

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

2. The Collection of the Middle Length Discourses -
Commentaries (2. Majjhima Nikāya - Aṭṭhakathā)

3. Commentary on the Final Fifty Discourses (3. Uparipaṇṇāsa-
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1. The Chapter on Devadaha (1. Devadahavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

3. Commentary on the Final Fifty Discourses

In the Collection of the Middle Length Discourses

Commentary on the Final Fifty Discourses

1. The Chapter on Devadaha

1. Commentary on the Devadaha Sutta

1. "Thus have I heard" is the Discourse at Devadaha. Therein, "named Devadaha" means gods are called kings, and there the Sakyan kings had a royal bathing pond that was pleasing and well-protected; because it was the lake of the gods, it became known as "Devadaha." With reference to that, that market town too came to be termed Devadaha. The Blessed One dwells in dependence on that market town, in the Lumbinī Grove. "All that is caused by what was done in the past" means due to the condition of action done in the past. By this he shows that, having rejected both action-feeling and functional feeling, they accept only one resultant feeling. "Monks, the Jains speak thus" - by this he shows by specifying what was previously said without specifying.

"We indeed existed" - this the Blessed One asks, knowing their state of not knowing, wishing merely to establish their defeat. For those who do not even know "we existed," how will they know the fact of action having been done or not having been done? In the case of the further question too, the same method applies.

2. "This being so" - in the Cūḷadukkhakkhandha Sutta, the meaning is "if the words of the great Jain are true," but here the meaning is "when there is such a state of not knowing on your part regarding this much of the matter." "Not proper" means not fitting.

3. "Thickly smeared" means with thick smearing, coloured with poison again and again, but not like something smeared with oil-cake residue. "With a probe" means with a probe-rod, even down to a needle-point. "Would search" means he would investigate whether it is deep or shallow. "Medicinal powder" means powder of charred yellow myrobalan or emblic myrobalan. "Would insert" means would put in. "Healthy" and so on has been stated in the Māgaṇḍiya Sutta itself.

"Just so" - here this is the correlation of the simile: for just as the time when feeling becomes obvious at the time of being pierced by a dart for one pierced by a dart, so for these there would be the time of knowing "we existed in the past or not, we did evil deeds or not, or we did such evil." Just as the time when feeling becomes obvious

during the four occasions beginning with the cutting open of the surface of the wound, so there would be the time of knowing "so much of our suffering has been worn away, or when so much has been worn away, all suffering will be worn away, and we shall be established in the pure end." Just as the time of knowing comfort afterwards, so there would be the time of knowing the abandoning of unwholesome mental states and the undertaking of wholesome mental states in this very life. Thus here, by one simile three meanings are illustrated, and by four similes one meaning is illustrated.

4. But these do not know even one of those, and just as a man who has not been pierced, when the dart has gone having missed, having generated the perception "I have been pierced" merely on the authority of the words of an enemy saying "You have been pierced by me," is a man who has come to suffering, so too, believing all this merely on the authority of the words of the great Jain, thus rebuked by the Blessed One with the simile of the dart, being unable to counter it, just as a weak dog, having roused a deer and turned it towards its master, itself draws back, just so, placing the doctrine upon the head of the great Jain, they said beginning with "Friend, Nigaṇṭha."

5. Then the Blessed One, rebuking them together with their teacher, said beginning with "There are these five." "Therein, of the venerable ones" means of the venerable ones regarding those five things. "What is the faith in a teacher regarding the past" means what faith in a teacher who speaks about the past. Whatever faith you who believe the doctrine about the past have in your great Jain, which is that? He asks whether it is of factual meaning or non-factual meaning, of factual result or non-factual result. The same method applies to the remaining terms as well. "Reasonable" (sahadhammika) means with cause, with reason. "Counter-argument" (vādapāṭihāra) means a retaliatory argument. By this much he shows to them what is called the faith-cutting argument, namely "Remove faith, it is entirely weak."

6. "Through ignorance, not knowing" means through the not knowing of ignorance. "Through confusion" means through confusion. "Believe wrongly" means you believe in a distorted way, or the meaning is that you grasp an illusory view.

7. "To be experienced in the present life" means giving result in this very individual existence. "By means" means by effort. "By striving" means by energy. "To be experienced in a future state" means giving result in the second or third individual existence. "To be experienced as pleasant" means wholesome action giving result with a desirable object. The opposite is to be experienced as unpleasant. "To be experienced when fully ripened" means to be experienced in a fully ripened, concretely produced individual existence; this is just a designation for to be experienced in the present life. "To be experienced when not fully ripened" means to be experienced in an unripened individual existence; this is just a designation for to be experienced in a future state. Even this being so, here is the distinction - Whatever is done in the first stage of life gives result in the first stage of life or in the middle stage of life or in the last stage of life, whatever is done in the middle stage of life gives result in the middle stage of life or in the last stage of life, whatever is done in the last stage of life gives result right there - that is called to be experienced in the present life. But whatever gives result within the period of seven days, that is called to be experienced when fully ripened. That is both wholesome and unwholesome.

Herein are these stories - There was, it is said, a poor man named Puṇṇa who dwelt in Rājagaha in dependence on the millionaire Sumana. One day, when a celebration was proclaimed in the city, the millionaire said to him - "If you plough today, you will receive two oxen and a plough. Will you celebrate the festival, or will you plough?" What is the festival to me? I shall plough. Then take whichever oxen you wish and plough. He went to plough. On that day the Elder Sāriputta, having emerged from cessation, thinking "For whom shall I perform an act of kindness?" Reflecting, having seen Puṇṇa, taking his bowl and robe, he went to his ploughing place. Puṇṇa, having set aside his ploughing, gave the elder a wooden toothbrush and gave water for washing the face. The elder, having attended to his body, sat down not far from the work, looking out for the bringing of food. Then, having seen his wife bringing food, he showed himself right on the way.

She, having placed the food brought for her husband into the elder's bowl, having gone again and having prepared other food, came during the day. Puṇṇa, having ploughed once, sat down. She too, coming with the food, said - "Husband, your food was brought right early, but having seen the Elder Sāriputta on the way, having given that to him, having cooked other food, for me bringing it the sun had risen. Do not be angry, husband." You have done a good thing, dear lady. By me, right early, a wooden toothbrush and water for washing the face were given to the elder. By him our almsfood too has been consumed. Today we have become sharers in the ascetic practice performed by the elder - thus he inspired confidence in his mind. The place ploughed once became nothing but gold. He, having eaten, looking at the ploughed place, having seen it shining, having risen, having struck it with a stick, having known it to be the nature of red gold, thinking "It is not possible to consume it without telling the king," having gone, he informed the king. The king, having had all that brought by carts, having had a heap made in the royal courtyard, asked "Does anyone in this city have this much gold?" And when it was said "No one has," he gave him the position of millionaire. He became known as the millionaire Puṇṇa.

There is yet another story - In that very Rājagaha there was a poor man named Kāḷavaḷiya. His wife cooked sour leaf gruel. The Elder Mahākassapa, having emerged from cessation, reflecting "To whom shall I show kindness?" having seen him, went and stood at the house-gate. She, having taken the bowl, having put all of it in there, gave it to the Elder; the Elder, having gone to the monastery, offered it to the Teacher. The Teacher took just enough for his own sustenance; the remainder was sufficient for five hundred monks. Kāḷavaḷiya too, having arrived at that place, received a small portion. Mahākassapa asked the Teacher about the result for Kāḷavaḷiya. The Teacher said "On the seventh day from now he will obtain the canopy of a millionaire." Kāḷavaḷiya, having heard that talk, went and informed his wife.

At that time the king, going about the city, saw a man seated on a stake outside the city. The man, having seen the king, made a loud noise: "Send me food to eat, Sire." The king, having said "I shall send it," when the evening meal was brought, remembered and said "Find someone able to carry this." They circulated a bag of a thousand in the city. On the third occasion, Kāḷavaḷiya's wife accepted it. Then they showed her to the king. She, having assumed the appearance of a man, armed with the five weapons, having taken the food bowl, went out from the city. Outside the city, a demon named Dīghatāla, dwelling in a palmyra tree, having seen her going by

the foot of the tree, said "Stop, stop! You are my food." I am not your food; I am a king's messenger. Where are you going? To the presence of the man seated on the stake. Will you be able to carry a message for me too? Yes, I shall be able. You should announce: "Dīghatāla's wife, Kālī, the daughter of King Sumana the god, has given birth to a son." At the foot of this palmyra tree there are seven treasure-pots; you may take them. She went along proclaiming "Dīghatāla's wife, Kālī, the daughter of King Sumana the god, has given birth to a son."

Sumana the god, seated at the assembly of demons, having heard, having heard the message "One human being is bringing us welcome news; summon him," pleased, said "I give you the treasure-pots in the place covered by the circular shadow of this tree." The man seated on the stake, having eaten the meal, at the time of wiping his mouth, having known "This is a woman's touch," bit her topknot. She, having cut off her own topknot with a sword, went straight to the king's presence. The king asked: "How is the fact that the meal has been eaten to be known?" Having said "By the sign of the topknot," having informed the king, she had that wealth brought. The king asked: "Does anyone else have so much wealth?" "There is not, Sire." The king made her husband the chief millionaire in that city. The story of Queen Mallikā too should be told. These are the stories concerning wholesome action for now.

But the young man Nanda committed sin against the elder nun Uppalavaṇṇā; as he, having risen from the bed and gone out, was walking away, the great earth split open and gave him space, and he entered the great hell right there. Nanda the butcher too, having done the work of cattle-slaughter for fifty years, one day at mealtime, not obtaining meat, having cut the tongue of a living ox and having had it roasted on embers, began to eat it. Then his tongue, having been severed at the root, fell right into the food bowl; he, crying aloud, having died, was reborn in hell. Nanda the demon too, going through space together with another demon, having seen the Elder Sāriputta seated in the open air during the night-time with freshly shaven hair, wishing to strike him on the head, having informed the other demon, even though being restrained by him, having given the blow, crying aloud "I am burning, I am burning!", having entered the ground in that very place, was reborn in the great hell. These are the cases regarding unwholesome action.

But whatever action done even at the very point of death gives result in another existence, all that is called to be experienced in a future state. Therein, whatever result of a meditative absorption that has not been fallen away from will arise, that is said here as "result that has arisen." Its root action was not examined as being neither to be experienced in the present life nor to be experienced in a future state; although it was not examined, it should be understood that it is indeed to be experienced in a future state. Whatever is the result of fruition attainment of the first path and so on in another existence, that is said here as merely "a quality that has arisen." Although it is said thus, path-action should be understood as to be experienced when fully ripened. For path-volition alone is the most quickly fruit-giving, because its fruit is immediate.

8. "To be experienced much" means leading to the percipient existence. "To be experienced little" means leading to the non-percipient existence. "To be experienced" means action with result. "Not to be experienced" means action without result. "This being so" means when there is no obtaining of the cause for the

transformation of these actions to be experienced in the present life and so on into those to be experienced in a future state and so on, through exertion. "Fruitless" means without fruit, useless. By this much, having shown the fruitlessness of undertaking in a Dispensation not leading to liberation, it should be understood that what is called the striving-cutting argument has been shown. "Reasonable counter-arguments" means having a reason corresponding to the reason stated by others, the doctrines and counter-doctrines of the Jains. "Come to a blameworthy position" means they come to a reason that is blameworthy by the wise. "Vādānuppattā gārayhaṭṭhānā" is also a reading. Its meaning is - Having a reason corresponding to the reason stated by others, having reached the doctrine of the Jains, drying up that doctrine, causing it to wither, ten blameworthy grounds beginning with "doers of wrong action" come.

9. "Because of circumstance" means because of the condition of fate. "Having evil circumstance" means those of evil fate. "Because of rebirth" means because of the six rebirths.

10. Having thus shown the fruitlessness of the Jains' exertion, now in order to show the fruitfulness of exertion and energy in the Dispensation leading to liberation, he said beginning with "And how, monks." Therein, "not oppressed" means not overpowered. The state of human existence is called not overpowered by suffering; he does not oppress it, meaning he does not overpower it. Even that, when engaging in various kinds of performance of austerities, he oppresses with suffering. But those who, having gone forth in the Dispensation, are forest dwellers or tree-root dwellers and so on, they do not oppress with suffering. For in the Dispensation leading to liberation, energy is called right effort.

But the Elder said: Whoever, born in a wealthy family, having become seven years old, adorned and prepared, seated on his father's lap, when the Community of monks seated in the house, having done the meal duty, while the thanksgiving was being given, having shown the three successes, when the truths were proclaimed, attains arahantship; or whoever, told by his mother and father "Will you go forth, dear son?" having said "Yes, I shall go forth," having been bathed, having been adorned, having been led to the monastery, having learnt the five-part skin meditation, while seated, while the hair was being shaved off, attains arahantship at the very hall of tonsure; or whoever, newly gone forth, with his head smeared with red arsenic oil, on the following day, having eaten the carrying-pole meal sent by his mother and father, while seated right in the monastery, attains arahantship - this one does not oppress himself with suffering. But this is the superior honour. Whoever, born in the womb of a female slave, having put on even a silver signet ring, having anointed his body with even just goraka and millet, having been led saying "Give him the going forth," attains arahantship at the hall of tonsure or on the following day - this one too does not oppress himself, who is not oppressed, with suffering.

Righteous happiness means the happiness of the four requisites arisen from the Community or from a group. "Not infatuated" means not infatuated through the infatuation of craving. "I do not abandon righteous happiness" means greed should not be made therein. For one who, having determined "this is for this purpose" regarding a ticket meal or a rains-residence gift arisen from the Community, consumes it among the monks in the midst of the Community, grows in morality,

concentration, insight, path and fruition, like a lotus among leaves. "Of this" means of that which is the root of the present five aggregates. "Of the source of suffering" means of craving. For that is the source of the suffering of the five aggregates. "Strives with activity" means for one making associated energy. "There is dispassion" means there is dispassion through the path. This is what is meant: "Through striving with activity, there is dispassion for me regarding this source of suffering" - thus he understands. By this, the easy practice with quick direct knowledge is spoken of. By the second occasion, the mode of equanimity of that associated energy is spoken of. "He, for whatever indeed of his" - here this is the meaning in brief: That person, regarding whatever source of suffering for which there is dispassion through striving with activity, strives with activity there, strives through path striving. But regarding whatever source of suffering for which there is dispassion for one looking on with equanimity, developing equanimity, he develops equanimity there, develops through path development. "Of that one" means of that person.

11. "With mind bound in love" means with mind bound by desire and lust. "With acute desire" means with strong desire. "With acute longing" means with strong aspiration. "Standing together" means standing in one place together. "Joking" means laughing with loud laughter. "Laughing" means making a smile.

As for "Just so, monks" - here this is the explanation of the simile: For a certain man, filled with lust for a certain woman, having given food, clothing, garlands, ornaments and so on, establishes her in his house. She, having been unfaithful to him, associates with another. He, thinking "Surely I am not showing her suitable honour," increased the honour. She commits adultery exceedingly. He thinking "This one, even while being honoured, commits adultery; while living in my house she might even do me harm; let me drive her out," having made a formal admonishment in the midst of the assembly, dismissed her saying "Do not enter the house again." She, being unable to make intimacy with him by any means, goes about together with dancers and actors and so on. Having seen that, displeasure indeed does not arise in that man, but pleasure arises.

Therein, the time of the man's being filled with lust for the woman is like this monk's attachment to his individual existence. The time of establishing her in the house having given food, clothing and so on is like the time of caring for the individual existence. The time of her committing adultery is like the state of being afflicted through the influence of disturbance of bile and so on of the individual existence even while being cared for. Just as having considered "Not receiving suitable honour for herself, she commits adultery" and increasing the honour, so is the time of administering medicine having considered "Not receiving medicine, it becomes thus." Just as committing adultery again even when honour has been increased, so is the state of being afflicted again through the influence of the disturbance of the remaining ones when medicine is being administered for one among bile and so on. Just as having made a formal admonishment in the midst of the assembly and expelling from the house, so is the uprooting of mental defilements through the path, having arrived at indifference towards it thinking "Now I am not your slave nor your labourer; throughout the round of rebirths without discernible beginning I have wandered about attending upon you alone; what need have I of you? Let it be cut or let it be broken," and having made energy firm. Just as having seen her going about

dancing with dancers and actors and so on, displeasure does not arise in that man, but only pleasure arises, just so for this monk who has attained arahantship, having seen the individual existence afflicted through the influence of disturbance of bile and so on, displeasure does not arise, but only pleasure arises thinking "Surely I shall be freed from the suffering of maintaining the aggregates." But this simile should be understood as having come to make clear this meaning: "Having known that displeasure arises for one with mind bound in love, and that it does not exist for one with mind not bound in love, one abandons desire and lust for the woman; just so this monk, having known that the source of suffering is abandoned for one striving with activity or for one developing equanimity, and not otherwise, accomplishing both of those, abandons the source of suffering."

12. "When I dwell comfortably" means with whatever happiness I wish to dwell, for me dwelling thus. "Strives" means for one exerting himself. And here, for one for whom the easy practice is not beneficial, for one wearing fine robes and dwelling in a pleasing lodging the mind becomes distracted, and the difficult practice is beneficial, for one wearing torn and tattered coarse robes and dwelling at cemeteries, tree-roots, and so on the mind becomes fully focused - with reference to that, this was said.

"Just so" - here this is the correlation of the simile: for just as a fletcher, so should the practitioner who is frightened of birth, ageing, and death be seen; just as the bent, crooked, and twisted arrow, so is the bent, crooked, and twisted mind; just as the two firebrands, so is the bodily and mental energy; just as the rice-gruel oil for one making the arrow straight, so is faith; just as the bending-stick, so is the supramundane path; just as the fletcher's straightening of the bent, crooked, and twisted arrow by moistening it with rice-gruel oil, heating it over the firebrands, and straightening it with the bending-stick, so is this monk's straightening of the bent, crooked, and twisted mind by moistening it with faith, heating it with bodily and mental energy, and straightening it by the supramundane path; just as the fletcher's experiencing of success by piercing an enemy with the arrow thus made straight, so should be seen this practitioner's experiencing of the happiness of fruition attainment, having pierced the host of mental defilements with the mind thus made straight, while dwelling in a pleasing lodging, having reached the plane of the excellent cessation. Here the Truth-finder has spoken of the practices of the monk with the easy practice and quick direct knowledge, and of the monk with the difficult practice and sluggish direct knowledge, but the practices of the other two were not spoken of; he began this teaching in order to speak of those. Or, when these two have been spoken of, the others too are as if spoken of; but the practice that should be approached was not spoken of; he began this teaching in order to speak of that. Or, the practice together with the approach has already been spoken of; but in order to show, having shown one previously unshown arising of a Buddha, that he would conclude the teaching on the going forth of one son of good family with arahantship, he began this teaching. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Devadaha Sutta is concluded.

2. Commentary on the Pañcattaya Sutta

21. "Thus have I heard" is the Discourse on the Five and Three. Therein, "some" means certain ones. "Ascetics and brahmins": ascetics by having gone forth into the state of wandering, brahmins by birth; or those regarded by the world as "ascetics" and "brahmins." Those who, having theorised and variously theorised about the future, grasp it are "theorists about the future." Or those who have theorising about the future are also "theorists about the future." And here, "extreme" means a portion is intended here, as in such passages as "Identity, friend, is one extreme" and so on. "Theorising" means craving and wrong views. And this too has been said: "In summary, 'theorising' means two kinds of theorising: theorising through craving and theorising through wrong view." Therefore, the meaning here should be understood thus: "theorists about the future" means those who stand having theorised about the future portion of aggregates by way of craving and wrong view. Of those who thus stand having theorised about the future, the views that follow the future itself by way of arising again and again are "views about the future" - thus they are "holders of views about the future." Those holding such views, with reference to, based on, and dependent on that future, making other people too followers of wrong views, assert various doctrinal positions. "Various" means of many kinds. "Doctrinal positions" means designation-terms. Or alternatively, because they proceed having overridden the factual meaning and not grasping it according to its intrinsic nature, they are called "dispositions," that is, wrong views; the terms of dispositions are "doctrinal positions" - the meaning is utterances that illuminate wrong views.

"Percipient" means endowed with perception. "Healthy" means permanent. "Thus some" means "in this way some, thus some" is the meaning. By this, sixteen doctrines of perception are spoken of; "non-percipient" - by this, eight doctrines of non-perception; "neither percipient nor non-percipient" - by this, eight doctrines of neither-perception-nor-non-perception; "or else of an existing being" - by this, seven doctrines of annihilationism. Therein, "of an existing" means of one who is present. "Annihilation" means cutting off. "Destruction" means disappearance. "Non-existence" means the departure from existence. All these are merely synonyms of one another. "Or Nibbāna in the present life" - by this, five doctrines of Nibbāna in this present life are spoken of. Therein, "present life" is called a directly evident phenomenon; this is a designation for the individual existence attained here and there. Nibbāna in the present life is Nibbāna in this present life; the meaning is the appeasement of suffering in this very individual existence. "Existing or" means existing in three ways by way of percipient and so on. "Three become" means "the self is percipient" and so on - one by way of the existing self, and the other two - thus three.

22. "Material or" means material by way of kamma-born matter or kasiṇa matter. Therein, the obtainer takes the kasiṇa form as self; the rationalist takes both kinds of matter. "Immaterial" means those who proclaim as self either the sign of the immaterial attainment, or, setting aside the aggregate of perception, the remaining immaterial phenomena - both obtainers and rationalists proclaim thus. The third view, however, has arisen by way of a mixed grasp; the fourth by way of a reasoning grasp only. In the second set of four, it should be understood that the first view is spoken of by way of the section on the attained, the second view by way of the section on the not attained, the third view by way of the preliminary work of a kasiṇa the size of a winnowing basket or the size of a saucer, and the fourth view is spoken of by way of

an extensive kasiṇa.

"Or else some who have transcended this" means those who have gone beyond the group of seven perceptions stated in brief by the term "percipient." Others say "a group of eight." Both of those will become clear later. Now here this is the meaning in brief - for some are able to transcend these seven or eight perceptions, but some are not able. Therein, those who are able, just those are taken up. But among those some who are able to transcend, just as among people who have crossed the Ganges, one might go to Dīghavāpī and stay, and one beyond that to Mahāgāma; just so, some, having declared the plane of infinite consciousness as limitless and imperturbable, remain there; some the plane of nothingness. Therein, in order to show the plane of infinite consciousness first, "some assert the consciousness circular meditation object" was said. Later he will say "some assert the plane of nothingness." "This" means that this - the wrong view, the condition for the view, and the object of the view. "The Truth-finder directly knows." He knows with most excellent knowledge that "by this condition, this particular view has been taken up."

Now, expanding that very same, he said beginning with "Those venerable ones." "Or else whichever of these perceptions" means or else whichever of these perceptions stated thus as "whether perceptions of material form." "Pure" means free from impurities. "Supreme" means highest. "Highest" means foremost. "Is declared unsurpassed" means is spoken of as matchless. "Whether perceptions of material form" - by this, the four fine-material-sphere perceptions are spoken of. "Whether perceptions of the immaterial" - by this, the perceptions of the plane of infinite space and the plane of infinite consciousness. But by the other two terms, the section on the attained and the section on the not attained are spoken of. Thus these are eight by classification, but in meaning there are seven perceptions. For the section on the attained is already included in the former six. "This is conditioned" means that this - all that pertains to perception together with the wrong view - is conditioned, produced by conditions having come together. "Gross" means gross precisely because of being conditioned. "But there is the cessation of activities" means there exists what is called Nibbāna, reckoned as the cessation of these activities that have been called conditioned. "There is this - thus having understood" means having known that Nibbāna thus: "there is this." "Seeing the escape from that" means seeing the escape from that conditioned, seeing Nibbāna. "The Truth-finder has gone beyond that" means he has passed beyond, has transcended that conditioned - this is the meaning.

23. "Therein" means among those eight doctrines of non-perception. "Material or" and so on should be understood by the very method stated in the doctrine of perception. And since this is the doctrine of non-percipient existence, therefore the second set of four is not stated here. "Protest against" means they ward off, they reject. In the terms beginning with "perception is a disease": a disease in the meaning of affliction, a boil in the meaning of having corruption, a dart in the meaning of having penetrated within. In the terms beginning with "coming or going or": coming by way of conception, going by way of death, passing away by way of departing, rebirth by way of being reborn, growth, increase, and expansion by way of arising again and again and progressively developing. Certainly, in four-aggregate constituent existence there is occurrence of consciousness even without matter, but

without the remaining three aggregates there is not. But this question is spoken of by way of five-aggregate constituent existence. For in the five-aggregate constituent realm, there is no occurrence of consciousness without this many aggregates. But a sophist here says: "From the statement beginning with 'apart from matter,' there is matter even in immaterial existence, and consciousness in non-percipient existence, and likewise for one who has attained cessation." He should be told - If you obstruct the meaning by the shadow of the phrasing, from the statement beginning with "coming or," it follows that that consciousness, like winged creatures, bipeds, and quadrupeds, goes by flying up and also goes on foot, and grows like cow-horn creepers and the like. And the three existences stated by the Blessed One in many hundreds of discourses, due to the absence of immaterial existence, would become only two. Therefore do not speak thus; retain the meaning as it has been stated.

24. "Therein" is a locative among the eight doctrines of neither-perception-nor-non-perception. Here too, "material or" and so on should be understood by the very method already stated. "Non-perception is confusion" means the state of being without perception is indeed the ground of confusion for this one. For whoever does not know anything, they say "this one is non-percipient." "By means of what is merely seen, heard, sensed, cognised, and activities" means by the mere extent of what is seen and cognised, by the mere extent of what is heard and cognised, by the mere extent of what is sensed and cognised. And here, "cognises" means "what should be cognised"; "by means of what is merely seen, heard, sensed, and cognised" means "by the mere occurrence of five-door perception" - for this is the meaning here. "By means of merely activities" means by the mere occurrence of gross activities - this is the meaning. "Of this plane" means of this plane of neither-perception-nor-non-perception. "Acquisition" means attainment. "This is a disaster" means this is destruction, "this is emergence" - this is the meaning. For having made the occurrence of five-door perception or the occurrence of gross activities non-occurring, that should be entered upon. But it shows that through the occurrence of that, there is emergence from that. "It is not declared to be attainable through the attainment of activities" means it is not declared to be attainable through the occurrence of gross activities. "Attainable through the attainment of the residue of activities" means activities that are the remainder of activities themselves, having reached the state of utmost subtlety by means of meditative development - through the occurrence of those, this is to be attained - this is the meaning. For when activities of such a kind are occurring, this is said to be attainable. "This" means that this, even though being subtle, is conditioned, and because of being conditioned, it is gross.

25. "Therein" is a locative among the seven doctrines of annihilationism. "Assert regarding the future" - "regarding the future" is called the doctrine of future wandering in the round of rebirths; the meaning is they assert the doctrine of future wandering in the round of rebirths. "Assert only attachment" means they speak only of clinging. "Āsatta" is also a reading; the meaning is they speak only of craving. "Thus after death we shall be" means thus after death we shall be. "We shall be of the warrior caste, we shall be brahmins" - thus the method should be applied here. "Seem like merchants" means like merchants, counterparts of merchants, similar to merchants, they are present to me. "Through fear of identity" means through fear of identity. For they, just as "There are, great king, four who fear what is safe. Which four? The earthworm, great king, out of fear does not eat the earth, thinking 'May the

earth not be exhausted.' The sceptre-bird, great king, stands on one foot, thinking 'May the earth not sink down.' The blue jay, great king, sleeps lying on its back, thinking 'May the sky not fall down.' The brahmin-observer, great king, does not practise the holy life, thinking 'May the world not be annihilated.' These four fear what is safe; just so they fear identity." "Through disgust with identity" means being disgusted with that very identity termed as belonging to the three planes. "A dog bound by a leash" means a dog bound by having threaded a rope through a stick. "Just so this" - here identity, termed as phenomena of the three planes, should be seen as like the firm post or like the stake; the holder of wrong views as like the dog; wrong view as like the stick; craving as like the rope; the running around of the holder of wrong views, bound by the rope of craving threaded through the stick of wrong view and tied to identity, should be understood as like the running around of a dog tied by a leash to a post or stake, unable to go by cutting free due to its own nature.

26. "These five planes only" means these five causes only. Thus, even when setting up the matrix, only five were set up; even when concluding, only five were concluded; but when analysing, four were analysed. Where has Nibbāna in the present life entered? It should be understood that it has entered into two terms by way of unity and diversity.

27. And having thus shown the forty-four theorists about the future, now in order to show the eighteen theorists about the past, he said beginning with "There are, monks." Therein, those who, having theorised and variously theorised about the past, which is reckoned as the portion of the past, grasp it are "theorists about the past." Or those who have theorizing about the past are "theorists about the past." Thus the remainder too should be understood by the same method of the manner stated before. "The self and the world are eternal" means having taken one or another among matter and so on as "the self" and as "the world," they assert it as eternal, immortal, permanent, and stable. As it is said: "Matter is both the self and the world and is eternal - thus they proclaim the self and the world" - in detail. The same method applies in the case of non-eternal and so on too. And here, by the first doctrine, four doctrines of eternalism are stated; by the second doctrine, seven doctrines of annihilationism.

Were these not already dealt with above? Why are they taken up here again? Above, they were dealt with for the purpose of showing that one who has died here and there is annihilated right there. But here, the holder of wrong views who is an obtainer of the recollection of past lives sees the past, not the future; for the purpose of showing this meaning - that for him it occurs thus: "The self that has come from the past is annihilated right here, it does not go beyond this" - they are taken up. By the third doctrine, four doctrines of partial eternalism are stated; by the fourth doctrine, four eel-wrigglers are stated. "Finite" means having a boundary, delimited, round. For one whose kasiṇa has not been extended, having taken that kasiṇa as "the self" and as "the world," it occurs thus. The second doctrine is stated by way of one whose kasiṇa has been extended; the third doctrine is of one who has extended it across but not extended it above and below; the fourth doctrine is stated by way of a rationalist. The next set of four is by the very method stated above.

"Exclusively happy" means continuously happy. This view arises by way of obtainers, those who remember past births, and rationalists. For the obtainer, such a view arises

for one who, by the knowledge of recollection of past lives, recollects his own birth in a warrior-caste family and so on as exclusively happy. Likewise for one who remembers past births, who is experiencing happiness in the present, recollecting a similar individual existence in seven past births. But for the rationalist, who is here endowed with happiness, it arises by reasoning alone thus: "In the past too I was just like this."

"Exclusively suffering" - this view does not arise for the obtainer. For he is exclusively happy here through the happiness of meditative absorption. But for one who is touched by suffering here, who remembers past births, and for the rationalist only, that view arises. The third view arises here for all of those who have a mixture of happiness and suffering; likewise the fourth view. For the obtainer who is now experiencing neither-suffering-nor-happiness by means of the fourth meditative absorption, recollecting a Brahma world that belongs to the fourth meditative absorption in the past. For one who remembers past births too, who is neutral in the present, and who recollects only a state that was neutral; and for the rationalist too, who is neutral in the present, this view arises for one who grasps by reasoning alone that "in the past too it was thus." To this extent, four doctrines of eternalism, four partial eternalists, four finitists and infinitists, four eel-wrigglers, and two fortuitous originationists - thus all eighteen theorists about the past have been spoken of.

28. Now, pulling out the withdrawal of views, he said beginning with "Therein, monks." Therein, "knowledge individually" means knowledge of direct experience. "Pure" means free from impurity. "Bright" means luminous. By all the terms, insight knowledge alone is spoken of. For the five qualities beginning with faith exist even in outside doctrines, but insight knowledge exists only in the Dispensation. "They purify therein only a mere portion of knowledge" means "we know this" - thus they are merely lowering a share of knowledge therein. "Is declared to be clinging" means that is not knowledge, it is indeed wrong view; therefore that too is declared to be clinging to views for those venerable ones - this is the meaning. Moreover, even though that is merely a portion of knowledge because of having the characteristic of mere knowing, nevertheless, because of not transcending that view and because of being a condition for clinging, it is indeed clinging. "Has gone beyond that" means has surpassed that view. To this extent, four doctrines of eternalism, four partial eternalists, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists, sixteen doctrines of perception, eight doctrines of non-perception, eight doctrines of neither-perception-nor-non-perception, seven doctrines of annihilationism, five doctrines of Nibbāna in this present life - thus the sixty-two views that have come in the Brahmajāla have been spoken of. But when the Brahmajāla has been spoken of, this discourse has not yet been spoken of. Why? Because here identity view, which is additional to those, has come. But when this has been spoken of, the Brahmajāla has been spoken of as well.

30. Now, in order to show that these sixty-two wrong views, when arising, arise only with identity view at the forefront, he said beginning with "Here, monks, a certain." Therein, "relinquishment" means by giving up. "Not taking a stand on the mental fetters of sensuality" means because of having abandoned the craving for the five types of sensual pleasure. "The rapture of solitude" means the rapture of the two meditative absorptions accompanied by rapture. "Ceases" means ceases through the

cessation of the meditative absorption. But for one who has emerged from the attainment, it is called ceased. For just as in "with the cessation of neither-unpleasant-nor-pleasant feeling, spiritual happiness arises; with the cessation of spiritual happiness, neither-unpleasant-nor-pleasant feeling arises" - here the meaning is not - with the cessation of the fourth meditative absorption, one enters and dwells in the third meditative absorption. But here the meaning is - having emerged from the fourth meditative absorption, one attains the third meditative absorption; having emerged from the third meditative absorption, one attains the fourth meditative absorption - this should be understood in the same way. "Displeasure arises" means the displeasure that causes the exhaustion of the lower meditative absorption. But the wieldiness of the consciousness that has emerged from the attainment is spoken of.

"The rapture of solitude" means that very rapture of the two meditative absorptions. "What the shade leaves" means the place which the shade leaves. What is meant? In whatever place there is shade, in that place there is no sunshine. In whatever place there is sunshine, in that place there is no shade.

31. "Spiritual happiness" means the happiness of the third meditative absorption.

32. "Neither-unpleasant-nor-pleasant" means the feeling of the fourth meditative absorption.

33. "I am without clinging" means "I am without grasping." "Suitable for Nibbāna" means suitable for Nibbāna, being of support. But is it not the case that the seeing of the path arises everywhere only when attachment has been dried up? How then has this become what is called a practice of support for Nibbāna? It has become what is called a practice of support by way of not clinging everywhere, by way of not grasping. "Asserts" means declares with conceit. "A view about the past" means even the eighteen-fold view about the past. "A view about the future" means even the forty-four-fold view about the future. "Is declared to be clinging" means because the grasping "I am" is included in identity view, clinging to views is declared.

"The state of supreme peace" means the peaceful, highest state, because of the allaying of mental defilements. "Of the six sense bases of contact" - by the Blessed One, in "where the eye ceases and perception of material form ceases, that sense base should be known," here Nibbāna has been shown by the rejecting of two sense bases.

"Where water and earth, fire and air do not stand fast;
From there the waters turn back, here the round of rebirths does not turn;
Here mentality and materiality entirely cease."

Here, however, Nibbāna has been shown by the rejecting of activities.

"Where do water and earth, fire and air not stand fast;
Where do long and short, subtle and gross, beautiful and ugly;
Where do mentality and materiality entirely cease?"

There is this explanation -

"Consciousness non-manifest, infinite, radiant from all sides" -

Here Nibbāna has been shown by the rejecting of activities. But in this discourse it has been shown by the rejecting of the six sense bases. And elsewhere "deliverance through non-clinging" means Nibbāna itself has been shown, but here it is the fruition attainment of arahantship. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Pañcattaya Sutta is concluded.

3. Commentary on the Kinti Sutta

34. "Thus have I heard" is the Discourse on What Do You Think of Me. Therein, "at Pisinārā" means in the district so named. "Baliharaṇa" means in that jungle thicket they bring offerings to the beings; therefore it is called "Baliharaṇa." "Because of robes" means for the reason of robes; the meaning is expecting robes in return. "Because of this or that existence" means thus, in dependence on this way of making merit consisting of teaching, "I shall experience happiness in this or that existence" - he expounds the Teaching; the meaning is "do you think thus about me?"

35. The thirty-seven qualities conducive to enlightenment beginning with "the four establishments of mindfulness" are spoken of as mundane and supramundane. "Therein" means in those thirty-seven qualities. "Siyamṣu" means "there might be." "On the higher teaching" means regarding the distinguished teaching, the meaning being in these thirty-seven qualities conducive to enlightenment. "Therein" - this too is a locative referring to the qualities conducive to enlightenment only. Regarding "different in meaning and different in phrasing": here, when it is said "the body alone is the establishment of mindfulness, feeling alone is the establishment of mindfulness," there is difference in meaning; but when it is said "establishments of mindfulness," there is what is called difference in phrasing. "By this method too" means "may you know that by this reason too" - having brought together the meaning and the phrasing, the fact of the meaning being grasped otherwise and the fact of the phrasing being wrongly established should be shown. Regarding "whatever is the Teaching, whatever is the monastic discipline": here, the Teaching and the monastic discipline are the very cause of making known the meaning and the phrasing.

37. "Indeed agrees in meaning" means mindfulness itself was taken as establishment of mindfulness. "Different in phrasing" means you wrongly establish merely the phrasing as "satipaṭṭhāno" or "satipaṭṭhānā." "A trifling matter" means having reached the discourses, the phrasing is called a trifle. For even when a slight amount is made sonant and established, it is possible to attain peace.

Herein is this story - It is said that a certain elder who had eliminated the mental corruptions, dwelling at the Vijayārāma monastery, having brought a discourse for two monks, while teaching the meditation subject - said "samuddho samuddho" making it sonant, as "'The ocean, the ocean,' monks, the ignorant worldling speaks." One monk said "It is 'samuddho,' venerable sir." "Friend, whether one says 'samuddho' or 'samuddo,' we know it as just the salt ocean. But you are not seekers of meaning, you are seekers of phrasing. Go to the Great Monastery and have the phrasing corrected in the presence of monks who are well-versed in phrasing." Thus, without even teaching the meditation subject, he dismissed them. He afterwards, at

the Great Monastery, having had the drum beaten, having spoken on questions regarding the four paths to the community of monks, attained final Nibbāna. Thus, having reached the discourses, the phrasing is called a trifle.

But having reached the monastic discipline, it is not a trifle. For even the novice ordination is valid only from purity on both sides, and acts such as full ordination and so on become invalid merely by making lax sounds sonant and so on. But here this was said with reference to the phrasing of the discourses.

38. Then in the fourth case, why is there contention? The contention is due to perception. For they have the perception: "I say that mindfulness itself is the establishment of mindfulness, but this one says 'the body is the establishment of mindfulness.'" In the case of phrasing too, the same method applies.

39. "One should not be hasty with accusation" means one should not rush for the purpose of accusation. For a certain person, when told "There is a mustard-seed-sized boil on your forehead," says "You see a mustard-seed-sized boil on my forehead, but you do not see a palm-nut-sized great swelling on your own forehead." Therefore the person should be examined. "Not holding views firmly" means one of non-clinging views; like one putting a crocodile into the heart, he does not grasp firmly.

"Injury" means the arising of suffering as if a wound were struck through violent behaviour. "Relinquishing them easily" means even when told once or twice "What have I committed? When did I commit it?" or "You committed it, your preceptor committed it," having remembered "You committed such and such on such and such a day, venerable sir, recollect gently," he gives it up at that very moment. "Harming" means the bodily and mental weariness of one who brings forth much reasoning and justification. "I am able" means such a person, having asked for permission, when told "You have committed an offence, venerable sir," having said "When? In what case?" and when told "On such and such a day, in such and such a case," says "I do not remember, friend." Then, having been told much "Gently, venerable sir, recollect," being reminded, having remembered, he gives it up. Therefore he said "I am able." By this method the meaning should be understood everywhere.

"Equanimity should not be disregarded" means equanimity should not be passed over; the meaning is it should be practised, it should be generated. For whoever, even having seen such a person urinating while standing, says "Should you not sit down, friend?" - he is said to disregard equanimity.

40. "Verbal exchange" means the passing on of speech. One would introduce what was said by these into the midst of those, "you were told such and such by these" - one would introduce what was said by those into the midst of these - this is the meaning. By the terms beginning with "insolence of views," the state of the mind being unpleasable is stated. "Knowing this, would censure" means the Teacher, knowing this, would censure us. "But, friend, this mental state" means this mental state of dispute and quarrel.

"If that" means that monk who brought about the pacification. "Would answer thus" means without saying "These were established by me in the pure end," showing the very reason by which the pacification was made, he would answer thus. In "having heard that Teaching," here "Teaching" means the principle of cordiality is intended. In

the passage beginning with "neither himself": for one saying "A fire the measure of the Brahma world has arisen; who apart from me is able to extinguish it?" is indeed one who exalts himself. One saying "So many people are going about, an opportunity cannot be obtained, there is not even one able to extinguish this much" is indeed one who scoffs at others. But this one does neither of those two. Now here "the Teaching" is the declaration of the Perfectly Enlightened One; the bringing about of the pacification of those monks is what is in conformity with the Teaching; that itself is what he explains. "No reasonable" means there is no other argument or counter-argument with cause, spoken by others, of his that comes to a state of being blameworthy. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kinti Sutta is concluded.

4. Commentary on the Sāmagāma Sutta

41. "Thus have I heard" is the Discourse at Sāmagāma. Therein, "Sāmagāma" means in a village so named due to the abundance of sāmāka grain. "Had recently died" means had just now died. "Divided into two factions" means split into two, divided into two parts. Among quarrelling and so on, quarrelling is the preliminary stage of dispute; that, when increased by way of taking up sticks and so on and by way of transgression of regulations, is dispute; contention is hostile speech such as "You do not understand this Teaching and discipline" and so on. "Wounding" means piercing. "What I say is consistent" means my word is connected with meaning. "What you have thought out for so long has been turned inside out" means that which was well-practised by you, familiar through long habitual practice, that has been overturned upon encountering my argument. "Your doctrine has been refuted" means a fault has been imputed upon you by me. "Go and free yourself from your doctrine" means taking a parcel of food, having approached this one and that one, wander about seeking further for the purpose of freeing yourself from your doctrine. "Or disentangle yourself" means or alternatively, free yourself from the doctrine imputed by me. "If you can" means if you are able. "Murder indeed" means death itself.

"Among the Nāṭaputtiya followers" means among the pupils of Nāṭaputta. "Wearied" means being of a dissatisfied nature, they do not perform salutations and so on. "Dispassionate" means devoid of affection. "Disappointed" means being of a nature to turn away from respectful conduct towards them. "As is natural" means the meaning is that just as one should be wearied, dispassionate, and disappointed with a Teaching and discipline having the nature of being badly preached and so on, so indeed they have become. "Badly preached" means badly spoken. "Badly proclaimed" means badly made known. "Not conducive to peace" means incapable of bringing about the peace of lust and so on. "With its monument broken" means with its support broken. For here Nāṭaputta himself is their monument in the sense of being their support. But he is broken, having died. Therefore it was said "with its monument broken." "Without refuge" means deprived of refuge due to the non-existence of that very one.

Is not this Nāṭaputta a resident of Nāṇḍā? Then why did he die at Pāvā? It is said that he, having heard the virtues of the Buddha spoken in ten verses by the householder Upālī who had penetrated the truth, vomited hot blood. Then they took him, being ill, and went to Pāvā. He died there. And while dying, "My view does not lead to liberation and is without substance. We ourselves are already lost; may the remaining people not become fillers of the realms of misery. But if I should say 'my teaching does not lead to liberation,' they will not believe me. What if I were not to instruct even two people in a single manner? They, after my passing, will dispute with one another. The Teacher, on account of that contention, will speak a talk on the Teaching; then they will come to know the greatness of the Dispensation."

Then one pupil, having approached him, said "Venerable sir, you are weak. Please tell me the substance of this teaching, O you who are the measure of a teacher." "Friend, after my passing you should take it as eternal." Another also approached him; he caused him to take it as annihilation. Thus, without making even two people of one view, having instructed many in different manners, he died. They, having performed the funeral rites for him, assembled together and asked one another "To whom, friends, did the teacher tell the substance?" One, having stood up, said "To me." What did he tell? Eternal. Another, having warding him off, said "He told the substance to me." Thus all of them, having increased the contention with one another saying "He told the substance to me, I am the chief," and having engaged in reviling and abuse and blows with hands and feet and so on, two who had been coming by one road departed in different directions; some became laymen.

But even during the time when the Blessed One was still living, no contention arose in the community of monks. For the Teacher, as soon as a cause for contention arose among them, either going himself or having summoned those monks, having spoken on one reason among the principles of cordiality - patience, friendliness, reflection, and non-violence - settles the contention. Thus even while still living he was a support for the Community. Even when attaining final Nibbāna, he attained final Nibbāna only after having made it a cause for non-contention. For the four great references taught by the Blessed One in the discourses are a support and a refuge for monks up to the present day. Likewise the four great references taught in the chapters and the four methods of answering questions stated in the discourses. Therefore he said - "The Teaching and the discipline that have been taught and laid down by me for you, Ānanda, they will be your Teacher after my passing."

42. "Then the novice Cunda" - this elder was the youngest brother of the General of the Teaching. The monks, having addressed him as "the novice Cunda" during the time when he was not fully ordained, addressed him in the same way even during the time when he was an elder. Therefore it was said "the novice Cunda." "He approached" - why did he approach? It is said that when Nāṭaputta had died, people in Jambudīpa set going talk here and there - "Nigaṇṭha Nāṭaputta was known as a sole Teacher, and upon his death such a contention arose among his disciples; but the ascetic Gotama is well-known in Jambudīpa like the moon and like the sun; what kind of contention will there be among his disciples when the ascetic Gotama has attained final Nibbāna?" The Elder, having heard that talk, thought - "Having taken this talk, I shall report it to the One of Ten Powers; and the Teacher, having made this the occasion, will speak a teaching." He, having departed, went to Sāmagāma and

approached the Venerable Ānanda. The meaning is that without going straight to the presence of the Blessed One, he approached where his preceptor, the Venerable Ānanda, was. For thus it occurred to him - "My preceptor is of great wisdom; he will report this message to the Teacher, and then the Teacher will expound the Teaching conforming with that." "Subject for discussion" means the basis for a talk; for the basis is called "a present." As he said -

"Even with little, the wise one, discerning with his capital;
Raises himself up, like one fanning a small fire."

"To see" means for the purpose of seeing. But had the Blessed One not been seen before by him? No, he had been seen before; for this venerable one goes to attendance nine times by day and nine times by night, thus eighteen times in one day. But even though wishing to go a hundred times or a thousand times in a day, he does not go without reason; he goes only having taken up one question to raise. He, wishing to go on that day with that, said thus.

"For the detriment and suffering of gods and humans" - how does a contention arisen in the midst of the Community in one monastery lead to the detriment and suffering of gods and humans? Just as in the Kosambaka Chapter, when two monks have entered into contention, their pupils in that monastery quarrel; the community of nuns, taking their exhortation, quarrels; thereupon their attendants quarrel; then the guardian deities of the humans become two factions. Therein, the guardian deities of those who speak what is the Teaching become speakers of what is the Teaching, and those of the speakers of what is not according to the Teaching become speakers of what is not according to the Teaching. Thereupon the terrestrial deities who are friends of those guardian deities become divided. Thus in succession, up to the Brahmā world, except for the noble disciples, all gods and humans become two factions. But those who speak what is not according to the Teaching are more numerous than those who speak what is the Teaching; thereupon whatever is taken by many, that they take. Having given up the Teaching, the more numerous ones take up what is not the Teaching. They, having fulfilled what is not the Teaching and dwelling thus, are reborn in the realms of misery. Thus a contention arisen in the midst of the Community in one monastery is for the detriment and suffering of many.

43. "Taught through direct knowledge" means made known having made it evident by the one seated at the foot of the great Bodhi tree. "Dwell depending on" means they dwell in dependence on. "After the passing of the Blessed One" means at present they dwell respectfully having made the Blessed One the foremost; because of your, venerable sir, risen power and unapproachability they are unable to generate contention, but after the passing of the Blessed One they might generate contention - thus he says. But showing where they might generate that contention, he said "regarding livelihood or regarding the principal monastic code." Therein, "regarding livelihood" means because of livelihood, for the sake of livelihood - The six training rules laid down in the Supplement by the method beginning with "a monk extols a super-human achievement, there is an offence entailing defeat"; setting those aside, all the remaining training rules are called the principal monastic code. "That is a trifle,

Ānanda" means contention that has arisen concerning livelihood and the principal monastic code is called easily abandoned because, having considered both the talk of others and one's own nature, it is easily given up; therefore it is said "a trifle."

Herein this is the method - Here a certain one, having thought "It is not possible to obtain anything without extolling a super-human achievement" and so on, because of livelihood either extols a super-human achievement or engages in matchmaking, or by the method beginning with "whoever dwells in your monastery, that monk is a Worthy One" makes neighbouring whispering, or while not sick, having asked for sumptuous food for his own benefit, eats it, or a nun, having asked for those, commits an offence requiring acknowledgement, or whoever commits any wrongdoing case, or makes any asking for lentil curry or cooked rice whatsoever, or dwells committing one or another transgression of a regulation - his fellow monks in the holy life perceive him thus - "What use is this material gain obtained by this one, who, having gone forth in the Dispensation, gets his living by wrong livelihood, commits transgression of a regulation." And through his own nature it occurs to him thus - "What use is this material gain to me, when I, having gone forth in such a well-proclaimed Teaching and discipline, get my living by wrong livelihood, commit transgression of a regulation" - having considered thus, he desists from that. Thus, having considered both the talk of others and one's own nature, it is easily given up. Therefore the Blessed One said "a trifle."

"But if, Ānanda, regarding the path or the practice" means having reached the supramundane path, contention is altogether appeased; there is no contention for those who have attained the path. But this was said with reference to the preliminary path and the preliminary practice.

Herein this is the method - Thus people esteem such a monk in supramundane states. He, when co-resident pupils and others, having come and having paid homage, stand, asks "For what purpose have you come?" "To ask about the meditation subject to be attended to, venerable sir." Having said "Sit down, I shall explain the talk on the meditation subject capable of bringing one to arahantship in a moment," he says - "Here a monk, having entered his own dwelling place, seated, attends to the root meditation subject; for him, as he attends to it, light arises. This is called the first path. He produces a second light-knowledge, the second path is attained; likewise the third and the fourth. By this much one has attained the path and also attained the fruit." Then those monks come to the conclusion "One who has not eliminated the mental corruptions is unable to teach the meditation subject thus; surely this one has eliminated the mental corruptions."

He at a later time dies. People, having come from the villages for almsfood all around, ask "Was the elder asked a question by anyone, venerable sir?" "Lay followers, the question was spoken to us by the elder previously." They, having prepared a flower pavilion and a flower pinnacle building, having made eye-coverings and face-coverings and so on with gold, having venerated with scents, garlands, and so on, having celebrated a festival for seven days, having cremated, having taken the bones, make a shrine. Other visiting monks, having come to the monastery, having washed their feet, ask "We shall see the great elder; where, friend, is the great elder?" "He has attained final Nibbāna, venerable sir." "A difficult thing, friend, was done by the elder who was producing path and fruition; did you ask him a question,

friend?" "While teaching the meditation subject to the monks, he taught by this procedure, venerable sir." "That, friend, is not the path; that is called an impurity of insight; you did not know; the elder was a worldling, friend." They, making a dispute, having risen up, say "The monks in the entire monastery and the people in the villages for almsfood do not know, only you know. By which path did you come? Did you not see the shrine at the monastery door?" But for monks who speak thus, whether a hundred or let it be a thousand, as long as they do not abandon that view, both heaven and the path are obstructed indeed.

Another, just such as that, while teaching the meditation subject, speaks thus - Having placed, by the mind itself, three frying pans on three ovens and made a fire underneath, having extracted, by the mind itself, one's own thirty-two aspects and thrown them into the pans, having turned them over and over, by the mind itself, with a stick, they should be roasted; whatever ash there is while burning, that should be blown away by the breath of the mouth. By this much, this ascetic is one whose evil has been shaken off. The remainder should be expanded by the former method.

Another speaks thus - Having set up, by the mind itself, a large jar and prepared whey, having extracted, by the mind itself, one's own thirty-two aspects and thrown them in there, having poured in the whey, it should be churned. As it is being churned, it dissolves; when dissolved, foam rises up on top. That foam should be consumed. To this extent, the Deathless will have been consumed by you. From here on, all beginning with "then those monks" should be expanded by the former method.

44. Now, showing the root of such contention that might arise, he said beginning with "six of these." Therein, "disrespectful" means devoid of respect. "Not deferential" means without deference, of improper conduct. Here, however, whatever monk, while the Teacher is still living, does not go to attend upon him at the three times; while the Teacher walks up and down without sandals, he walks up and down wearing sandals; while he walks up and down on a low walking path, he walks up and down on a high walking path; while he dwells below, he dwells above; in a place within sight of the Teacher, he wraps both shoulders, holds an umbrella, wears sandals, defecates or urinates at the bathing ford; or when he has attained final Nibbāna, he does not go to pay homage to the shrine; in a place within sight of the shrine, he does everything stated for a place within sight of the Teacher; and when other monks say "Why do you act thus? This is not proper. One should feel shame towards the Perfectly Enlightened One," he says "Be silent! Why do you keep saying 'Buddha, Buddha?'" - this is called disrespectful towards the Teacher.

But whoever, when the hearing of the Teaching has been announced, does not go attentively, does not listen to the Teaching attentively, sits sleeping or chatting, does not learn attentively, does not retain it; and when told "Why are you being disrespectful towards the Teaching?" he says "Be silent! You keep saying 'the Teaching, the Teaching' - what is the Teaching?" - this is called disrespectful towards the Teaching.

But whoever, without being invited by an elder monk, expounds the Teaching, sits down, discusses questions, goes jostling senior monks, stands, sits down, clutches the knees with cloth or clutches the knees with hands, wraps both shoulders in the midst of the Community, wears umbrella and sandals; and even when told "One should feel

shame towards the community of monks," he says "Be silent! You keep saying 'the Community, the Community' - what is the Community? A herd of deer? A flock of goats?" and so on - this is called disrespectful towards the Community. For indeed, even when disrespect is shown towards a single monk, disrespect towards the Community has been shown. But one who simply does not fulfil the three trainings is called one who does not fulfil the training.

"Internally or" means in oneself or in one's own assembly. "Externally" means in another or in another's assembly.

46. Now, in order to show the legal cases which this contention, having arisen in dependence on the six grounds and growing, reaches, he said beginning with "There are these four." Therein, legal cases are those that should be dealt with by settlements that operate for the purpose of appeasement. Contention itself as a legal case is a legal case arising from contention. The same method applies to the others as well.

Now, in order to show those settlements by which that contention, having reached these four legal cases and growing further, is appeased, he said beginning with "There are, however, these seven." Therein, they settle and appease legal cases - thus they are settlements of legal cases. "As they arise" means of those arisen and arisen. "Of legal cases" means of these four beginning with the legal case arising from contention. "For the settling and appeasement" means for the purpose of settling and for the purpose of appeasing. The verdict in the presence should be given, etc. covering over with grass - these seven settlements should be given.

Herein this is the discussion for judgment - Among the legal cases, first, whatever contention there is among monks who dispute by eighteen cases as "it is the Teaching" or "it is not the Teaching" - this is called a legal case arising from contention. The censure of those who censure on account of failure in morality or failure in conduct, view, or livelihood - both reproach and accusation - this is called a legal case arising from censure. Five come in the matrix, and two in the analysis - thus the seven classes of offences - this is called a legal case arising from offences. Whatever is the carrying out of the four legal acts of the Community beginning with announcement - this is called a legal case arising from obligations.

Therein, a legal case arising from contention is appeased by two settlements: by the verdict in the presence and by the decision of the majority. When being appeased by the verdict in the presence alone, it is appeased whether in the very monastery where it arose, or on the way when going elsewhere to settle it, or where having gone it was handed over to the Community and there by the Community or by a group, or when unable to settle it, right there by persons authorised by means of a referendum having judged it. And when this is being thus appeased, whatever presence of a Community, presence of rule, presence of monastic discipline, and presence of individuals there is - this is called the verdict in the presence.

Therein, the being face to face of the acting Community by virtue of unity is the presence of a Community. The factual nature of the subject matter to be settled is the presence of rule. The settling in just the way it should be settled is the presence of monastic discipline. The being face to face of both the one who disputes and the one with whom he disputes, the two parties hostile about the matter, is the presence

of individuals. But here, in the appeasement by means of a referendum, the presence of a Community falls away. Thus, for now, it is appeased by the verdict in the presence alone.

But if even thus it is not appeased, then the monks authorised by means of a referendum hand it back to the Community itself, saying "We are unable to settle it." Thereupon the Community, having authorised a monk possessed of five factors as a collector of voting tickets, by him, having had the voting tickets taken by way of any one among the three methods of vote taking - the secret method, the open method, and the whispering method - by the majority of those who speak what is the Teaching in the assembled assembly, as those who speak what is the Teaching declare, the legal case thus appeased is appeased by the verdict in the presence and by the decision of the majority. There the verdict in the presence follows the same method as already stated. But whatever is the carrying out of the legal act by decision of the majority, this is called the decision of the majority. Thus a legal case arising from contention is appeased by two settlements.

A legal case arising from censure is appeased by four settlements - by a verdict in the presence, and by a verdict of innocence, and by a verdict of past insanity, and by a decision for specific depravity. When being appeased by a verdict in the presence alone, having heard the words of both the one who censures and the one whom he censures, if there is no offence whatsoever, having asked forgiveness of both, if there is, it is appeased as judged thus: "This here is such and such an offence." There the characteristic of the verdict in the presence follows the same method as already stated.

But when the monastic community gives a verdict of innocence by a legal act at which a motion is put and is followed by three proclamations to a monk who has eliminated the mental corruptions, who has been accused with an unfounded charge of failure in morality, and who is requesting a verdict of innocence, then it is allayed by a verdict in the presence and by a verdict of innocence. But when a verdict of innocence has been given, no censure by anyone against that person is valid again.

When a mad monk, regarding transgressions unbecoming of a recluse committed through the power of madness, being told by monks "Does the venerable one remember such an offence?" - Even though saying "Friends, that was done by me when mad; I do not remember it," being still accused by monks, requests a verdict of past insanity for the purpose of not being accused again, and the monastic community gives him a verdict of past insanity by a legal act at which a motion is put and is followed by three proclamations, then it is allayed by a verdict in the presence and by a verdict of past insanity. But when a verdict of past insanity has been given, no censure by anyone on account of that against that person is valid again.

But when a person who is being accused of expulsion or of an offence bordering on expulsion, who evades the issue with another issue, who is sinful due to the abundance of evil - The monastic community, thinking "If this one's root is uncut, having behaved properly, he will obtain reinstatement. If his root is cut, this itself will be his removal" - performs the decision for specific depravity by a legal act at which a

motion is put and is followed by three proclamations, then it is allayed by a verdict in the presence and by a decision for specific depravity. Thus a legal case arising from censure is appeased by four settlements.

A legal case arising from offences is appeased by three settlements - by a verdict in the presence, and by carrying out on acknowledgement, and by covering over with grass. For that there is no appeasement by a verdict in the presence alone. But when a monk acknowledges a light offence in the presence of one monk or in the midst of a community or group, then a legal case arising from offences is appeased by a verdict in the presence and by carrying out on acknowledgement. There, regarding the verdict in the presence, first, the presence of both the one who acknowledges and the one to whom he acknowledges is the presence. The remainder is according to the method already stated. At the time of acknowledgement to an individual or a group, the presence of a Community falls away. But here, the action that is "I, venerable sir, have committed such and such an offence" and "Yes, I see it" - upon that which has been acknowledged, saying "You should restrain yourself in the future" - that is called carrying out on acknowledgement. In the case of an offence entailing initial and subsequent meetings of the Community, the request for probation and so on is the acknowledgement; the giving of probation and so on is called carrying out on acknowledgement.

But when monks who are makers of quarrels, having become divided into two factions, having committed many transgressions unbecoming of a recluse, when a sense of shame has arisen again, seeing the fault in making each other deal with the offences, thinking "If we deal with each other regarding these offences, that legal case might lead to hardness," when they perform the legal act of covering over with grass, then a legal case arising from offences is appeased by a verdict in the presence and by covering over with grass. For there, however many have come within a stretched arm's reach, without performing the act of manifest disapproval saying "This is not agreeable to me," without reopening saying "The action was wrongly done, the action should be done again," even having fallen asleep, all offences except grave offences and those connected with laypeople are emerged from for all of them. Thus a legal case arising from offences is appeased by three settlements. A legal case arising from obligations is appeased by one settlement - by a verdict in the presence alone.

These four legal cases are appeased by these seven settlements as appropriate. Therefore it was said "for the settling and appeasement of legal cases as they arise, the verdict in the presence should be given, etc. covering over with grass." This here is the method of judgment; but the detail has come in the Chapter on Settlements. And its judgment too is stated in the Samantapāsādikā.

47. But whatever detailed exposition beginning with "Here, Ānanda, monks dispute" is stated in this discourse, that should be understood as stated only in brief by this method. Therein, regarding "the Teaching" and so on, first according to the method of the discourses, the ten wholesome courses of action are the Teaching, the unwholesome courses of action are not the Teaching. Likewise, the thirty-seven qualities conducive to enlightenment that came above as "the four establishments of mindfulness," namely three establishments of mindfulness, three right strivings, three bases for spiritual power, six faculties, six powers, eight factors of enlightenment, and

the ninefold path; and the four kinds of clinging, the five mental hindrances, and so on, the mentally defiled states - this is not the Teaching.

Therein, having taken any one portion of what is not the Teaching, saying "We shall make this, which is not the Teaching, the Teaching; thus our teacher's lineage will be leading to liberation, and we shall become well-known in the world," speaking of that which is not the Teaching as "This is the Teaching," they dispute as "the Teaching." Right there, having taken one among the portions of the Teaching, speaking of it as "This is not the Teaching," they dispute as "not the Teaching."

But according to the method of the monastic discipline, an act to be carried out after accusing with a factual case, reminding, and according to acknowledgment is called the Teaching; but an act to be carried out without accusing with a factual case, without reminding, and without acknowledgment is called not the Teaching. Among those too, speaking of what is not the Teaching as "This is the Teaching," they dispute as "the Teaching"; speaking of it as "This is not the Teaching," they dispute as "not the Teaching."

But according to the method of the discourses, the removal of lust, the removal of hate, the removal of delusion, restraint, abandoning, and reflection - this is called monastic discipline; the non-removal of lust and so on, non-restraint, non-abandoning, and non-reflection - this is called not monastic discipline. According to the method of the monastic discipline, success of the case, success of the motion, success of the proclamation, success of the boundary, and success of the assembly - this is called monastic discipline; failure of the case, etc. failure of the assembly - this is called not monastic discipline. Among those too, speaking of whatever is not monastic discipline as "This is monastic discipline," they dispute as "monastic discipline"; speaking of monastic discipline as "not monastic discipline," they dispute as "not monastic discipline."

"The guideline of the Teaching should be examined" means the measuring cord of the Teaching should be traced over, rubbed with knowledge, and investigated. And this guideline of the Teaching is said to have come in the Mahāvaccagotta Sutta thus: "Thus, Vaccha, these ten mental states are unwholesome, ten mental states are wholesome." Either let that itself be it, or whatever is stated here as the Teaching and the monastic discipline. "As it accords therein" means as it accords with that guideline of the Teaching: "the Teaching is indeed the Teaching, what is not the Teaching is indeed not the Teaching, monastic discipline is indeed monastic discipline, what is not monastic discipline is indeed not monastic discipline." "So that" means thus that legal case should be settled. "Of certain legal cases" means here only the legal case arising from contention has been shown; but the verdict in the presence is not unobtainable in any legal case.

48. But since this is appeased by two settlements - by the verdict in the presence and by the decision of the majority - therefore, even though now the turn of the verdict of innocence has been reached according to the order established in the matrix above, without speaking of that, showing the second settlement for the legal case arising from contention first, he said beginning with "And how, Ānanda, is there a decision of the majority." Therein, "more" means exceeding by at least two or three. The remainder here should be understood by the method already stated above.

49. Now, in order to expand in succession the remaining settlements that have been expanded, beginning with the verdict of innocence that was not expanded above, he said beginning with "And how, Ānanda, is there a verdict of innocence." Therein, "or bordering on expulsion" means there are two kinds of bordering: bordering by class and bordering by offence. Therein, the class of offence of expulsion, the class of offence entailing initial and subsequent meetings of the Community, the class of offence of grave offence-expiation-acknowledgement-wrong-doing-insulting speech - thus the succeeding class to the former is called bordering by class. But in the preliminary stage of the first expulsion there is a wrong-doing, and for the remaining ones a grave offence - this is called bordering by offence. Therein, in bordering by class, that which borders on expulsion is called a heavy offence. "Does the venerable one remember" means "let the venerable one remember." "Of certain legal cases" means here only the legal case arising from censure has been shown.

50. "Spoken and undertaken" means spoken by speech and undertaken by body; the meaning is done by exerting effort. "Of certain" means here too only the legal case arising from censure is intended. In the carrying out on acknowledgement, "of certain" indicates a legal case arising from offences.

52. "In jest" means hastily. "In fun" means one thing was said by one wishing to say another thing. "Thus indeed, Ānanda, is there a decision for specific depravity" means that person's abundance of evil is the decision for specific depravity. By this, the subject matter of a legal act has been shown. For a legal act should be carried out against such a person. For the appeasement of a legal case comes about through a legal act, not through the person's abundance of evil. And here too it should be understood that the legal case is indeed a legal case arising from censure.

53. "And how, Ānanda, is there covering over with grass" - here this act is called "covering over with grass" because of its similarity to covering over with grass. For just as faeces or urine, when disturbed, afflicts with its foul smell, but when covered over with grass and well concealed, that odour does not afflict; just so, whatever legal case, when being appeased by going to its root and subsidiary root, leads to hardness, fierceness, and schism - that, when appeased by this act, is appeased like faeces covered over by covering over with grass. Thus this act is called "covering over with grass" because of its similarity to covering over with grass. Of that, by the words beginning with "here, Ānanda, of monks who are quarrelling," only the general outline has been shown; but here the wording of the legal act as it has come in the chapter is the authority. "Setting aside gross offences, setting aside those connected with laypeople." Here, however, "gross offence" means a gross offence, that is, both expulsion and entailing initial and subsequent meetings of the Community. "Connected with laypeople" means an offence committed in connection with jeering, scoffing, and righteous promises towards laypeople by way of inferior birth. "Of legal cases" - here only a legal case arising from offences should be understood. But with respect to a legal case arising from obligations, nothing has been said here. Although nothing has been said, it should be understood that its appeasement is by a verdict in the presence alone.

54. "Ānanda, there are these six principles of cordiality" - below, the discourse was begun by way of dispute, above the principles of cordiality came. Thus the teaching proceeded according to the very same connection. Below, in the Kosambiya Sutta,

however, the right view of the path of stream-entry was spoken of; it should be understood that in this discourse the right view of the fruition of stream-entry is stated. "Subtle" means of little blame. "Gross" means of great blame. The remainder here is clear in itself.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sāmagāma Sutta is concluded.

5. Commentary on the Sunakkhatta Sutta

55. "Thus have I heard" is the Discourse on Sunakkhatta. Therein, "final liberating knowledge" means arahantship. "Declared" means spoken by the four terms beginning with "birth is eliminated." "Through overestimation" means having become those who perceive as attained what was not attained, those who perceive as reached what was not reached, they declared through the conceit that "it has been reached by us."

56. "And thus here, Sunakkhatta, the Truth-finder thinks" means Sunakkhatta, here in the answering of questions by these monks - "This state is obscure for them, darkness; therefore these perceive as reached what was not reached. Come, let me, having purified and made manifest for them, expound the Teaching" - and thus the Truth-finder thinks. And yet here some etc. "Of that too there is alteration" means the Blessed One expounds the Teaching to the practitioners. But where some foolish men stand established in conduct according to desire, there the Blessed One sees - "These, having learnt this question, without knowing, as if knowing, having become those who perceive as attained what was not attained, will wander about indulging in villages, market towns and so on; that will be for their harm and suffering for a long time" - thus, on account of those established in conduct according to desire, there is alteration of the arisen consciousness even for the benefit of the practitioners, thinking "I will expound the Teaching." With reference to that, this was said.

58. "Inclined to worldly material gains" means inclined to, slanting towards, bent thereon, inclining towards the five types of sensual pleasure which have become the material gains of the round of rebirths, the material gains of sensuality, and the worldly material gains. "Befitting that" means conforming to the types of sensual pleasure. "Connected with imperturbability" means connected with the attainment of imperturbability. "Might tell" means might speak about. "Indeed unbound from the fetter of imperturbability" means disconnected from the fetter of the attainment of imperturbability. "Inclined to worldly material gains" means such a person, wearing coarse robes, taking a clay bowl, goes together with a few others similar to himself to a borderland province. When he has entered a village for almsfood, people, having seen them, thinking "Great rag-robe wearers have come," having prepared rice gruel, meals and so on, give gifts attentively. When the meal duty is finished, having heard the thanksgiving - "Tomorrow also, venerable sir, enter right here for almsfood," they say. "Enough, lay followers, even today much has been given to you." "Then, venerable sir, you should dwell here during the rainy season." Having consented, having asked the way to the monastery, they go to the monastery. There, having taken lodgings, they set in order their bowls and robes. In the evening, one resident monk asks those monks "Where did you go for almsfood?" "In such and such a

village." "Was the almsfood accomplished?" "Yes, such indeed is the faith of human beings." "Are those people like this only today, or are they always like this?" "Those people are faithful, always like this; it is in dependence on them that this monastery prospers." Then those rag-robe wearers speak their praise again and again; having spoken for the remainder of the day, they speak at night too. By this much, for one established in conduct according to desire, the head has gone out and the belly has split open. Thus should one inclined to worldly material gains be understood.

59. Now, showing the one with overestimation who has obtained the attainment of imperturbability, he said beginning with "Now, there is this possibility." "Inclined to imperturbability" means inclined to the lower six attainments which are devoid of the sprinkling of mental defilements, slanting towards that, bent thereon, inclining towards that. "Se pavutte" means "that has fallen away." For one with overestimation who has obtained the six attainments, the bond of the material gains of the five types of sensual pleasure appears like a withered leaf that has fallen. Therefore this was said.

60. Now, in order to show the delimitation of one with overestimation who has obtained the attainment of the plane of nothingness, he said beginning with "Now, there is this possibility." Therein, "broken in two" means broken in the middle. "Incapable of being joined together" means small ones, merely the size of a fist-stone, can be joined together by attaching with lac or adhesive. But this was said with reference to a large one, the measure of a gabled house. "Se bhinne" means "that is broken." For one who has obtained a higher attainment, the lower attainment is like a rock broken in two; the thought "I shall attain that" does not arise. Therefore this was said.

61. Now, showing the delimitation of one with overestimation who has obtained the plane of neither-perception-nor-non-perception, he said beginning with "Now, there is this possibility." Therein, "se vante" means "that has been vomited up." For one who has obtained the eight attainments, the lower attainments, having become like something vomited up, are present thus; the thought "I shall attain again" does not arise. Therefore this was said.

62. Now, showing the delimitation of one who has eliminated the mental corruptions, he said beginning with "Now, there is this possibility." Therein, "se ucchinamūle" means "that has its root cut off." For one who has obtained a higher attainment, the lower attainment appears like a palm tree with its root cut off; the thought "I shall attain that" does not arise. Therefore this was said.

63. "Now, there is this possibility" is a separate connection. For above, the chafing of both one with overestimation who has obtained attainment and one who has eliminated the mental corruptions was spoken of, but the chafing of a dry insight practitioner, whether one with overestimation or one who has eliminated the mental corruptions, was not spoken of. He began this teaching in order to show the chafing of both of those. But that has been rejected. For when the chafing of one with overestimation who has obtained attainment has been spoken of, that of one with overestimation who is a dry insight practitioner has also been spoken of; and when that of one who has eliminated the mental corruptions who has obtained attainment

has been spoken of, that of one who has eliminated the mental corruptions who is a dry insight practitioner has also been spoken of. Rather, he began this teaching in order to speak of what is suitable and unsuitable for these two monks.

Therein one might ask - let the object be unsuitable for a worldling, but how is it unsuitable for one who has eliminated the mental corruptions? To the extent that it is unsuitable for a worldling, to that extent it is unsuitable even for one who has eliminated the mental corruptions. Poison, whether eaten knowingly or eaten unknowingly, is poison indeed. For even by one who has eliminated the mental corruptions, one should not be unrestrained thinking "I am one who has eliminated the mental corruptions." Even by one who has eliminated the mental corruptions, it is proper to be only one who is diligently engaged.

64. Therein, "by the ascetic" means by the Buddha-ascetic. "By desire, lust and anger" means that poison-defect, reckoned as ignorance, is transformed and agitated by desire and lust and by anger. "Unsuitable" means objects that do not promote growth. "Would assail" means would dry up and wither. "With residue of clinging" means with a remainder to be grasped; what is to be clung to, to be grasped - here "clinging" is what is said. "And it is not sufficient for obstruction for you" means unable to cause an obstacle to life for you. "A particle of dust" means dust and the awn of paddy and such. "And that poison-defect" means and that poison-defect. "By both of these" means by both of these, namely that unsuitable action and that poison-defect. "Enlargement" means the state of becoming great.

"Just so" - here the unabandoned poison-defect of ignorance should be seen as like the extraction of the dart with residue of clinging; the time of being unrestrained at the six doors should be seen as like the state of persisting in unsuitable action; the rejecting of the training and returning to the low life should be seen as like death when the wound has become enlarged by both of these; committing a certain heavy defiled offence should be seen as like suffering like death. The correlation of the simile for the bright side as well should be understood by this very method.

65. "This is a designation for mindfulness": here, mindfulness has wisdom as its guide. With mundane wisdom it is mundane; with supramundane wisdom it is supramundane. "This is a designation for noble wisdom" means for pure insight wisdom.

Now, showing the power of one who has eliminated the mental corruptions, he said beginning with "That indeed." Therein, "who practises restraint" means one who practises with doors closed. "Thus having understood, being without clinging" means having known thus, through the abandoning of the clinging of mental defilements, he is without clinging; the meaning is without grasping. "Liberated in the extinction of clinging" means liberated by way of object in Nibbāna, which is the extinction of clinging. "In clinging" means in the clinging of sensual pleasure. "Would turn his body towards" means would make his body cling to. This is what is meant - That one who has eliminated the mental corruptions, liberated by way of object in Nibbāna, the elimination of craving, would indulge in the five types of sensual pleasure, or would turn his body towards them, or would give rise to a thought - this is impossible. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

6. Commentary on the Āneñjasappāya Sutta

66. "Thus have I heard" is the Discourse on What is Suitable for Imperturbability. Therein, "impermanent" means impermanent in the sense of non-existence after having been. "Sensual pleasures" means both object-sensuality and defilement-sensuality. "Hollow" means empty because of being devoid of the substance of permanence, the substance of stability, and the substance of self; but it should not be taken as meaning "non-existent." For indeed, when it is said "an empty fist," it is not said that the fist does not exist. But that which has nothing inside it is called hollow. "False" means destructive. "Having the nature of deception" means having the nature of perishing; fields, sites, and gold and silver were not apparent, and just like things seen in a dream, they perish within a few days and are not apparent. Therefore it was said "having the nature of deception." "Conjured by illusion" means just as by magic, water is shown as a gem, a jujube leaf is shown as a coin, or else anything of such a kind appears so only to one standing within the region of sight, but from the point of passing beyond the vicinity, it appears merely as ordinary. Thus sensual pleasures too are called "conjured by illusion" in the sense of manifesting only briefly. And just as a juggler deceives by showing water and so on as gems and so on, so too sensual pleasures deceive by showing what is impermanent and so on as having the nature of permanence and so on; thus they are called "conjured by illusion" also in the sense of deception. "Prattle of fools" means the prattle of fools because of making fools prattle thus: "my son, my daughter, my unwrought gold, my gold." "Sensual pleasures pertaining to the present life" means the five human types of sensual pleasure. "Pertaining to the future life" means the remainder, setting those aside. Pertaining to the present life. "Perception of sensuality" means perception arisen with reference to human sensual pleasures. "Both of these are the realm of Māra" means these sensual pleasures and perception of sensuality - both are the realm of Māra. For those by whom both of these are grasped, over them Māra exercises control. With reference to that, it was said "both of these are the realm of Māra."

Regarding "the domain of Māra" and so on too, just as the domain of the Coḷas is the Coḷa-domain, the domain of the Paṇḍas is the Paṇḍa-domain, the domain of the Saṃvaras is the Saṃvara-domain - thus the place of operation is called the domain; so too, over those by whom these sensual pleasures are grasped, Māra exercises control. With reference to that, it was said "the domain of Māra." But Māra goes scattering the five types of sensual pleasure like fodder-seed. But over those by whom they are grasped, Māra exercises control. With reference to that, it was said "the fodder of Māra." And just as wherever elephants and so on roam, that is called the elephant-resort, the horse-resort, the goat-resort; so too, among those by whom these sensual pleasures are grasped, Māra exercises control. With reference to that, it was said "the resort of Māra."

"Here" means in those sensual pleasures. "Mental" means born of consciousness. Therein one might ask - Granted that with reference to the twofold sensual pleasures, covetousness having the characteristic of coveting, and rivalry having the characteristic of surpassing in action arise, but how does anger arise? When a cherished object has been taken away, they grieve; while it is being taken away, they

grieve; even fearing it will be taken away, they grieve - whatever such resentment of the mind there is, thus it arises. "These for a noble disciple" means those for a noble disciple. The letter "va" is merely a euphonic conjunction. "Training here" means for one training in this Dispensation, those three mental defilements too become obstacles. "Having overcome the world" means having overcome the sensual world. "Having determined with the mind" means having determined with the consciousness that has meditative absorption as its object. "Unlimited" means sensual-sphere consciousness is called limited; by the rejection of that, the exalted is called unlimited. "Measurable" too is just the sensual-sphere; the fine-material-sphere and immaterial-sphere are immeasurable. But "well developed" is not a name for the sensual-sphere and so on; this is a name for the supramundane alone. Therefore, by virtue of this, "unlimited," "immeasurable," and "well developed" - all this applies to the supramundane alone.

"Dwelling much in that" means for one dwelling having frequently practised that very practice by warding off sensuality. "The mind becomes confident in that plane" means the mind becomes confident in the cause. But what here is the cause? Either arahantship, or insight for arahantship, or the fourth meditative absorption, or access to the fourth meditative absorption. "When there is confidence" - here confidence is twofold: confidence through decision and confidence through attainment. For when one dwelling having established insight for arahantship, when the primary elements and so on are present - by whatever manner the primary elements are present, derivative materiality is present, mentality-materiality is present, conditions are present in every way, insight with characteristics as its object is present - even without having yet attained it, the hope remains settled "This very day I shall attain arahantship," and one obtains the decision. Or for one who, having made the third meditative absorption the foundation, is performing the preliminary work on a circular meditation object for the purpose of the fourth meditative absorption, perceiving the suppression of the mental hindrances and so on - by whatever manner the mental hindrances are suppressed, the mental defilements subside, mindfulness remains settled, or what pertains to activities becomes clear and manifest and appears like the world beyond to one with the divine eye, the arising of consciousness becomes concentrated through access as if sticking to a lump of plaster - even without having yet attained it, the hope remains settled "This very day I shall produce the fourth meditative absorption," and one obtains the decision. This is called confidence through decision. When there is that confidence. But whoever attains either arahantship or the fourth meditative absorption, his mind is indeed very clear. But here, from the statement "the mind becomes confident in that plane," the attainment of insight for arahantship and of access to the fourth meditative absorption should be understood as confidence through attainment. For insight is the cause of resolving upon it with wisdom, and access is the cause of the imperturbable attainment.

Or now he attains the imperturbable. "Or he resolves upon it with wisdom" - here the meaning should be understood by transposing the terms thus: "or now he resolves upon it with wisdom, or he attains the imperturbable." For this is what is meant - When there is that confidence, either now he resolves upon it with wisdom - the meaning is he realises arahantship. Being unable to accomplish that, he either attains the imperturbable; or alternatively, "or he resolves upon it with wisdom" means he develops the path of arahantship; being unable to accomplish that, he either attains

the imperturbable. Being unable to develop the path of arahantship, he now either realises the four truths. Being unable to accomplish that, he either attains the imperturbable.

Herein this is the method - Here a monk, having made the third meditative absorption the foundation, performs the preliminary work on a circular meditation object for the fourth meditative absorption. For him the mental hindrances are suppressed, mindfulness remains settled, the mind becomes concentrated through access. He comprehends materiality and immateriality, comprehends the conditions, defines insight having characteristics as its object, and it occurs to him thus - "Through access my meditative absorption would be leading to distinction; let the leading to distinction stand, I shall make it leading to penetration" - having developed insight, he realises arahantship. By this much his task is as if done. But being unable to realise arahantship, with mind drawn back from that, he does not remain midway; he attains the fourth meditative absorption itself. Like what? Just as a man, having taken a spear thinking "I shall kill a wild buffalo," pursuing it, if he kills it, he will please the entire village inhabitants; but being unable, on the way having killed small animals such as hares, iguanas, and so on, having filled his carrying pole, he comes back.

Therein, the man's taking a spear and pursuing the wild buffalo is like this monk's making the third meditative absorption the foundation and performing the preliminary work for the fourth meditative absorption; like the killing of the wild buffalo - The realising of arahantship by having developed insight thinking "For one perceiving the suppression of the mental hindrances and so on, it would be leading to distinction; let the leading to distinction stand, I shall make it leading to penetration"; like the going of one unable to kill the buffalo, having killed small animals such as hares, iguanas, and so on on the way, having filled the carrying pole - for one unable to realise arahantship, having drawn back from that, the attaining of the fourth meditative absorption should be understood. In the applications of path development and the realising of the four truths too, the same method applies.

Now, showing the place of rebirth for one unable to realise arahantship, he said beginning with "upon the body's collapse." Therein, "that" means the reason by which that consciousness leading to rebirth would be reaching to the imperturbable, that reason exists - this is the meaning. And here, "leading to rebirth for that one" means leading to rebirth for that monk. The resultant consciousness by which that monk leads on and is reborn - that consciousness. "Reaching to the imperturbable" means it would have reached the intrinsic nature of the wholesome imperturbable, it would be just such - this is the meaning. Some say wholesome consciousness. Whatever wholesome consciousness leading to rebirth for that monk, which has become the cause of rebirth, would have reached the imperturbable, even at the time of result it would be of that very name - this is the meaning. But this meaning is as follows - "If he generates a meritorious volitional activity, consciousness fares on to the meritorious. If he generates a demeritorious volitional activity, consciousness fares on to the demeritorious. If he generates an imperturbable volitional activity, consciousness fares on to the imperturbable" - it should be understood by this method. "Suitable for the imperturbable" means suitable for the fourth meditative absorption, which is the imperturbable. And it should be understood that it is not only

suitable for the imperturbable alone, but is also suitable for arahantship above, being of the nature of support indeed. Thus in this first imperturbable, the drawing back by means of concentration has been spoken of.

67. "Considers thus" means having reached the fourth meditative absorption, he considers in this way. For this monk is wiser than the monk below, and he meditates on the meditation subjects of both that monk and himself, combining them together. "Dwelling much in that" means for one dwelling having frequently practised that very practice by warding off materiality. "Attains the imperturbable" means he attains the imperturbable of the plane of infinite space. The remainder is just as before. And as here, so everywhere, but we shall state only the distinctive points. Thus in this second imperturbable, the drawing back by means of insight has been spoken of; the meaning is that it has been spoken of by one showing the path of insight thus "whatever materiality."

"Considers thus" means having reached the plane of infinite space, he considers in this way. For this one is wiser than the two monks below, and he meditates on the meditation subjects of all three - those monks and himself - combining them together. "Both of these are impermanent" - here there are eight individual portions, but having summarised them by way of pertaining to the present life and pertaining to the future life, "both" is said. "Not fit to be delighted in" means it is not proper to delight in by way of craving and wrong view. The same method applies to the remaining two terms as well. "Dwelling much in that" means for one dwelling having frequently practised that very practice by warding off sensuality and by warding off materiality. "Attains the imperturbable" means he attains the imperturbable of the plane of infinite consciousness. In this third imperturbable, the drawing back by means of insight has been spoken of.

68. "Considers thus" means having reached the plane of infinite consciousness, he considers in this way. For this one is wiser than the three monks below, and he meditates on the meditation subjects of all four - those monks and himself - combining them together. "Where these cease without remainder" means having reached the plane of nothingness, all the perceptions stated below cease. "This is peaceful, this is sublime" means this is peaceful because of the tranquillity of its factors and the tranquillity of its object, and sublime in the sense of being unsurpassable. "Dwelling much in that" means for one dwelling having frequently practised that very practice by warding off those perceptions. In this first plane of nothingness, the drawing back by means of concentration has been spoken of.

"Considers thus" means having reached the plane of infinite consciousness itself, he considers in this way. For this one is wiser than the four monks below, and he meditates on the meditation subjects of all five - those monks and himself - combining them together. "With a self or with what belongs to a self" means empty, hollow, and void of anything to be grasped as "I" and "mine." Thus here, the two-pointed emptiness has been shown. "Dwelling much in that" means for one dwelling having frequently practised both the practice stated below and this emptiness practice. In this second plane of nothingness, the drawing back by means of insight has been spoken of.

70. "Considers thus" means having reached the plane of infinite consciousness itself, he considers in this way. For this one is wiser than the five monks below, and he meditates on the meditation subjects of all six - those monks and himself - combining them together. "I am not anywhere a possession of anyone, nor is there anywhere in anything a possession of mine" - here, however, emptiness of four points has been spoken of. How? For this one, by "I am not anywhere" does not see a self anywhere; by "a possession of anyone" does not see one's own self as something to be brought as a possession of another, does not see something to be approached and brought by imagining a brother in the place of a brother, a friend in the place of a friend, or a requisite in the place of a requisite of oneself - this is the meaning. "Nor is there of mine anywhere" - here, the word "mine" - having set aside for now, "nor anywhere" does not see a self of another anywhere - this is the meaning. Now, the word "mine" - having brought back, "a possession of mine in anything there is not" means he does not see that the self of another exists as a possession of mine in anything. As a brother in the place of one's own brother, a friend in the place of a friend, or a requisite in the place of a requisite - he does not see the self of another as something to be brought by this state of being a possession in any place - this is the meaning. Thus, since this one indeed does not see a self anywhere, does not see that as something to be brought as a possession of another, does not see the self of another, does not see the self of another as something to be brought as a possession of oneself, therefore this emptiness should be understood as being of four points. "Dwelling much in that" means for one dwelling having frequently practised both the practice stated below and this four-pointed emptiness. In this third plane of nothingness too, the drawing back by means of insight alone has been spoken of.

"Considers thus" means having reached the plane of nothingness, he considers in this way. For this one is wiser than the six monks below, and he meditates on the meditation subjects of all seven - those monks and himself - combining them together. "Where these cease without remainder" means having reached the plane of neither-perception-nor-non-perception, here all the perceptions stated below cease. "Dwelling much in that" means for one dwelling having frequently practised that very practice by warding off those perceptions. In this plane of neither-perception-nor-non-perception, the drawing back by means of concentration has been spoken of.

71. "It would not be, and it would not be mine" means if the fivefold round of action had not been accumulated by me in the past, this present fivefold round of result would not be mine, would not occur. This is the meaning. "It will not be" means if at present the fivefold round of action will not have been accumulated. "It will not be mine" means in the absence of that, the fivefold round of result will not be mine in the future. "Whatever there is, what has come to be - that I abandon" means whatever there is, whatever has come to be, the present five aggregates, that I abandon. "Thus he obtains equanimity" means that monk thus obtains insight-equanimity. This is the meaning.

"Would that monk, venerable sir, attain final nibbāna or would he not attain final nibbāna" - what am I asking? He asks: for one standing with the third meditative absorption as foundation, arahantship, falling back, practice, and conception have been spoken of; likewise for those standing with the fourth meditative absorption and so on as foundations; but for one standing with the plane of neither-perception-nor-

non-perception as foundation, nothing has been spoken of - I ask about that. Thus he asks. "Apettha" means "api ettha" (even here). "He delights in that equanimity" means he delights in that insight-equanimity through the delighting of craving and wrong view. The same method applies to the remaining two terms as well.

"Consciousness becomes dependent on that" means consciousness becomes dependent on insight. "Clinging to that" means that consciousness of attachment, that is called his clinging, called his grasping. "With clinging" means with grasping. "Does not attain final nibbāna" means a monk who has attachment to insight does not attain final nibbāna in my Dispensation. But as for one who has attachment to monasteries, residential cells, attendants, and so on, he shows that there is nothing at all to be said regarding him. "But where?" Where then? "Clinging, clings" means taking conception, he takes it. "So then, that is the foremost clinging, venerable sir" means venerable sir, that monk, it is said, clings to the foremost, the highest existence as the state to be grasped; he takes conception in the foremost existence. This is the meaning. By this, the conception of that monk is spoken of. Now, in order to speak of his arahantship, he said beginning with "Here, Ānanda."

73. "In dependence upon each successive stage" means in dependence on each respective attainment. "The crossing over the flood has been declared" means the crossing of the flood has been spoken of; the crossing over the flood has been spoken of for a monk standing with the third meditative absorption as foundation... etc. He says that the crossing over the flood has been spoken of for a monk standing with the plane of neither-perception-nor-non-perception as foundation.

"But what, venerable sir, is the noble deliverance" - what is being asked here? A monk who, having made an attainment the proximate cause, having developed insight, attains arahantship, is like one who, in dependence on a boat or a raft and so on, having crossed a great flood, goes to the far shore - he is not wearied. But a dry insight practitioner, having contemplated miscellaneous activities, attaining arahantship, is like one who, having cut across the stream by the strength of his arms, goes to the far shore - he is wearied. Thus he asks: "I ask about the arahantship of this dry insight practitioner." "Noble disciple" means the dry insight practitioner is the noble disciple. For this one is wiser than the eight monks below, and he meditates on the meditation subjects of all nine - those monks and himself - combining them together. "This is identity as far as identity extends" means he considers: "However much there is what is called identity, reckoned as the round of rebirths of the three planes, all that is this identity; there is no identity beyond this."

"This is the Deathless, namely the deliverance of the mind through non-clinging" means whatever is this so-called deliverance of the mind through non-clinging, he considers: "This is the Deathless, this is peaceful, this is sublime." And elsewhere "the deliverance of the mind through non-clinging" is called Nibbāna. But in this discourse, the arahantship of the dry insight practitioner has been spoken of. The remainder is clear everywhere.

However, it should be understood that in this discourse, drawing back has been spoken of in seven instances, conception in eight instances, and arahantship has been spoken of in nine instances. How? First, for a monk standing with the third meditative absorption as foundation, drawing back has been spoken of, conception has been spoken of, arahantship has been spoken of; likewise the fourth meditative

absorption; likewise the plane of infinite space. But for three monks standing with the plane of infinite consciousness as proximate cause, drawing back has been spoken of, conception has been spoken of, arahantship has been spoken of. Likewise for a monk standing with the plane of nothingness as foundation. But for one standing with the plane of neither-perception-nor-non-perception as foundation, there is no drawing back; however, conception and arahantship have been spoken of. For the dry insight practitioner, only arahantship has been spoken of. Thus it should be understood that drawing back has been spoken of in seven instances, conception in eight instances, and arahantship has been spoken of in nine instances. And by one who speaks having combined the drawing back in seven instances, the conception in eight instances, and the arahantship in nine instances, this Discourse on What is Suitable for Imperturbability is indeed well spoken.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Āneñjasappāya Sutta is concluded.*

7. Commentary on the Gaṇakamoggallāna Sutta

74. "Thus have I heard" is the Discourse on Gaṇaka Moggallāna. Therein, "as far as the lowest step" means as far as the first stair plank - a seven-storeyed mansion cannot be built in a single day; but having cleared the site, beginning from the raising of pillars up to the making of ornamental work, gradual action is evident here - thus it shows. "That is to say, in recitation" - the three Vedas too cannot be studied in a single day; but in the recitation of these too, only gradual action is evident - thus it shows. "In archery" - even in the science of weapons, one called a hair-splitter cannot be produced in a single day; but here too, through the accomplishment of stance, the making of the fist-grip, and so on, gradual action is evident - thus it shows. "In reckoning" means in counting. Therein, showing the gradual action by himself, he said beginning with "we make them count thus."

75. "Just as, brahmin": here, because in the external doctrine, the more they learn crafts, the more deceitful they become, therefore the Blessed One, not comparing his own Dispensation with the external doctrine, but comparing it with a good thoroughbred horse, said beginning with "just as." For a good thoroughbred horse does not transgress that training in which it has been tamed, even for the sake of its life. Just so, a son of good family rightly practising in the Dispensation does not transgress the boundary of morality. "In the bridle" means in the placing upon the mouth.

76. "And to mindfulness and full awareness" means for the purpose of being endowed with mindfulness and full awareness. For there are two kinds of those who have eliminated the mental corruptions: one who dwells constantly and one who does not dwell constantly. Therein, one who dwells constantly is able to enter into fruition attainment even after having done any action whatsoever, but one who does not dwell constantly, having become engaged in a function even over a trifling matter, is not able to attain fruition attainment.

Herein is this story - It is said that a certain elder who had eliminated the mental corruptions, having taken a novice who had eliminated the mental corruptions, went to a forest dwelling. There lodging was obtained for the great elder, but the novice

did not obtain one. Reflecting upon that, the elder was not able to attain fruition attainment even for a single day. But the novice, having spent the three months in the delight of fruition attainment, asked the elder: "The forest dwelling has been suitable, venerable sir." The elder said: "It has not been so, friend." Thus, showing that whatever one who has eliminated the mental corruptions is of such a kind, he will be able to enter into attainment only by reflecting upon these mental states from the beginning, he said "and to mindfulness and full awareness."

78. "Those, Master Gotama" - while the Truth-finder was speaking, it is said, the inference arose in the brahmin: "These persons do not satisfy, these satisfy," and showing that, he began to speak thus.

"Among present-day teachings" means present-day teachings are the teachings of the six teachers; among those, the doctrine of Gotama alone is the supreme, the highest - this is the meaning. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Gaṇakamoggallāna Sutta is concluded.

8. Commentary on the Gopakamoggallāna Sutta

79. "Thus have I heard" is the Discourse on Gopaka Moggallāna. Therein, "not long after the Blessed One had attained final Nibbāna" means when the Blessed One had recently attained final Nibbāna, at the time of having come to Rājagaha to distribute the relics and to hold the recital of the Teaching. "Being suspicious of King Pajjota" means this king named Caṇḍapajjota was a friend of the great King Bimbisāra, and from the time of having sent Jīvaka to have medicine prepared, he became a firm friend. He, having heard "The father was killed by Ajātasattu, having taken Devadatta's word," spoke these words in the assembly: "Having killed my dear friend, he imagines 'I shall exercise kingship.' I shall make known to the friends of my friend the state of my concern." Having heard that, suspicion arose in him. Therefore it was said "being suspicious of King Pajjota." "Workplace" means a place of work outside the city for the purpose of restoring the city.

"He approached" means thinking "We are going about intending to hold the recital of the Teaching and Discipline, and this influential one, a king's favourite, when support has been given, might provide protection for the Bamboo Grove," he approached. "With those qualities" means with those qualities of omniscience-knowledge. "In every way" means all in every manner. "In all respects" means all by every portion. What am I asking? He asks: For the six teachers had earlier gone forth having departed from unknown families; they died while the Truth-finder was still living; their disciples too had gone forth from unknown families only. They, after their passing, engaged in great contention. "But the ascetic Gotama has gone forth from a great family; after his passing there will be a great contention among his disciples" - this talk arose spreading throughout the entire Indian subcontinent. And while the Perfectly Enlightened One was still living, there was no contention among the monks. Whatever there was, that too was appeased right there. But at the time of his final Nibbāna - "Before a wind capable of sweeping away Sineru, which is sixty-eight hundred thousand yojanas in height, how will an old leaf stand? When the King of Death is not ashamed of the Teacher who has fulfilled the ten perfections and

attained the knowledge of omniscience, of whom will he be ashamed?" - having generated great religious urgency, the monks became united exceedingly, exceedingly calm and peaceful. "What indeed is this" - he asks: this is what I am asking. "Inspecting" means ascertaining, knowing what has been done and what has not been done - this is the meaning. Or wandering about.

80. "Is there indeed" - this too asks the same question as the earlier one. "Without refuge" means in the Teaching and discipline that is without refuge. "What is the cause of concord" means what is the cause, what is the condition of your state of unity. "Having the Teaching as refuge" explains that the Teaching is our refuge, the Teaching is our support.

81. "Pavattati" means having become well-practised, it comes forth. "There is an offence, there is a transgression" - both of these are nothing but the transgression of the Buddha's command. "We deal with that according to the Teaching, according to the instruction" means: as the Teaching and the instruction stand established, so we deal with it - this is the meaning.

In "Na kira no bhavanto kārenti dhammo no kāreti," in both terms the syllable "no" is merely a particle. This being so, the meaning here is: "It seems the sirs do not make us act; the Teaching itself makes us act."

83. "Truly" (taggha) is an indeclinable particle used in a definitive statement. "But where does the venerable Ānanda" - does he not know the fact of the elder's living in the Bamboo Grove? He knows. But protection of the Bamboo Grove had been given by him, therefore wishing to have himself praised, he asks. But why had protection been given there by him? It is said that he, one day, having seen the Elder Mahākaccāyana descending from the Vulture's Peak - said "This one is like a monkey." The Blessed One, having heard that talk - said "If he asks forgiveness, that is wholesome. If he does not ask forgiveness, he will become a plough-ox-tail monkey in this Bamboo Grove." He, having heard that talk - "There is no such thing as a twofold outcome in the talk of the ascetic Gotama; afterwards, when I have become a monkey, this will be my feeding ground" - having planted various kinds of trees in the Bamboo Grove, he gave protection. Afterwards, having died, he was reborn as a monkey. When "Vassakāra" was said, he came and stood nearby. "Truly" (taggha) is an indeclinable particle used in a definitive statement in all instances. "Truly, dear Ānanda" - having known that he had been praised by the elder in the midst of the assembly, he said thus thinking "I too shall praise the elder."

84. "But, brahmin" - the Elder, it is said, thought: "There is meditative absorption praised by the Perfectly Enlightened One, and there is meditative absorption not praised by him, but this brahmin praises all of it" - thus he deceives the question. "But it is not possible to look at his face and not protect the almsfood; I shall set the question straight and speak" - thus he began to say this. "Having made it his inner focus" means having made it internal. "Such meditative absorption, brahmin, that Blessed One praised" - here what is spoken of is called the all-inclusive meditative absorption.

"What we" - this brahmin, it is said, was jealous of the brahmin Vassakāra. Expecting the non-answering of the question asked by him, having known the fact of it having been answered, he was displeased, thinking: "The question asked by Vassakāra he

spoke about in detail, again and again taking his name, but the question asked by me he spoke about only in part, as if pressing down with the tip of a stick." Therefore he spoke thus. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Gopakamoggallāna Sutta is concluded.

9. Commentary on the Mahāpuṇṇama Sutta

85. "Thus have I heard" is the Greater Discourse on the Full Moon Night. Therein, "tadahu" means "on that day" (tasmim ahu); the meaning is "on that day" (tasmim divase). "They dwell in it" (upavasanti ettha) thus "Observance" (uposatha). "They dwell" means the meaning is "having become endowed with morality or with fasting, they dwell." Now here is the extraction of meanings - In passages such as "Come, friend Kappina, let us go to the Observance," the Observance means the recitation of the Pātimokkha. In passages such as "Thus, Visākhā, the Observance endowed with eight factors has been observed," it means morality. In passages such as "For the pure one it is always the Phaggu festival, for the pure one it is always the Observance day," it means fasting. In passages such as "Uposatha was the name of the king of elephants," it means a concept. In passages such as "Monks, on the uposatha day, from a residence with monks," it means the day to be observed. Here too that very same is intended. And this is threefold by the distinction of the eighth, the fourteenth, and the fifteenth. Therefore, for the purpose of excluding the remaining two, "the fifteenth" was said. Therefore it was said "they dwell in it, thus Observance." "Puṇṇā" means "full" (sampuṇṇā) by the fullness of the month. "Mā" is a term for the moon; it is full here, thus "puṇṇamā" (full moon). Thus the meaning should be understood in this pair of terms "puṇṇāya puṇṇamāya."

"A certain point" means a reason. "If so, monk, having sat down on your own seat, ask" - why did the Blessed One, without speaking to him while standing, cause him to sit down? This monk, it is said, being the senior monk of the Community of about sixty monks devoted to striving, having taken sixty monks, dwelt in the forest; they, having taken a meditation subject in his presence, strived and endeavoured. They discerned the primary elements and derivative materiality; they discerned insight based on the characteristics and objects of the conditions of mentality-materiality. Then, when they came to attend upon the teacher, having paid homage and were seated, the elder asked about the discernment of the primary elements and so on. They explained everything, but when asked about the question of path and fruition, they were unable to explain. Then the elder thought - "In my presence there is no decline in the exhortation for them, and they dwell putting forth strenuous energy. Not even for the time it takes a cock to drink water is there any act of negligence on their part. Even this being so, they are unable to produce the paths and fruitions. I do not know the disposition of these monks; they must be ones to be guided by a Buddha. Having taken them, I shall go to the Teacher's presence; then the Teacher will expound the Teaching according to their temperament" - having taken those monks, he came to the Teacher's presence.

The Teacher too, in the evening period, having taken the water brought by the Elder Ānanda, having let the body become refreshed, sat down on the excellent Buddha-seat that had been prepared in the residential area of Migāramātā's mansion; the Community of monks too, having surrounded him, sat down.

At that time the sun was setting, the moon was rising, and the Blessed One was seated in the middle place. The radiance of the moon was not visible, the radiance of the sun was not visible; having obscured the radiance of the moon and sun, the six-coloured twin Buddha rays, shining, becoming heaps upon heaps, running in the directions and intermediate directions - all this should be expanded by the method stated below. This is called the ground for praise; here only the strength of the speaker of the Teaching is the measure; as much as one is able, that much should be spoken. It should not be said "it has been badly stated." When the assembly had thus sat down, the Elder, having risen, asked the Teacher for permission for a question. Then the Blessed One - "If, while this one is standing and asking, the remaining monks will rise up thinking 'Our teacher has risen,' thus disrespect will have been shown to the Truth-finder. Then if they ask while remaining seated, disrespect will have been shown to the teacher, and they will not be able to receive the teaching of the Dhamma with full focus. But when the teacher is seated, they too will sit down. Then, fully focused, they will be able to receive the teaching of the Dhamma" - for this reason the Blessed One, without speaking to him while standing, has him sit down.

"Are these indeed, venerable sir" - this is spoken as if it were a question of doubt. But the Elder, having comprehended the rise and fall of the five aggregates, had attained arahantship, a great one who had eliminated the mental corruptions; there is no doubt for him. But even for one who knows, it is fitting to ask as though not knowing. For if one asks as though knowing, the one answering thinks "This one knows" and speaks only a portion to each one. But when asked as though by one not knowing, the one speaking brings reasons from here and there, makes it manifest, and speaks. But someone, even though not knowing, asks as though knowing. What would the Elder do with such a statement? It should be understood that he, though knowing, asks as though not knowing.

"Rooted in desire" means rooted in craving. "May I be of such form" means if one wishes to be fair, one desires "May I be of the colour of yellow orpiment or of the colour of red arsenic." If one wishes to be dark, one desires "May I be of the colour of a blue water-lily or of the colour of eye ointment or of the colour of a flax flower." "Of such feeling" means one desires "May I be of wholesome feeling or of pleasant feeling." In the case of perception and so on too, the same method applies. But since there is no aspiration regarding the past, and even by aspiring one cannot obtain that; nor does it occur in the present, for indeed a fair person, having aspired to the state of being dark, does not become dark in the present, nor does a dark one become fair, nor a tall one short, nor a short one tall; but for one who, having given a gift or having taken upon oneself morality, aspires "In the future may I be a warrior or a brahmin," the aspiration succeeds. Therefore only the future is taken.

"Designation for the aggregates" - he asks "By how many is the description of the aggregates as aggregates?"

"The primary elements are causes" - for in such passages as "three wholesome roots" and so on, the root-cause is stated. Ignorance, because of being common to meritorious volitional activities and so on, is a common cause. The wholesome-unwholesome is the highest cause in giving its own respective result. Here the condition-cause is intended. Therein, the solid element as a primary element is both the cause and the condition for the manifestation and seeing of the other three primary elements and of derivative materiality. Thus the explanation in the remaining ones too should be understood.

"Contact" - from the statement "touched, monks, one feels; touched, one perceives; touched, one intends," contact is the cause and condition for the manifestation of the three aggregates. "Of the aggregate of consciousness" - here, to begin with, together with rebirth-consciousness, for womb-born beings, by the uppermost limit, thirty material phenomena and three associated aggregates arise; that mentality-materiality is the cause and condition for the manifestation of rebirth-consciousness. At the eye-door, eye-sensitivity and visual object are materiality; the three associated aggregates are mentality. That mentality-materiality is the cause and condition for the manifestation of eye-consciousness. The same method applies to the remaining types of consciousness.

87. "But how, venerable sir" - this he said asking about the round of rebirths, meaning "to what extent indeed." "Identity view does not exist" - this he said asking about the end of the round of rebirths.

88. "This is the gratification in materiality" - by this, the penetration of full understanding and the truth of suffering are spoken of. "This is the danger in materiality" - by this, the penetration of abandoning and the truth of origin. "This is the escape from materiality" - by this, the penetration of realisation and the truth of cessation. Whatever states beginning with right view are in these three instances, this is the penetration of development, the truth of the path. The same method applies to the remaining terms as well.

89. "Externally" means in another's conscious body. "In regard to all signs" - by this, however, it also includes that which is not bound by the senses. Or else, by the expression "conscious body," both one's own and another's body are already taken; and "externally," by the taking of all signs, it takes that which is not bound by the senses.

90. "Done by a non-self" means done having stood upon a non-self. "Upon which self will they touch" means upon which self having stood will they show their result - thus he said this falling into the eternalist vision. "With a mind dominated by craving" means with craving as the foremost. "In various" means in those various teachings. "Sixty" means these monks, having abandoned their original meditation subject, meditating on another new meditation subject, having broken through the cross-legged posture, attained arahantship in that very seat. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāpuṇṇama Sutta is concluded.

10. Commentary on the Cūḷapunnāma Sutta

91. "Thus have I heard" is the Shorter Discourse on the Full Moon Night. Therein, "silent, completely silent" means whatever direction he surveys, there it is completely silent. "Having surveyed" means having opened his eyes adorned with the five kinds of sensitive matter, having looked here and there, having seen the absence of even the slightest restlessness of hands or restlessness of feet. "A bad person" means an evil person. "No indeed, Venerable Sir" - since, just as a blind person cannot know a blind person, he cannot know that one, therefore they said thus. By this very method, the meaning in the subsequent turns from here onwards should be understood. "Possessed of bad qualities" means possessed of evil qualities. "Devotion to bad persons" means associating with bad persons. "Thinking like a bad person" means one who thinks with the thinking of a bad person. "Counselling like a bad person" means one who counsels with the counselling of a bad person. "Speaking like a bad person" means one who speaks the speech of a bad person. "Acting like a bad person" means one who does the actions of a bad person. "Having the view of a bad person" means possessed of the view of a bad person. "A bad person's gift" means a gift that should be given by bad persons. "Tyāssa mittā" means "they become his friends." "Intends for his own affliction" means he thinks thus for the purpose of his own suffering: "I shall kill living beings, I shall take what is not given, I shall engage in misconduct, I shall proceed having undertaken the ten unwholesome courses of action." "For the affliction of others" means he thinks thus for the purpose of another's suffering: "Just as such and such a person kills such and such a living being, takes what is not given belonging to such and such a person, proceeds having undertaken the ten unwholesome courses of action, so I shall command him to do likewise." "For the affliction of both" means he thinks thus for the purpose of suffering for both: "I, having taken such and such a person and such and such a person, shall proceed having undertaken the ten unwholesome courses of action."

In the passage beginning with "counsels for his own affliction": one who counsels thinking "I shall proceed having undertaken the ten unwholesome courses of action" is called one who counsels for his own affliction. One who counsels thinking "I shall instigate such and such a person to undertake the ten unwholesome courses of action" is called one who counsels for the affliction of others. Together with another - One who counsels thinking "Both of us, having become as one, shall proceed having undertaken the ten unwholesome courses of action" is called one who counsels for the affliction of both.

"Gives a gift inattentively" means he does not honour either the gift or the person. Not honouring the gift means he gives food possessed of faults such as badly cooked rice and so on; he does not make it pleasing. Not honouring the person means without sweeping the sitting place, having caused him to sit down here or there, having placed whatever stand, he gives the gift. "Not with his own hand" means he does not give with his own hand; he has it given by slaves, workers, and others. "Without respect" means he gives without showing respect to either the gift or the person, by the method stated above. "As if throwing it away" means having become one wishing to discard it, he gives as if throwing a snake into an ant-hill. "Without view of future result" means he gives without expecting fruit in return.

"Is reborn there" means he is not reborn in hell by having given a gift. But whatever

wrong view was grasped by him through evil conviction, by that wrong view he is reborn in hell. The bright side should be understood by the method opposite to what was stated. "Greatness among gods" means the six sensual-sphere gods. "Greatness among human beings" means the success of the three families. The remainder is clear everywhere. But this discourse was spoken solely in terms of the pure round of rebirths.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Cūḷapupphama Sutta is concluded.

The commentary on the first chapter is concluded.



ABOUT THIS TRANSLATION

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