaning, the Teacher, for the purpose of freeing from the reproach of others, roared the lion's roar beginning with "I do not see anyone, Cunda." For those others who might reproach saying "The remainder of what he himself had eaten he gave neither to monks nor to other humans, but had it buried in a pit and destroyed" - "Let there be no opportunity for their words" - for the purpose of freeing from the reproach of others, he roared the lion's roar.

Therein, in "with its gods" and so on, "together with the gods" is "including the gods," "together with Māra" is "including Māra," "together with Brahmā" is "including Brahmā," "together with ascetics and brahmins" is "including ascetics and brahmins," "generation" because of being born, "together with gods and humans" is "including gods and humans." In that world with its gods, etc. including gods and humans. Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods; by the expression "including Māra," the inclusion of the sixth sensual-sphere god; by the expression "including Brahmā," the inclusion of the Brahmā gods

beginning with the Brahmakāyika and so on; by the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil; by the expression "generation," the inclusion of the world of beings; by the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here it should be understood that by three terms, the world of beings is included by way of the world of space, and by two, by way of generation. Another method - By the expression "including the gods," the immaterial-sphere world is included; by the expression "including Māra," the six sensual-sphere heavenly worlds; by the expression "including Brahmā," the material Brahmā world; by the expression "including ascetics and brahmins," the human world together with conventional gods by way of the fourfold assembly, or the remaining world of beings is included - thus it should be understood.

"Who had finished eating" means of one who had eaten. "Severe" means harsh. "Illness" means a disease of a disagreeable nature. "Painful" means powerful. "Bordering on death" means having death as their end, capable of bringing one to the proximity of death. "He endured, mindful and fully aware" means having established mindfulness, having discerned with knowledge, he endured. "Without being distressed" means as if one whose condition was unnoticed by way of following the feeling, not turning over again and again, not being oppressed, not being afflicted, he endured. For those feelings had arisen in the Blessed One at the village of Veḷuva itself, but suppressed by the power of attainment, they did not arise until the day of final Nibbāna, because day by day he warded them off with attainments. But on that day, wishing to attain final Nibbāna, he did not enter upon an attainment, for the purpose of generating a sense of urgency in beings, thinking "Even for those bearing the power of ten million elephants, whose bodies are like a compact mass of diamond, who have accumulated a store of merit for an immeasurable time, such feelings occur when there is existence, how much more so for others." Therefore the feelings continued severely. "Let us go" means come, let us go.

The verse beginning with "Having eaten the meal of Cunda" was placed afterwards by the compilers of the scriptures. Therein, "and having eaten the sūkaramaddava" means it arose after he had eaten, but not as a condition of having eaten. For if it had arisen without having eaten, it would have been excessively severe; but because he had eaten smooth food, the feeling was mild, and by that very means he was able to walk on foot. By this, the purposefulness of the lion's roar that was roared, namely "by whom that, when eaten, would be properly digested, except by the Truth-finder," is shown. For Buddhas there is no thundering in an impossibility. Because that which was eaten did not produce any disturbance in the Blessed One, but by calming through diligence the disturbance being produced by kamma which had gained opportunity, he produced strength in the body, by which he accomplished the threefold purpose as will be stated; therefore that was properly digested. But because of the feelings being bordering on death, it was unknown and not obvious. "Being purged" means being as if continuously undergoing a purging of flowing blood. "Said" means he said thus for the purpose of final Nibbāna at the place wished for by himself.

But why did the Blessed One, when such a disease had arisen, go to Kusinārā? Is it not possible to attain final Nibbāna elsewhere? It is not that it is not possible to attain final Nibbāna anywhere; but he thought thus - "When I have gone to Kusinārā, there will be an occasion for the teaching of the Mahāsudassana Sutta; by that, the success similar to what should be experienced in the heavenly world, which was experienced by me in the human world - that I shall teach, having adorned it with two recitation sections; having heard that, many people will think that wholesome deeds should be done. Subhadda too, having approached me somewhere and asked a question, at the conclusion of the answer, having become established in the refuges, having gone forth, having obtained full ordination, having developed a meditation subject, while I am still living, having attained arahantship, will become known as the last disciple. If I attain final Nibbāna elsewhere, on account of the relics there will be a great dispute; blood will appear flowing like a river. But when I have attained final Nibbāna at Kusinārā, the brahmin Doṇa, having appeased that contention, will distribute the relics and give them." Seeing these three reasons, the Blessed One went to Kusinārā with great endeavour.

"Ingha" is an indeclinable particle used in the sense of urging. "I am tired" means I am fatigued. By that he shows the powerful nature of the aforesaid feelings. For the Blessed One at that time walked on foot by his own power, but for others, the feelings continued so sharp, severe, and bitter that even lifting a foot was not possible. Therefore he said "I will sit down."

"Just now" means recently. "Stirred up" means confused, as if trampled. "Muddy" means turbid. "With clear water" means with thin, pure water. "With sweet water" means with sweet water. "With cool water" means with cool water. "With pure water" means free from mud. For water is by its intrinsic nature white in colour; by reason of the ground and the muddiness of mud it becomes of a different appearance. The Kakudhā river too, strewn with clean sand, flows white in colour. Therefore it was said "with pure water." "With good fords" means with beautiful fords. "Delightful" means to be delighted in because of the charming nature of the terrain, and pleasing because of the aforesaid excellence of water.

"I am tired, Cundaka, I will lie down" - for the Truth-finder indeed -

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

Among the ten elephant species thus stated, whatever is the strength of ten ordinary elephants reckoned as Kālāvaka, that is the strength of one Gaṅgeyya - thus, by a calculation increasing tenfold, the bodily strength measuring ten thousand koṭis of ordinary elephants. All that, on that day, from the after-meal time onwards, went to utter elimination like water thrown into a sieve. Kusinārā is three gāvutas from Pāvā. In this interval, having sat down at twenty-five places, coming with great endeavour, the Blessed One reached Kusinārā at the time of sunset - thus, showing this meaning that "illness indeed comes crushing all health," speaking words that arouse religious emotion in the world including its gods, he said "I am tired, Cundaka, I will lie down."

"Lion's posture" - here there are four sleeping places: the sleeping place of one who enjoys sensual pleasures, the sleeping place of ghosts, the Truth-finder's sleeping place, and the lion's sleeping place. Therein, "Mostly, monks, one who enjoys sensual pleasures prepares his sleeping place on the left side" - this is the sleeping place of one who enjoys sensual pleasures. "Mostly, monks, ghosts sleep lying on their backs" - this is the sleeping place of ghosts. The fourth meditative absorption is the Truth-finder's sleeping place. "A lion, monks, the king of beasts, prepares his sleeping place on the right side" - this is the lion's sleeping place. For this is called the highest sleeping place because it is a posture abundant in energy. Therefore it was said - "He prepared the lion's sleeping place on the right side." "Foot upon foot" means the left foot upon the right foot. "Overlapping" means placing over, having placed beyond the ankle. For when ankle rubs against ankle, or knee against knee, feeling arises repeatedly, and the sleeping place is not comfortable. But when placed beyond so that they do not rub together, feeling does not arise, and the sleeping place is comfortable. Therefore he lay down thus.

"Having gone, the Buddha" - these verses were placed by the compilers of the Teaching at a later time. Therein, "nadika" means the river. "Incomparable here in the world" means incomparable here in this world including its gods. "Having bathed and drunk, came up" means having bathed for the purpose of cooling the limbs and having drunk water, he came up from the river. At that time, it is said, when the Blessed One was bathing, the fish and turtles within the river, the water, the jungle thicket on both banks, and all that tract of land - everything became gold-coloured. "Honoured" means honoured by the world including its gods by way of veneration and respect, because of his state of being the highest, the best, the venerable one among beings distinguished by virtues. "In the midst of the group of monks" means in the midst of the community of monks. At that time, the monks, having known the excessive nature of the Blessed One's feelings, having drawn near, went surrounding him on all sides. "Teacher" means the Teacher because of instructing beings through benefits pertaining to the present life, the future life, and the highest good. "The proclaimer, the Blessed One here in the Teaching" means the Blessed One proclaimed the Teaching of the Dispensation beginning with morality and so on here, by reasons such as being fortunate and so on; or proclaimed the Teaching - eighty-four thousand aggregates of the Teaching were proclaimed. "Mango grove" means the mango grove on the bank of that very river. "He addressed Cundaka" - at that moment, it is said, the Venerable Ānanda, wringing out his bathing cloth, stayed behind; the Elder Cundaka was nearby. Therefore the Blessed One addressed him. "Sat down at the front" means he sat down in front of the Teacher as the lead of duty, thinking "What indeed does the Teacher command?" By this much, the treasurer of the Teaching had arrived. When he had thus arrived, then the Blessed One addressed the Venerable Ānanda.

"Should cause" means should produce; there might even be some person who would be a producer of regret. "A loss" means those gains which are reckoned as the benefits of giving for others who give gifts, those are losses. "Ill-gained" means even human existence obtained through the distinction of merit is ill-gained. "For you" (yassa te) means "for you" (yassa tava). Whether with uncooked grains or overcooked, who knows that? Having eaten whatever kind of last almsfood, the Truth-finder attained final Nibbāna; certainly whatever this or that was given by him. "A

gain" means gains reckoned as the benefits of giving pertaining to the present life and the future life. "Well-gained" means your human existence is well-gained. "Face to face" means from face to face; the meaning is not by oral tradition, not by lineage of succession. "Me taṃ" means "me etaṃ," "by me this." "Dveme" means "these two" (dve ime). "Of equal fruit" means of equal fruit in every way.

But is it not that the almsfood given by Sujātā, having eaten which the Truth-finder fully awakened, was a gift at a time when the mental defilements had not been abandoned, whereas this gift of Cunda was at a time when the mental corruptions were eliminated - why then are these of equal fruit? Because of the equality of final Nibbāna, the equality of attainments, and the equality of recollection. For the Blessed One, having eaten the almsfood given by Sujātā, attained final Nibbāna through the Nibbāna element with residue of clinging, and having eaten that given by Cunda, attained final Nibbāna through the Nibbāna element without residue of clinging - thus they are of equal fruit also by the equality of final Nibbāna. And on the day of full awakening he entered upon attainments numbering twenty-four hundred thousand ten millions, which were the cause of the highest path, and on the day of final Nibbāna too he entered upon all those. Thus they are of equal fruit also by the equality of attainments. For this was said by the Blessed One -

"For whoever, having eaten this almsfood, dwells having attained the unsurpassed, immeasurable concentration of mind, immeasurable is that stream of merit, stream of the wholesome" and so on.

And Sujātā afterwards heard "That was not, it is said, a tree deity; he was, it is said, a Bodhisatta; having eaten, it is said, that almsfood, he fully awakened to the unsurpassed perfect enlightenment; for seven weeks, it is said, there was sustenance for him by that." Having heard this, powerful joy and pleasure arose as she recollected "It is indeed a gain for me." For Cunda too, afterwards, having heard "The final almsfood, it is said, was given by me; the pinnacle of the Teaching, it is said, was grasped by me; having eaten, it is said, my almsfood, the Teacher attained final Nibbāna through the Nibbāna element without residue of clinging, long desired by himself," as he recollected "It is indeed a gain for me," powerful joy and pleasure arose. Thus, by the equality of recollection too, both gifts of almsfood should be understood as of equal fruit.

"Conducive to life" means conducive to long life. "Accumulated" means produced, generated. "Conducive to fame" means conducive to a retinue. "Conducive to authority" means conducive to the state of being foremost.

"Having understood this matter" means having understood in every respect the threefold matter - namely, the great fruitfulness of giving, his own state of being an unsurpassed recipient of offerings through virtues such as morality and so on, and final Nibbāna without clinging - he uttered this inspired utterance that illuminates that meaning.

Therein, "for one who gives, merit increases" means for one who gives a gift, through the achievement of consciousness and the achievement of the recipient worthy of offerings, merit consisting of giving is accumulated, and it becomes having more great results and more great benefit - this is the meaning. Or alternatively, "for one who gives, merit increases" means one who relinquishes the gift, through the

cultivation of the volition of relinquishment, gradually, being one full of non-offences everywhere, having guarded well-purified morality, is able to develop serenity and insight meditation - thus the meaning here should be understood as his threefold merit increases by way of giving and so on. "For one who is self-controlled" means for one who is self-controlled through the self-control of morality; the meaning is for one established in restraint. "Enmity is not accumulated" means the fivefold enmity does not increase; or because of the predominance of non-hate, one of well-purified morality, self-controlled through body, speech, and mind in higher morality, through the abundance of patience does not make enmity with anyone - whence is there accumulation for him? Therefore, for that one who is self-controlled, for one who is self-controlling, or because of self-control, enmity is not accumulated. "The skilful one abandons evil" means the skilful one, accomplished in knowledge, established in well-purified morality, having taken a meditation subject suitable for himself among the thirty-eight objects, accomplishing meditative absorption of the distinction of access and absorption, gives up, abandons evil, inferior, unwholesome states beginning with sensual desire by way of suppression. He, having made that very meditative absorption the foundation, having established contemplation of destruction and passing away in activities, doing the work of insight, having aroused zeal in insight, by the noble path gives up completely all evil, inferior, unwholesome states by way of eradication. "Through the elimination of lust, hate, and delusion, one is quenched" means he, having thus given up evil, through the elimination of lust and so on, by the quenching of the mental defilements without remainder, and thereafter by the quenching of the aggregates too, is quenched - thus the Blessed One, in dependence on both the achievement of Cunda's offering and the achievement of his own worthiness to receive offerings, uttered an inspired utterance released by the force of joy.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Pāṭali Villager Discourse

76. In the sixth, "among the Magadhans" means in the country of Magadha. "Large" means here too, large in greatness of qualities and also, because the number was unlimited, large in greatness of number - with a large Community of monks. "Pāṭaligāma" means a village so named in the country of Magadha. It is said that on the day of the measuring out of that village, at the place where the village was to be established, two or three trumpet-flower shoots sprang up from the earth and emerged. On account of that, they called it simply "Pāṭaligāma." "Arrived there" means he approached that Pāṭaligāma, he reached it. But when did the Blessed One reach Pāṭaligāma? According to the method stated below, having had a shrine built for the General of the Teaching at Sāvattihī, having departed from there, while dwelling at Rājagaha, having had a shrine built there for the Venerable Mahāmoggallāna too, having departed from there, having stayed at Ambalaṭṭhikā, wandering on a journey through the country by way of an unhurried journey, staying here and there for one night, helping the world, he gradually reached Pāṭaligāma.

"The lay followers of Pāṭaligāma" means the lay followers dwelling in Pāṭaligāma. It is said that through their first seeing of the Blessed One, some became established in the refuges, some in the precepts, and some in both the refuges and the precepts.

Therefore it was said "lay followers." "They approached the Blessed One" - it is said that at Pāṭaligāma, the men of Ajātasattu and of the Licchavi kings would go from time to time, and having driven the householders out of their houses, would dwell there for a month or even a fortnight. On account of that, the people dwelling in Pāṭaligāma, constantly troubled, thinking "There will be a dwelling place for them when they come," on one side a place for storing the goods of the lords, on one side a dwelling place, on one side a dwelling place for visiting travellers, on one side for the poor and destitute people, on one side a dwelling place for the sick - so that all could dwell without jostling one another, they built a great hall in the middle of the town sufficient for dwelling; its name was "the rest-house." And on that day it reached completion. They, having gone there, having inspected from the gateway onwards that building which was well completed by way of manual work, plaster work, decorative painting and so on, well adorned, resembling a heavenly mansion of the gods, thought "This rest-house is exceedingly delightful and glorious; by whom should it first be used so that it would be for our welfare and happiness for a long time?" And at that very moment they heard "The Blessed One has arrived at that village." On account of that, with joy and pleasure arisen, they thought "The Blessed One should have been brought even by us going to him, yet he himself has arrived at our dwelling place. Today we shall have the Blessed One stay here and first have him use it, likewise the Community of monks. When the Community of monks has come, the three Canons of the Buddha's teaching will have come as well. We shall have the Teacher speak a blessing, we shall have him give a talk on the Teaching. Thus, when it has been used by the Three Jewels, afterwards there will be use for us and for others; thus it will be for our welfare and happiness for a long time" - having made this conclusion, for this very purpose they approached the Blessed One. Therefore they spoke thus - "May the Blessed One consent to the rest-house for us, venerable sir."

"They approached the rest-house" - although it was well adorned and well attended to like a heavenly mansion of the gods because it had been completed on that very day, it had not been prepared as worthy of a Buddha. Thinking "Buddhas by name are inclined to the forest, delighting in the forest; whether they would dwell within the village or not; therefore we shall prepare it only after knowing the Blessed One's preference," they approached the Blessed One. Now, having known the Blessed One's preference, wishing to prepare it accordingly, they approached the rest-house.

"Having completely spread the rest-house with coverings" means having spread it so that everything was completely covered. First of all, thinking "Cow-dung is indeed suitable for all auspicious occasions," having had the ground, even though treated with lime plaster, wiped with wet cow-dung, and having known it to be dry, so that no footprint would appear at the place stepped upon, having anointed it with the four kinds of scent, having spread various-coloured straw mats on top, on top of those, beginning with large-backed fleecy coverlets, they had all the space that was suitable to be spread covered with various-coloured coverings such as elephant-rugs and so on. Therefore it was said - "Having completely spread the rest-house with coverings."

For as regards the seats, first, in the middle place, leaning against the auspicious pillar, having prepared a very precious Buddha-seat, having spread there whatever soft and delightful bed-sheets, having placed a cushion red on both sides and pleasant-looking, having tied above a canopy variegated with golden and silver stars,

having adorned it with scented garlands, flower garlands and so on, having made a net of flowers in the space of twelve cubits all around, having had a space of about thirty cubits enclosed with a cloth screen, leaning against the western wall, having prepared cross-legged seats, bolsters, beds, chairs and so on for the Community of monks, having had them covered above with white bed-sheets, on the eastern side of the hall they made a place suitable for their own sitting. With reference to that, it was said "having prepared seats."

"Water jar" means a large-bellied water pot. Thinking "Thus the Blessed One and the Community of monks will wash their hands and feet as they wish, and rinse their mouths," having filled them with crystal-coloured water at those various places, having put in various flowers and perfumed bath powder for scenting, having covered them with plantain leaves, they set them up. Therefore it was said "having set up a water jar."

"Having lit an oil lamp" means having lit oil lamps in saucers made of gold, silver and so on placed in the hands of figures in the form of warriors, graceful figures, inlaid figures and so on, on lamp-stands made of silver, gold and so on. "They approached the Blessed One" - here then those lay followers of Pāṭaligāma, not only the rest-house, but also having had the streets prepared in the entire village, having raised banners, having set up full pitchers and plantain trees at the house gates, having made the entire village like scattered stars with garlands of lamps, "Give milk to the milk-drinking children, having quickly fed the young boys put them to sleep, do not make loud noise, today for one night the Teacher will dwell within the village, Buddhas by name desire quietness" - having had the drum circulated, themselves taking torches, they approached the Blessed One.

"Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the rest-house" - it is said that when the time was thus announced by them as "Now let the Blessed One do as he thinks fit, venerable sir," the Blessed One, having arranged the red double cloth of the colour of tintaratta and koviḷāra flowers dyed with lac-colouring, as if cutting a lotus with scissors, covering the three circles, having dressed, as if encircling a cluster of lotuses with a golden girdle, having tied the waistband resplendent like a lightning creeper, as if wrapping the forehead of an elephant with a red blanket, as if casting a net of coral over a golden casket a hundred cubits in height, as if putting on a red blanket jacket on a great golden shrine, as if covering the moving full moon with a red cloud, as if sprinkling well-ripened lac-colouring on the summit of a golden mountain, as if encircling the summit of Mount Cittakūṭa with a net of lightning creepers, having put on the excellent deep-red rag-robe of the colour of banyan sprouts, taken up as if having shaken the great earth together with its entire world-system, Sineru, and Yugandhara, like a maned lion emerged from a jungle thicket, like a full moon from the peak of the rising mountain on all sides, and like the young sun, he emerged from the charming pavilion where he had been seated.

Then from his body, rays emerged like clusters of lightning from the mouths of clouds, and made the trees all around appear like branches with reddish-yellow leaves, flowers, fruits, and boughs sprinkled with streams of golden liquid. At that very moment, the great Community of monks, each having taken their own bowl and robe, surrounded the Blessed One. And those monks who stood surrounding him were

of such a nature: of few wishes, content, secluded, aloof from society, putting forth strenuous energy, speakers, patient of speech, accusers, reprovers of evil, accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation. Surrounded by them, the Blessed One shone like a mass of gold encircled by a red blanket, like a full moon surrounded by constellations, like a golden boat gone into the midst of a grove of red lotuses, like a golden mansion encircled by a coral railing. But the great elders headed by Mahākassapa, having put on their cloud-coloured rag-robes, like great elephants armoured with gem-armour, surrounded him - having vomited out lust, having shattered defilements, having unravelled tangles, having cut bonds, unattached to family or group.

Thus the Blessed One, himself free from lust, surrounded by those free from lust; free from hate, by those free from hate; free from delusion, by those free from delusion; free from craving, by those free from craving; free from defilements, by those free from defilements; himself enlightened, surrounded by those who had followed in enlightenment - like a filament surrounded by petals, like a pericarp surrounded by filaments, like Chaddanta the king of elephants surrounded by eight thousand elephants, like Dhataratṭha the king of swans surrounded by ninety thousand swans, like a wheel-turning monarch surrounded by the divisions of his army, like Sakka the king of gods surrounded by a host of deities, like Hārīta the Great Brahmā surrounded by a host of Brahmās, like a full moon surrounded by a host of stars - with an incomparable Buddha's appearance and immeasurable Buddha's grace, set out upon the road leading to Pāṭaligāma.

Then from the eastern side of his body, golden-coloured dense Buddha rays arose and occupied a space of eighty cubits; likewise from the western side of the body, from the right side, and from the left side, golden-coloured dense Buddha rays arose and occupied a space of eighty cubits; above, beginning from the tips of the hair, from all the hair whorls, dark-coloured dense Buddha rays the colour of a peacock's neck arose and occupied a space of eighty cubits in the expanse of the sky; below, from the soles of the feet, coral-coloured rays arose and occupied a space of eighty cubits in the solid earth; from the teeth, from the white parts of the eyes, from the parts of the nails free from flesh, white dense Buddha rays arose and occupied a space of eighty cubits; from the places where the red and yellow colours were mixed, crimson-coloured rays arose and occupied a space of eighty cubits; everywhere luminous rays arose. Thus all around, the six-coloured Buddha rays, shining, quivering, and running about in a space of eighty cubits, having emanated from golden torches and other lights, like great nets of flame leaping into the sky, and like lightning flashing forth from a great cloud covering the four continents, rushed in every direction. By which all the directions shone as if being scattered with golden champaka flowers, as if being sprinkled with streams of golden liquid from a golden pot, as if surrounded by spread golden cloth, as if covered with the powder of kiṃsuka, kaṇikāra, and koviḷāra flowers raised by the verambha wind, and as if tinted with red lead powder.

The body of the Blessed One too, resplendent with the encircling fathom-radiance of the eighty minor marks, adorned with the thirty-two marks of a great man, freed from impurities such as clouds and frost, shone like the expanse of the sky illuminated by

risen stars, like a blooming lotus grove, like the coral tree of a hundred yojanas in full bloom on every branch, as if surpassing with its splendour the splendour of thirty-two suns, thirty-two moons, thirty-two wheel-turning monarchs, thirty-two kings of gods, and thirty-two Great Brahmās placed in succession - as befits one adorned by the thirty perfections properly fulfilled through the ten perfections, the ten secondary perfections, and the ten ultimate perfections. The giving given, the morality guarded, and the wholesome deeds done over four incalculable aeons plus a hundred thousand cosmic cycles, having converged into one individual existence, not finding room to give their result, it was as if they had reached a state of confinement - it was like the time of loading the cargo of a thousand ships onto one ship, like the time of loading the cargo of a thousand carts onto one cart, and like the time when the floods of twenty-five Ganges rivers, having merged together at the mouth, become heaped up in one mass.

Even though the Blessed One was radiant with this Buddha's glory, in front of him they raised aloft many thousands of torches. Likewise behind, on the left side, and on the right side, they scattered jasmine, champaka, vanamālikā, red lotus, blue lotus, bakula, sinduvāra, and other flowers, as well as fragrant powders of blue, yellow, and other colours, like showers of rain released from a great cloud covering the four continents. The sounds of five-part musical instruments and songs of praise connected with the virtues of the Buddha, the Teaching, and the Community, filling all directions, were as if conversing face to face. The eyes of gods, supaññas, nāgas, yakkhas, gandhabbas, and humans received as it were a drink of the deathless. But standing at this point, it would be proper to describe the beauty of the journey in thousands of stanzas. Herein this is but a summary -

"Thus endowed with all excellences, causing the earth to tremble,
Without harming living beings, the leader of the world goes forth.

"Lifting up the right foot first, the lord of men,
Going, endowed with glory, the best of bipeds shines.

"As the foremost Buddha walks, below the soft sole of his foot
Touches the ground evenly, and is not soiled by dust.

"Low places rise up, as the leader of the world goes;
And what is raised becomes level - the earth, though without consciousness.

"Boulders and gravel, potsherds, stumps, and thorns -
All clear from the paths, as the leader of the world goes.

"Not too far does he lift up, nor too near does he set down;
Without striking together, he goes forth, both knees and ankles.

"He does not depart too quickly, the sage accomplished in conduct;
Nor does he go too slowly, concentrated as he walks.

Above, below, and across, in the directions and intermediate directions
likewise;
He goes without looking about, he looks only a yoke's length ahead.

He whose gait is like the stride of an elephant, the Conqueror shines in his walking;
The chief of the world goes charmingly, gladdening those including the gods.

Shining like a king of bulls, like a lion walking gracefully;
Delighting many beings, the foremost one approached the village.

This is indeed called the time for praise. At such times, whether regarding the beauty of the Blessed One's body or the beauty of his virtues, the strength of the speaker of the Teaching alone is the measure - as much as one is able, whether in prose passages or in verse compositions, that much should be said. He should not be told "poorly stated" or "he has entered by an unsuitable way." For Buddhas, Blessed Ones, are of immeasurable beauty; even Buddhas are unable to speak their praise completely. For even praising for an entire cosmic cycle, they are unable to bring it to completion, how much less the other generation. With this splendour and grace he entered Pāṭaligāma, adorned and prepared, and having entered, the Blessed One, being venerated by the people with devoted minds with flowers, perfumes, incense, scented powders, and so on, entered the rest-house. Therefore it was said - "Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the rest-house."

"Having washed his feet" means even though muddy dirt does not adhere to the Blessed One's feet, yet wishing for the growth of wholesome merit of those lay followers and for the purpose of setting an example for others to follow, the Blessed One washes his feet. Moreover, the clung-to body indeed needs to be cooled; for this purpose too the Blessed One indeed performs bathing, foot-washing, and so on. "Having put the Blessed One in front" means having put the Blessed One in front. There the Blessed One, seated in the midst of both monks and lay followers, as if bathed with scented water, dried with a fine cloth pad, polished with natural vermillion, and wrapped in a red woollen blanket, shone exceedingly like a solid image of red gold placed upon a chair.

Now here this is the method of praise of the ancients -

"Having gone to the circular pavilion, he whose gait is like the stride of an elephant;
Illuminating, the chief of the world, sat down upon the excellent seat.

Seated therein, the charioteer of men to be tamed,
The god above gods, possessing the signs of innumerable merits;
On the Buddha's seat, having reached the middle, he shines,
Like a gold coin on a pale-yellow blanket.

Like a gold coin of Jambu river gold, placed upon a pale-yellow blanket;
He shines, stainless, just as the Verocana gem.

Like a great sal tree in full bloom, adorned like the king of mountains, Meru;
Resembling a golden sacrificial post, like a red lotus, a kokanada.

Blazing like a lamp post, like a fire on a mountain peak;

Like the Pāricchatta tree of the gods, in full bloom, he shines.

"He addressed the lay followers of Pāṭaligāma" means since among those lay followers many people were established in morality, therefore, first having made known the danger of failure in morality and afterwards in order to show the benefit of accomplishment in morality, he addressed them for the purpose of expounding the Teaching beginning with "Householders, there are these five."

Therein, "immoral" means devoid of morality. "Failing in morality" means one whose morality has failed, whose restraint is broken. And here, by the term "immoral," the absence of morality in the person is stated. But that absence of morality in him is twofold: either by not undertaking it, or by the breaking of what has been undertaken. Among these, the former is not so blameable as the second, which is more blameable. In order to show the absence of morality, which is the sign of the danger as intended, through a teaching based on the standpoint of the person, "failing in morality" was said. By that, it shows the meaning of the term "immoral." "Because of heedlessness" means by reason of heedlessness. And this discourse has come by way of householders, but it is applicable to those gone forth as well. For a householder, by whatever branch of knowledge he earns his livelihood, whether by farming, whether by trade, whether by cattle-herding, being heedless by way of killing living beings and so on, he is unable to accomplish this or that at the proper time, and then his work is destroyed. But during the non-killing period, one who commits killing of living beings and so on undergoes great loss of wealth by way of punishment. One gone forth who is immoral, by reason of heedlessness, undergoes loss of morality, of the Buddha's teaching, of meditative absorption, and of the seven noble treasures.

"A bad reputation" means for a householder, a bad reputation arises in the midst of the assembly: "Such and such a one, born in such and such a family, is immoral, of bad character, who has abandoned both this world and the world beyond, and does not give even so much as a ticket meal." For one gone forth, a bad reputation arises thus: "The elder named so-and-so, having gone forth in the Teacher's Dispensation, was not able to guard morality, nor to learn the Buddha's teaching; he lives by medical practice and so on, and is endowed with the six disrespects."

"Unconfident" means first, as for a householder, he inevitably approaches a place where many are assembled with fear, thinking "Someone will know my deed, and then will censure me, or will hand me over to the royal family." He sits down downcast, with drooping shoulders, face cast down, and is unable to speak with confidence. Even one gone forth, when the large community of monks has assembled, approaches with fear, thinking "Inevitably someone will know my deed, and then, having set aside my Observance and invitation ceremonies, having removed me from the ascetic life, they will expel me." He is unable to speak with confidence. However, a certain one, even though immoral, goes about as if virtuous; yet even he is indeed downcast in his disposition.

"Dies deluded" means for one who is immoral, as he lies on his deathbed, the places where immoral deeds were undertaken and carried out come into range. He opens his eyes and sees this world; he closes his eyes and sees the world beyond. The four realms of misery present themselves to him in accordance with his actions; it is as if

he were being struck with a hundred spears, and as if he were burning from the impact of a mass of flames. He dies crying out "Stop it, stop it!" Therefore it was said - "Dies deluded."

"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. "Realm of misery" and so on - all are synonyms for hell. For hell is a realm of misery because of being devoid of income reckoned as merit, which is the cause of heaven and liberation, or because of the absence of income, which is happiness, or because of the absence of arrival. "Unfortunate realm" means the destination and shelter of suffering; or an unfortunate realm because it is a destination produced by corrupt action through the abundance of hate. "Nether world" because doers of wrong-doing fall therein helplessly; or a nether world because those who are being destroyed fall therein with their limbs and minor limbs being broken apart. "Hell" because there is no income associated with gratification therein.

Or alternatively, by the term "realm of misery" he explains the animal realm. For the animal realm is a realm of misery because of being devoid of a fortunate destination, but not an unfortunate realm because of the existence of influential beings such as nāga kings and so on. By the term "unfortunate realm" he explains the sphere of ghosts. For that is both a realm of misery and an unfortunate realm because of being devoid of a fortunate destination and because of being a destination of suffering, but not a nether world because of not having fallen like the titans and because of the existence of ghosts with great supernormal power. By the term "nether world" he explains the class of titans. For that, in the meaning stated above, is called both "a realm of misery" and "an unfortunate realm" and also "a nether world" because of having fallen from the accumulation of all successes. By the term "hell" he explains hell itself of many kinds beginning with Avīci. "Is reborn" means is born.

The discussion on benefits should be understood by the reverse of what has been stated. But this is the distinction - "Moral" means moral by way of undertaking. "Accomplished in morality" means accomplished in morality by the undertaking of morality, having made it pure and complete. "Mass of wealth" means a heap of wealth. "In a fortunate realm, in a heavenly world" - here by the term "fortunate realm" the human destination too is included; by the term "heaven," the destination of gods only. Therein, a beautiful destination is a fortunate destination; "heaven" because it is well foremost in objects such as forms and so on; and all that is called "world" in the sense of crumbling and disintegrating.

"The lay followers of Pāṭaligāma for much of the night with a talk on the Teaching" means by another talk on the Teaching independent of the canonical text as well as by a talk of thanksgiving for the public rest-house. For at that time, since Ajātasattu was building the city of Pāṭaliputta there, whatever householders accomplished in morality and good conduct were in other villages, market towns, country districts, and royal cities, they were brought and settled by giving them wealth, grain, house-sites, field-sites, and so on, as well as protection. Therefore, since the lay followers of Pāṭaligāma, through having been shown the benefits, were especially respectful of morality, and since morality is the foundation of all virtues, having first made known

to them the benefits of morality, then further, as if bringing down the celestial river, as if drawing out the essence of the earth, as if taking the great rose-apple tree by its top and shaking it, as if squeezing a honeycomb of one yojana with a wheel-press and giving the sweet flavour to drink, speaking a miscellaneous talk bringing welfare and happiness to the lay followers of Pāṭaligāma, "This gift of a residence, householders, is a great merit. Your residence has been used by me, used by the Community of monks, and when used by me and the Community of monks, it is moreover used by the jewel of the Teaching as well. Thus when used by the Three Jewels, the result is immeasurable. Furthermore, when the gift of a residence has been given, all gifts have been given indeed. The benefit of even an eight-floored leaf hut or a branch pavilion made dedicated to the Community cannot be delimited. For by the power of the gift of a residence, even for one being reborn in existence, there is no confined dwelling in the womb; the mother's womb is unconfined, like a chamber of twelve cubits" - thus having spoken much talk on the Teaching, variegated with diverse methods -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

"The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,

"One should give to the upright, with a clear mind;
They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

Thus, "this too is a benefit in the giving of a residence" - for much of the night, more than one and a half watches, he spoke a talk on the benefits of giving a residence. Therein, only these verses entered the collection, but the miscellaneous proclamation of the Teaching does not enter the collection. "Having instructed" and so on are of already stated meaning.

"Passed" means gone beyond; two watches have passed. "Now do as you think fit" means for whatever departure you think it is the time, it is the time for your departure, go - this is what is said. But why did the Blessed One dismiss them? Out of compassion. For if they spent the three-watch night sitting there, an illness might arise in their bodies; and it was proper for the Community of monks too to obtain space for sleeping and sitting until dawn - thus out of compassion for both he dismissed them. "Empty house" - there was no separate empty house as such there. It is said that the householders, having had one side of that very rest-house enclosed with a cloth screen, having prepared an allowable bed, having spread an allowable

bed-sheet there, having tied above a canopy adorned with golden and silver stars, scented garlands and so on, lit an oil lamp, thinking "Perhaps the Teacher, having risen from the pulpit, wishing to rest a little, might lie down here; thus this rest-house of ours, used by the Blessed One in the four postures, will be for our welfare and happiness for a long time." The Teacher too, with reference to that very thing, having prepared the double robe there, adopted the lion's sleeping posture. With reference to that it was said "he entered the empty house." There, from the foot-washing place up to the pulpit he walked; in that much of the place, walking was accomplished. Having reached the pulpit he stood for a little while; this was the standing there. The Blessed One sat on the pulpit for two watches; in that much of the place, sitting was accomplished. Having dismissed the lay followers, having descended from the pulpit, he adopted the lion's sleeping posture at the aforesaid place. Thus that place was used by the Blessed One in the four postures.

"Sunidha and Vassakāra" means Sunidha and Vassakāra, two brahmins. "The chief ministers of Magadha" means the great councillors of the king of Magadha; or the chief ministers in the country of Magadha, endowed with a great measure of supremacy - thus "chief ministers." "Are building a city at Pāṭaligāma" means they are building a city in the tract of land known as Pāṭaligāma. "To obstruct the Vajjis" means for the purpose of cutting off the sources of income of the Licchavi kings. "In their thousands upon thousands" means becoming a thousand and a thousand by way of each group. "Sites" means house sites. "The minds incline to build dwellings" means the minds of the reciters of the science of building-sites incline to build dwellings for kings and royal ministers. It is said that they, by the power of their own craft, in a place measuring about thirty cubits below in the earth, know "here is a serpent's haunt, here is a demon's haunt, here is a spirit's haunt, here there is a rock or a stump." They then, having recited their craft, build as if consulting with the deities.

Or alternatively, the deities, having possessed their bodies, direct their minds to build dwellings here and there. Those deities, having driven stakes at the four corners, withdraw as soon as the site has been taken. Faithful deities do so for faithful families, and faithless deities for faithless families. Why? For the faithful ones think thus - "Here human beings, building a dwelling, will first cause the Community of monks to be seated and will have a blessing pronounced; then we shall obtain the seeing of virtuous ones, a talk on the Teaching, the answering of questions, and the hearing of thanksgiving; and the human beings, having given a gift, will give us a share of merit." The faithless deities too do likewise, thinking "We shall be able to see their practice in accordance with our own wishes, and to hear their talk."

"With the Tāvatiṃsa gods" means just as, on account of one wise person in one family, and on account of one very learned monk in one monastery, the reputation arises "The people in such and such a family are wise, the monks in such and such a monastery are very learned," just so, on account of Sakka, the king of the gods, and the young god Vissakamma, the reputation arose "The Tāvatiṃsa gods are wise." Therefore he said "with the Tāvatiṃsa gods." By the passage beginning with "Just as" he shows that Sunidha and Vassakāra are building the city as if having consulted with the gods of the Tāvatiṃsa heaven.

"As far as, Ānanda, the noble realm" means however far there is what is called a

place of resort for noble people. "As far as trade extends" means however far there is what is called a place of buying and selling in heaps of goods brought by merchants, or a dwelling place of merchants. "This will be the chief city" means this city will be the chief, the foremost, the eminent one among those noble realms and trade centres. "A place for the opening of packages" means a place for the opening of packages of goods; what is meant is a place for the unpacking of bundles of merchandise. For even goods unobtainable in the whole of Jambudīpa will be obtainable right here, and even what does not come for sale elsewhere will come for sale right here; therefore the meaning is they will open their packages right here. For even of revenues, four at the four gates and one in the assembly hall - thus day after day five hundred thousand will arise there. It shows that those revenues are inclusive of the assembly hall.

In "from fire or" and so on, the word "or" has the meaning of conjunction; the meaning is that it will perish by fire and by water and by breaking of alliance. For one portion of it will perish by fire; they will not be able to extinguish it. One portion the Ganges will take away and carry off. One will perish through the mutual dissension of people divided by the influence of divisive speech of those who say "this one has said what was not said by that one, that one has said what was not said by this one." Having said thus, the Blessed One, towards the break of dawn, having gone to the bank of the Ganges, having washed his face, sat down waiting for the time for the alms round.

Sunidha and Vassakāra too thought: "Our king is an attendant of the ascetic Gotama; when we have approached him, he will ask us 'The Teacher, it is said, went to Pāṭaligāma; did you approach his presence or did you not approach?' When it is said 'We approached,' he will also ask 'Did you invite him or did you not invite him?' When it is said 'We did not invite him,' having laid blame upon us, he will rebuke us. Moreover, we are building a city at an unestablished place, and wherever the ascetic Gotama goes, unfortunate beings retreat from that place; we shall have him speak a blessing for the city" - having thought thus, they approached the Teacher and invited him. Therefore it was said - "Then Sunidha and Vassakāra" and so on.

"In the earlier period of the day" means at the time of the forenoon. "Having dressed" means having put on the inner robe in the manner of entering a village and having tied the waistband. "Taking his bowl and robe" means having put on the robe and having taken the bowl with his hand.

"The virtuous ones here" means the virtuous ones here, at one's own dwelling place. "Restrained" means restrained in body, speech, and mind. "To them he should dedicate the offering" means when the four requisites have been given to the Community, he should dedicate to those household deities; he should give a share of merit. "Being venerated, they venerate" means thinking "These people are not even our relatives, yet even so they give us a share of merit," they arrange protection well; they provide protection thoroughly. "Being honoured, they honour" means honoured by the making of oblations from time to time, they honour them, thinking "These people are not even our relatives, yet they make oblations to us at intervals of four or five or six months"; honouring them, they remove arisen dangers. "Therefore him" means therefore that person of wise birth. "Own" means reared by placing on the breast; just as a mother has compassion for her own son, she strives solely for the

purpose of removing arisen dangers for him - thus they have compassion; this is the meaning. "Sees good fortune" means sees beautiful things.

"Having given thanks" means having given a talk on the Teaching to them by way of thanksgiving for the merit they had then undertaken. Sunidha and Vassakāra too, having heard the Blessed One's words "Whatever deities are there, to them he should dedicate the offering," gave a share of merit to the deities. "That was named the Gotama Door" means by whichever door of that city the Blessed One departed, that was named the Gotama Door. But because he did not cross the Ganges for the purpose of crossing over, it was not named the Gotama Ford. "Full" means complete. "Level to the brim" means filled and brimming with water level to the banks. "So that a crow could drink from it" means having water drinkable by crows standing on the bank. By both terms he shows only the state of being completely full, level with both banks. "Raft" means that which is made by joining together timbers and hammering in nails for the purpose of going to the far shore. "Float" means that which is made by binding together bamboo poles and the like with creepers and so on.

"Having understood this matter" means having understood in every respect this inability of the great multitude to cross even merely the amount of water in the Ganges, and the state of himself and the community of monks having crossed over the exceedingly deep and wide great ocean of the round of rebirths and standing firm, he uttered this inspired utterance for the illumination of that meaning.

Therein, "ocean" is a designation for a body of water that is, at its utmost limit, about a yojana in extent, and is both deep and wide. "Flowing stream" - because of moving along by flowing, here a river is intended. This is what is meant - Those who cross the deep and wide ocean of the round of rebirths and the flowing stream of craving, they do so having made a bridge reckoned as the noble path, leaving behind the pools, without even touching the low-lying places filled with water; but this one, wishing to cross this trifling amount of water, people bind together a raft - they undergo the trouble of binding a raft. "The wise have crossed over" means because of being endowed with wisdom reckoned as noble path knowledge, the wise ones - Buddhas and disciples of the Buddha - have crossed over without a raft at all, established on the far shore.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Crossroads Discourse

77. In the seventh, "travelling on a highway" means he was going, travelling on the long road called a highway. "By Nāgasamāla" means by the elder monk of such a name. "As his attendant monk" means this one was at that time the Blessed One's attendant. Therefore he set out upon the road having made him his attendant monk. For the Blessed One had non-regular attendants for twenty years at the time of his first enlightenment; beyond that, for twenty-five years until the final Nibbāna, the Venerable Ānanda attended upon him like a shadow. But this was the period of non-regular attendants. Therefore it was said - "With the Venerable Nāgasamāla as his attendant monk." "A crossing of roads" means a road that has become twofold. Some

also read "dvedhāpatha." The Venerable Nāgasamāla, because of his own previous familiarity with that place and with reference to its straightness, says "This, venerable sir, Blessed One, is the path."

But the Blessed One at that time, having known its dangerous nature, wishing to go by another road from there, said "This, Nāgasamāla, is the path." If he had said "It is dangerous," not believing, he would say "Blessed One, there is no danger there." That would be for his harm and suffering for a long time. Therefore he did not say "It is dangerous." Having said three times "This is the path, let us go by this," on the fourth occasion, having thought "The Blessed One does not wish to go by this road, and this is indeed the straight road; come, I shall give the Blessed One's bowl and robes and go by this road," being unable to hand over the Teacher's bowl and robes, having placed them on the ground, being urged by a previously arisen action conducive to suffering, not heeding the Blessed One's word, he departed. Therefore it was said - "Then the Venerable Nāgasamāla, having placed the Blessed One's bowl and robes right there on the ground, departed." Therein, "the Blessed One's bowl and robes" means the Blessed One's bowl and robes that had come into his own hands. "Right there" means having placed them on that very road, on the ground, on the earth, he departed. The intention is: "This, Blessed One, is your bowl and robes; if you wish, take them, if you wish to go only by the road you have chosen." The Blessed One too, having taken his own bowl and robes by himself, set out upon the road as he intended.

"Thieves came out on the road" means at that time, it is said, five hundred men, cruel, with bloody hands, having become offenders against the king, having entered the forest, earning their livelihood by theft, thinking "By way of highway robbery we shall cut off the king's revenue path," were standing in the forest near the road. They, having seen the elder monk going by that road, having become angry thinking "This ascetic comes by this road, he resorts to a road that should not be resorted to, he does not know of our presence; come, let us make him know," having rushed out with speed from the thicket, having suddenly thrown the elder monk to the ground, having beaten him with hands and feet, having broken his clay bowl, having cut his robe into fragments, because of his being one gone forth, they released him saying "We do not kill him; from now on, know the dangerous nature of this road." Therefore it was said - "Then the Venerable etc. tore."

The Blessed One too, having known "This one, having gone by that road, afflicted by thieves, having searched for me, will come just now," having gone a little way, having turned aside from the road, sat down at the foot of a certain tree. The Venerable Nāgasamāla too, having come back, taking the very road gone by the Teacher, while going, having seen the Blessed One at that tree-root, having approached, having paid homage, reported all that incident. Therefore it was said - "Then the Venerable Nāgasamāla etc. and tore his double robe."

"Having understood this matter" means having understood this - the Venerable Nāgasamāla's going by an unsafe path not heeding his own word, and his own going by a safe path - he uttered this inspired utterance that illuminates that meaning.

Therein, "walking together" means walking with. "Dwelling as one" - this is a synonym for that very thing; the meaning is dwelling together. "Mixed with another person, one who has attained the highest knowledge" means one who has attained the highest knowledge because of having gone to, having attained, the knowledge of the noble path of the four truths, which is termed veda in the sense of what should be known; or one who has attained the highest knowledge because of having gone to the far shore of veda, that is, of all that is to be understood. "Another" means one who does not know what is beneficial and harmful for oneself; the meaning is one who is not knowing, a fool. Mixed with that other person - mixed merely by walking together. "The wise one abandons the evil one" means knowing by that state of having attained the highest knowledge, the wise one abandons what is evil, inauspicious, bringing suffering to oneself; or abandons the evil, unwholesome person. Like what? "Like a heron that drinks milk abandons the water" means just as a heron bird, when milk mixed with water is brought, drinking only the milk without the water, being a milk-drinker, by going to the low-lying place abandons, avoids the water termed as flowing to the low ground, so too a wise person, it is said, even though being together with unwise persons in standing, sitting, and so on, abandons them by conduct, and is never mixed with them.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Visākhā

78. In the eighth, "Visākhā, Migāra's mother's granddaughter had died" means the daughter of the son of Visākhā the great female lay follower, a young girl, had died. It is said that she was dutiful, devoted to the Dispensation, and diligently performed the service that was to be done by herself for the monks and nuns who had entered the house of the great female lay follower, both before the meal and after the meal, and she conducted herself agreeably to the mind of her paternal grandmother. Therefore, when Visākhā went out from the house, she went having placed the entire burden upon her alone; and she was beautiful and pleasing in appearance. Thus she was especially dear and agreeable to her. She, overcome by disease, died. Therefore it was said - "Now at that time Visākhā, Migāra's mother's granddaughter had died, dear and agreeable." Then the great female lay follower, unable to hold back the sorrow at her death, afflicted, unhappy, having had the laying down of the body performed, thinking "If only, having gone to the presence of the Teacher, I might obtain mental delight," approached the Blessed One. Therefore it was said - "Then Visākhā, Migāra's mother" and so on. Therein, "during the day" means during the daytime of the day, the meaning is at midday time.

The Blessed One, knowing Visākhā's delight in the round of rebirths, for the purpose of reducing sorrow by a means, said beginning with "Would you wish, Visākhā." Therein, "as many as" means however many. At that time, it is said, seven crores of people were dwelling in Sāvattihī. With reference to that, the Blessed One asked "But how many people, Visākhā, die daily in Sāvattihī?" Visākhā said beginning with "Even ten, venerable sir." Therein, "tīṇi" means three. Or this itself is the reading. "Not devoid" means not empty.

Then the Blessed One, making known his own intention, said "Would you ever at any time be without wet clothes or without wet hair?" Is it not that this being so, it shows that you, at all times overcome by sorrow, would have to be with wet clothes and wet hair by way of the inauspicious observance of bathing in water for dead sons and so on. Having heard that, the female lay follower, stirred with a sense of urgency, having rejected it saying "No indeed, venerable sir," reporting to the Teacher the turning back of her own mind from regret regarding the object of affection, said "Enough for me, venerable sir, with so many sons and grandsons."

Then the Blessed One said to her: "This suffering is indeed caused by the object of affection; however many objects of affection there are, that many are the sufferings. Therefore, by one desiring happiness, averse to suffering, the mind should be completely separated from the object of affection" - thus expounding the Teaching, he said beginning with "For those, Visākhā, who have a hundred dear ones, there are a hundred sufferings." Therein, "a hundred dear ones" means a hundred objects to be held dear. Some also read "a hundred dear." And here, since from one up to ten, the number has predominance of the thing numbered, therefore the text has come as "for those who have ten dear ones, there are ten sufferings" and so on. Some, however, read as "for those who have ten dear ones, there are ten of their sufferings" and so on; that is not good. But since from twenty up to a hundred, the number has predominance of the thing numbered just the same, therefore there too, having taken just the predominance of the thing numbered, the text has come as "For those, Visākhā, who have a hundred dear ones, there are a hundred sufferings" and so on. And for all of them the reading is "for those who have one dear one, there is one suffering," but not "of suffering." For in this case the Blessed One's teaching is of one flavour and of one disposition. Therefore the text should be understood according to the method as stated.

Having understood this matter - that mental suffering such as sorrow, lamentation, and so on, as well as bodily suffering, has dear objects as its sign, existing when dear objects exist and not existing when they are absent - having known this matter in every respect, he uttered this inspired utterance for the illumination of that meaning.

Its meaning is - Whatever sorrows, of whatever kind - whether mild, middling, and so on in their classification - characterised by mental torment of a fool who is stricken by disasters of relatives, wealth, disease, morality, and views, and who is inwardly fretting; or lamentations, characterised by confused verbal wailing produced by the seething up of sorrow, of one stricken by those very same disasters; or sufferings, characterised by bodily affliction of one whose body is struck by undesirable tangible objects; or displeasure, anguish, and so on, which are taken by the word "or" in the sense of an alternative for what is not otherwise stated - of many kinds and manifold by way of the difference of their basis - are seen and found in this world of beings; all these arise and are produced dependent on, in dependence on, having come to, having made a condition of, what is dear - a being of a dear nature - and activities. But when in the aforesaid dear object, the dear is absent, when the desire and lust that produce dearness have been abandoned, these never exist. For this was said: "From the dear arises sorrow" etc. "From love arises sorrow" and so on. Likewise, "From the dear arise disputes and contentions, lamentation and sorrow together with avarice" and so on. And here, "lamentations or sufferings" is said with a change of

gender; where "lamentations or sufferings" should be said in the neuter, it should be understood that either there is a change of gender or an elision of the inflection has been made.

"Therefore those are happy, free from sorrow" means because those for whom sorrow and so on originating from the dear do not exist, therefore they alone are called happy, free from sorrow. But who are they? "For whom there is nothing dear anywhere in the world" - for those noble ones who, because of being entirely free from lust, nowhere in the world of beings and the world of activities have dearness, the state of being dear - thinking "a son" or "a brother" or "a sister" or "a wife" - there is no dearness, fondness, or state of being dear; even in the world of activities, thinking "this is my own property, by this I obtain or shall obtain this happiness" - there is no dearness, fondness, or state of being dear. "Therefore one desiring the sorrowless, the stainless, should not make anything dear anywhere in the world" means because those who are happy are free from sorrow, and precisely because of being free from sorrow there is no state of dearness in any object anywhere, therefore one desiring the sorrowless - the state of being without sorrow - the stainless - the state of being stainless through the departure of the dust of lust and so on - that is, arahantship; or desiring Nibbāna, which has obtained the name "sorrowless, stainless" because of being the cause of the absence of sorrow and the dust of lust and so on - one in whom desire has arisen through the power of wholesome desire to act, should not make, should not produce, dearness, the state of being dear, fondness, towards any phenomena such as matter and so on anywhere in the world, even including the phenomena of serenity and insight meditation. For this was said: "Even teachings are to be abandoned by you, monks, how much more non-teachings."

The commentary on the Eighth Discourse is completed.

9. Commentary on the First Dabba Discourse

79. In the ninth, "venerable" is a term of endearment. "Dabba" is that elder's name. "Mallian" means the son of a Malla king. For that venerable one, having formed a resolution at the feet of the Blessed One Padumuttara, having accumulated a store of merit for a hundred thousand cosmic cycles, in the time of our Blessed One, was born in the womb of a queen of the Malla king, and on account of having made an aspiration, at the very time of being seven years old by birth, he approached his mother and father and requested the going forth. And they gave permission saying "Even having gone forth, let him first learn the good conduct; if he does not find delight in it, he will come back right here." He, having approached the Teacher, requested the going forth. The Teacher too, having surveyed the achievement of his decisive support, permitted the going forth. Through the exhortation given at the time of his going forth, the three realms of existence appeared to him as if ablaze. He, having established insight, attained arahantship at the very hall of tonsure. Whatever is to be attained by a disciple - "the three true knowledges, the four analytical knowledges, the six higher knowledges, the nine supramundane states" - having attained all such things and the like, he was among the eighty great disciples. For this was said by that venerable one -

"Arahantship was realised by me at seven years old by birth; whatever is to be attained by a disciple, all that has been attained by me" and so on.

"He approached the Blessed One" means that venerable one, it is said, one day, having walked for almsfood in Rājagaha, after the meal, having returned from his alms round, having shown his duty to the Blessed One, having gone to his day-quarters, having taken water from a water pot, having washed his feet, having cooled his limbs, having laid out a piece of leather, seated, having determined the time limit, he entered upon a meditative attainment. Then the venerable one, having emerged from the attainment according to the delimitation of time, surveyed his own life principle. Those were exhausted; only a few moments remained. He thought - "It is not proper for me that I, without informing the Teacher and unknown to my fellow monks in the holy life, should attain final Nibbāna here just as I am seated. What if I, having approached the Teacher, having obtained permission for final Nibbāna, having shown my duty to the Teacher, for the purpose of showing the nature of the Dispensation as leading to liberation, making clear my supernormal power, having sat in the sky, having attained the heat element, were to attain final Nibbāna. This being so, even for those who are faithless and without confidence in me, confidence will arise; that would be for their welfare and happiness for a long time." And having thought thus, that venerable one, having approached the Blessed One, did all that in just that way. Therefore it was said - "Then the Venerable Dabba the Mallian approached the Blessed One" and so on.

Therein, "now is the time for my final Nibbāna" shows: "Blessed One, the time for my final Nibbāna through the Nibbāna element without residue of clinging has arrived; I wish to attain final Nibbāna having informed the Blessed One." Some, however, say: "The elder is not yet old, nor is he sick, yet he asks permission of the Teacher for final Nibbāna; what is the reason there? 'The monks Mettiya and Bhūmajaka formerly accused me with an unfounded charge of an offence involving expulsion; even when that legal case was settled, they still revile me. Having believed them, other worldlings too show disrespect and contempt towards me. Having borne this burden of suffering in vain, what is the use? Therefore I shall attain final Nibbāna right now' - having made this conclusion, he asked permission of the Teacher." That is without reason. For those who have eliminated the mental corruptions do not intend, strive, or endeavour for final Nibbāna when the life principle has not been exhausted, out of fear of blame and so on from others; nor do they remain for a long time because of praise and so on from others; rather, they simply await the utter exhaustion of their own life principle in its own course. As he said -

"I do not long for death, I do not long for life;
And I await the time, like a hired servant earning his wages."

The Blessed One too, having looked at his life principle and having known its state of exhaustion, said "Now do as you think fit, Dabba."

"Having risen up into the sky" means having risen up into space, having gone into the sky - this is the meaning. For this is an accusative expression by connection with the prefix "abhi," but the meaning should be understood in the locative sense. To show what he did after having risen up into the sky, he said - "Having sat cross-legged in the air, in the atmosphere" and so on. Therein, "having attained the heat element"

means having attained the meditative attainment of the fourth meditative absorption of the fire kasiṇa. For the Elder at that time, having paid homage to the Blessed One, having circumambulated him three times, standing to one side, said: "Blessed One, for a hundred thousand cosmic cycles, dwelling here and there together with you, performing meritorious deeds, I did so with reference to this very purpose; that purpose has today reached its summit; this is the last seeing." Those who were worldling monks and stream-enterers and once-returners there, among them some had great grief, and some were overcome with weeping. Then the Blessed One, having known the disposition of his mind, said: "If so, Dabba, show the wonder of supernormal power to me and to the community of monks." At that very moment the entire community of monks assembled. Then the Venerable Dabba, having displayed all the wonders common to disciples that had come by the method beginning with "having been one, he becomes many," and having again paid homage to the Blessed One, having risen up into space, having created earth in the sky, seated there cross-legged, having done the preliminary work of the fire kasiṇa attainment, having attained the attainment, having emerged, having adverted to the body, having again attained the attainment, having determined the heat element for the cremation of the body, attained final Nibbāna. Together with the determination, the whole body was ablaze with fire. And in a moment that fire, like the fire at the arising of a cosmic cycle, not leaving any remainder there of even the slightest thing pertaining to activities, not even so much as soot, having burnt it by the power of determination, was extinguished. Therefore it was said - "Then the Venerable Dabba the Mallian" and so on. Therein, "having emerged, attained final Nibbāna" means having emerged from the supernormal power consciousness, he attained final Nibbāna with the life-continuum consciousness.

"Burning" means blazing. "Blazing" is a synonym for that very thing. Or alternatively, "burning" is said with reference to the moment of the occurrence of flames, and "blazing" refers to the moment of embers without flame. "Ashes" means ash. "Soot" means charcoal dust. "Did not appear" means was not seen; the meaning is that everything disappeared in a moment by the power of determination. But why did the Elder show the wonder of supernormal power, a super-human achievement? Was not the performing of the wonder of supernormal power rejected by the Blessed One? This should not be objected to, because the performing of wonders was rejected in the presence of householders. And that was by way of transformation, not thus by way of determination. But this Venerable one showed the wonder having been commanded by the Lord of the Teaching.

"Having understood this matter" means having understood in every respect this final Nibbāna without clinging of the Venerable Dabba the Mallian, he uttered this inspired utterance for the illumination of that meaning.

Therein, "the body broke up" means the entire material body of the four continuities, consisting of the variety of primary elements and derived matter, was broken, was burnt without remainder, disappeared, and reached the state of having the nature of non-arising. "Perception ceased" means all perceptions of the variety of perception of material form and so on, by virtue of having as their object the visible form sense base and so on, ceased with a cessation without reconnection. "All feelings became cool" means all feelings - resultant feeling and functional feeling - because of having

ceased with cessation without reconnection, because of the absence of even the slightest disturbance of feeling, became cool; but wholesome and unwholesome feeling had already gone to cessation at the very moment of the fruition of arahantship. Some also read "sītirahiṃsū"; the meaning is they were peaceful, ceased. "Activities were appeased" means all the phenomena of the aggregate of activities such as contact and so on, of the variety of resultant and functional, because of having ceased by cessation without reconnection, were appeased with distinction. "Consciousness came to an end" means consciousness too, all of the variety of resultant and functional, by cessation without reconnection alone, went, came to an end, to destruction, to arrest.

Thus the Blessed One, in dependence on the state of having ceased through cessation without reconnection - like a fire without fuel - of all five aggregates of the Venerable Dabba the Mallian, because of the complete cessation already before of the clinging to defilements and volitional activities, uttered an inspired utterance released by the force of joy.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Second Dabba Discourse

80. In the tenth, "There the Blessed One addressed the monks" means the Blessed One, having dwelt at Rājagaha as long as he liked, while wandering on a journey through the country, gradually having reached Sāvattthī, while dwelling at Jeta's Grove itself, addressed them in order to make evident and show to those monks for whom the final Nibbāna of the Venerable Dabba the Mallian was unseen, and also for the purpose of generating esteem for the elders among those worldlings who were devoid of respect for the elders due to the untrue accusation made by Mettiya and Bhūmajaka. Therein, "there" (tatra) is merely a particle used in making known a statement. "Kho" is in the sense of emphasis. Among these, by this word "there" (tatra), it illuminates the very fact that the terms "the Blessed One addressed the monks" are being spoken. But by this word "kho," it shows this meaning: he indeed addressed them, and there was no obstacle whatsoever to his addressing them. Or alternatively, "there" (tatra) means in that park. "Kho" is a particle used as an ornament of speech. "Addressed" means she spoke. But why did the Blessed One address only the monks? Because of their seniority, because of their excellence, because of their nearness, because of their being present at all times, and because of their being especially vessels for the proclamation of the Teaching.

"Monks" is a showing of the manner of addressing them. "Venerable sir" is the giving of a reply by the monks who were addressed, with respect for the Teacher. Therein, saying "Monks," the Blessed One addresses those monks. Saying "Venerable sir," they address him in return. Furthermore, by this word "Monks," preceded by a gentle heart based upon the diffusion of compassion, he turns those monks back from their meditation subject, attention, reviewing of phenomena, and so on, and makes them face towards himself. By this word "Venerable sir," which is a word indicating regard, esteem, and respect for the Teacher, those monks make known their own desire to listen and their respectful disposition for receiving exhortation. "They assented to the Blessed One" means those monks assented to the word of the Blessed One and generated the desire to listen. "He said this" means the Blessed One spoke this entire

discourse that was now about to be spoken. "Of Dabba, monks, the Mallian" and so on - the meaning has already been stated in the preceding discourse. In "Having understood this matter" and so on too, there is nothing not already explained; it should be understood by the method stated in the preceding discourse.

In the verses, however, "struck by an iron hammer" - that by which iron is struck is an iron hammer (ayoghana), the iron mallet and iron fist of smiths. Struck, beaten by that iron hammer. Some, however, say the meaning of "struck by an iron hammer" is "struck by a dense lump of iron." And the word "eva" here is merely a particle. "Of the blazing fire" (jalato jātavedaso) means of the burning fire. This is the genitive case used in the sense of disregard. "Gradually subsiding" (anupubbūpasantassa) means gradually calmed, extinguished, ceased. "The destination is not known" (yathā na ñāyate gati) means just as its destination is not known. This is what is meant - Of a fire burning in a vessel of bronze and so on, or struck and beaten by a great iron hammer such as an iron fist or mallet, or likewise of a sound that has arisen, gradually subsided and well subsided, in the ten directions nowhere is a destination discerned, because of having ceased without reconnection through the cessation of conditions.

"So too for those rightly liberated" means rightly liberated by the noble path, which is the cause, the true method, preceded by liberation by substitution of opposites and liberation by suppression, because of being liberated from the four kinds of clinging and from the mental corruptions; "who have crossed over the flood of sensual bondage" means because of standing firm having crossed over the mental flood of sensuality termed the bond of sensual pleasure, and the remaining mental flood classified as the mental flood of becoming and so on; "unshakeable" means because of having well calmed all the struggling of mental defilements, and because of being unshakeable by the winds of the volitional activities of mental defilements; "happiness" means the peace of all activities termed Nibbāna without residue of clinging; "for those who have attained" means for those who have reached, for those who have achieved, for those who have eliminated the mental corruptions; "there is no destination to be declared" means among the destinations classified as gods, humans, and so on, because of the absence of anything to be declared as "this is the name of their destination," it does not exist, is not found; just like the aforesaid fire, indeed he simply reaches the state of being beyond designation - this is the meaning of "destination."

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Pāṭaligāmiya Chapter.

Concluding Discussion

And to this extent -

He whose grasping of becoming is well liberated, revered by gods and titans;
He whose continuity of craving is cut off, who illuminates joy and religious urgency.

He who delights in the gift of the Good Teaching, who brings about the elimination of clinging;

Whatever inspired utterances here and there the Great Leader uttered.

Having brought all those together, by those who placed them into
classification;
That which was recited as "Udāna" by the compilers of the Teaching.

In order to make known its meaning, in dependence on the method of the
ancient commentary;
The exposition of the meaning that was undertaken by me.

That, therein, being the elucidation of ultimate realities in the discourses as is
fitting;
Is by name called the Paramatthadīpanī.

It has reached accomplishment, with unconfused judgment;
Of the Pāḷi measuring thirty-four recitation sections.

Thus, by one who has composed that, whatever merit has been attained by
me;
By the power of that, may the Dispensation of the Protector of the World,

Having been plunged into through the purified practice beginning with
morality;
May all embodied beings become partakers of the flavour of liberation.

May the Dispensation of the Perfectly Enlightened One long endure in the
world;
May all living beings always be respectful towards it.

May the god who is lord of the earth rain properly in due season;
Delighting in the Good Teaching, may he govern the world by the Teaching
alone.

By the Elder Teacher Dhammapāla, dwelling at the Badaratittha Monastery

The Commentary on the Inspired Utterance is completed.



ABOUT THIS TRANSLATION

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