

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)

2. Commentary on the Middle Fifty Discourses
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1. The Chapter on Householders (1. Gahapativaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

2. Commentary on the Middle Fifty Discourses

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Middle Length Discourses

Commentary on the Middle Fifty Discourses

1. The Chapter on Householders

1. Commentary on the Kandaraka Sutta

1. "Thus have I heard" - this is the Kandaraka Discourse. Therein, "at Campā" means in the city so named. For in that city's parks, ponds, and other various places, campaka trees were abundant; therefore it came to be reckoned as "Campā." "On the bank of the Gaggarā pond" - not far from that city of Campā there is a pond which obtained the conventional expression "Gaggarā" because it was excavated by the chief queen named Gaggarā. On its bank, all around, there was a great campaka grove adorned with flowers of five colours beginning with blue. In that campaka grove, fragrant with the scent of flowers, the Blessed One dwelt. With reference to that, "on the bank of the Gaggarā pond" was said. "Together with a large community of monks" means together with a large community of monks whose number was not specified. "Pessa" is his name. "The elephant driver's son" means the son of an elephant trainer. "And Kandaraka the wandering ascetic" - "Kandaraka" is a clothed wandering ascetic so named. "Having paid respect" means having entered into the midst of the dense six-coloured Buddha-rays, as if plunging into clear lac-colouring; as if spreading out an excellent cloth of the colour of refined gold and covering himself up to the head; as if receiving on his head campaka flowers endowed with beauty and fragrance; like a full moon approaching the foot of Mount Sineru, having paid homage at the feet of the Blessed One, which were adorned with the wheel marks, resplendent like fully opened lotuses of lac-red colour - this is the meaning. "Sat down to one side" means he sat down in a place free from the six faults of sitting.

"Silent, completely silent" means wherever he surveys, there it is completely silent - this is the meaning. For therein, not even of a single monk was there any restlessness of the hands or restlessness of the feet; all, both out of respect for the Blessed One and through their own completion of training, having ceased conversation with one another, not making even the sound of clearing the throat, like well-planted boundary posts, like the water of the great ocean settled in a windless place, motionless even in body, undistracted even in mind, like red clouds, having surrounded the Blessed One who was the peak of Mount Sineru, they sat down. For the wandering ascetic,

having seen the assembly thus seated, great joy and pleasure arose. But being unable to contain what had arisen within his heart alone, he gave rise to an affectionate utterance. Therefore he said beginning with "Wonderful, dear sir."

Therein, "wonderful" means that which does not occur constantly, like a blind man's climbing of a mountain. This is the method according to the word. But this is the method of the commentary: "wonderful" means worthy of snapping the fingers. The meaning is "fitting to snap the fingers." "What has not come to be before has come to be" is "marvellous." Both of these are indeed designations for astonishment. But this is of two kinds: the wonderful of reproach and the wonderful of praise. Therein, "Wonderful, Moggallāna, marvellous, Moggallāna! That foolish man would wait until he was taken by the arm!" - this is called the wonderful of reproach. "Wonderful, mother of Nanda, marvellous, mother of Nanda, that you would purify even the arising of intention!" - this is called the wonderful of praise. Here too this very same is intended, for he said thus praising him.

In "yāvañcidan," here "ida" is merely a particle. "Yāva" is a delimitation of measure; to the extent that he has been rightly guided, to whatever measure he has been rightly guided, it is not possible to speak in praise of it; rather, it is indeed wonderful, it is indeed marvellous - this is what is meant. "Just such a supreme" means this community of monks thus rightly guided is the supreme of that community of monks too, thus "the supreme of that"; that "just such a supreme" - just as this one was guided, having made it guided in the same way, they guided, not more than this - this is the meaning. According to the second method, it should be connected as: they will guide in the same way, not more than this. Therein, "rightly guided" means engaged in the right practice of non-opposition, beginning with the fundamentals of conduct. Then why does this wandering ascetic point to Buddhas of the past and future? Does he have knowledge of the three periods of time? He does not; but standing on the grasping of the method, thinking "In whatever manner this community of monks is seated, tamed, disciplined, at peace, past Buddhas too guided just such a supreme, future Buddhas too will guide just such a supreme, there is no guidance beyond this," he spoke thus through following understanding.

2. "So it is, Kandaraka" is a separate connection. It is said that the Blessed One, having heard that, began this teaching in order to show: "Kandaraka, you say that the community of monks is at peace, but the reason for this community of monks being at peace is not known to you. For indeed you did not fulfil the more than thirty perfections, develop the wholesome roots to maturity, and penetrate the knowledge of omniscience on the seat of enlightenment. But by me, having fulfilled the perfections, having brought to completion the conduct for the welfare of relatives, the conduct for the welfare of the world, and the conduct for the welfare of Buddhahood, the knowledge of omniscience was penetrated on the seat of enlightenment. The reason for their being at peace is known to me."

"There are indeed, Kandaraka" - this too is a separate connection. It is said that this occurred to the Blessed One - "This wandering ascetic says that this community of monks is at peace, but this community of monks does not show the appearance of being at peace by having contrived and planned, establishing a deportment through deceitfulness, while being not at peace in mind. But here in the community of monks there are both those who are still fulfilling the practice and monks who, having

fulfilled the practice, have reached the summit and stand established. Therein, those who have fulfilled the practice and reached the summit are at peace through the very qualities penetrated by themselves; those who are fulfilling the practice are at peace through the insight of the higher path; but the remainder, freed from these, are at peace through the four establishments of mindfulness. I shall show the reason for their being at peace" - in order to show "by this reason and by this reason this community of monks is at peace," he said beginning with "There are indeed, Kandaraka."

Therein, what should be said regarding "Worthy Ones, who have eliminated the mental corruptions" and so on, that has been stated in the commentary on the Mūlapariyāya Sutta itself. The trainee's practice too has been explained in detail there itself. "Of continuous morality" means of constant morality, of uninterrupted morality. "Of continuous conduct" is a synonym for that very thing; or the meaning is also "of continuous livelihood." The meaning is that, having stood established in that continuous morality, they get their living, and do not reach death through immorality.

"Prudent" means endowed with discretion, wise. "Of prudent conduct" means of conduct guided by wisdom; having stood established in wisdom, they get their living. Just as a certain one, even having gone forth in the Dispensation, for the sake of livelihood frequents the six improper resorts - he frequents prostitutes, he frequents widows, unmarried grown-up women, eunuchs, taverns, and nuns. He dwells in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association with laypeople; he performs medical treatment, he performs messenger duty, he performs errand duty, he lances boils, he gives anointing of sores, he gives emetics, he gives purgatives, he cooks nasal oil, he cooks fattening oil, he gives bamboo, he gives leaves, he gives flowers, he gives fruit, he gives bathing powder, he gives wooden toothbrushes, he gives water for washing the face, he gives bath powder and clay, he practises flattery, bean-soup-like behaviour, acting as a servant, running errands on foot - thus getting his living by the twenty-one kinds of wrong means of livelihood, he is called one of imprudent conduct; he does not get his living having stood established in wisdom. Then, having died, having become what is called an ascetic-demon, he experiences great suffering according to the method stated as "his double robe too is blazing, in flames." Not being of such a kind, not transgressing a training rule even for the sake of life, having become established in the fourfold purification morality, having learnt the word of the Buddha according to one's strength, fulfilling these noble practices - the Relay-of-Chariots practice, the Great Gosinga practice, the Great Emptiness practice, the Without-Blemish practice, the Heirs-of-the-Teaching practice, the Nālaka practice, the Tuvattaka practice, and the Moon-Simile practice - having become body-witnesses in the practice of the noble lineage of contentment with the four requisites, delight in meditative development, like an elephant departed from the military unit, like a lion released from the herd, like a great ship with its stern-rope cut, dwelling alone in going about and so on, having established insight, they dwell with the ongoing effort "today, this very day, arahantship!" - this is the meaning.

"With minds well established" means having well placed their minds in the four establishments of mindfulness. The remaining discussion on the establishments of mindfulness has been explained in detail above. But here the establishments of

mindfulness have been spoken of as a mixture of mundane and supramundane; by this much, the reason for the community of monks being at peace has been spoken of.

3. "How well laid down" means how well established, well expounded. "We too, venerable sir" - by this, he shows his own state of being a doer, and elevates the community of monks. For this is the intention here: "We too, venerable sir, laypeople... etc. we dwell with minds well established, but for the community of monks this itself is the ploughing and the seed and the yoke and plough and the ploughshare and goad; therefore the community of monks has the establishments of mindfulness as its ultimate goal at all times, but we, from time to time having obtained the opportunity, give this attention; we too are doers, not altogether those who have abandoned the meditation subject." "Thicket of humans" means the state of being a thicket through the thicket of the dispositions of humans; the state of being a thicket of their dispositions too should be understood through the thicket of mental defilements. The same method applies also to impurity and fraudulence. Therein, the state of impurity should be understood in the sense of being impure, and the state of fraudulence should be understood in the sense of deceit. "Knows what is beneficial and harmful for beings" means how well the Blessed One knows the practice that is beneficial and harmful for humans who are thicket-like, impure, and deceitful. "Namely animals" - here, by "animals" all four-footed species are intended. "I am able" means I am capable. "In whatever interval" means in whatever moment. "Will make a journey to and from Campā" means it will make the going and coming from the training ground up to the gate of the city of Campā. "Fraudulent behaviours" means states of being fraudulent. "Deceitful behaviours" means states of being deceitful. "Crooked behaviours" means states of being crooked. "Dishonest behaviours" means states of being dishonest. "Will reveal" means will make known, will show. For it is not possible for it to show those in that much of an interval.

Therein, for one who, wishing to stand at any place whatsoever, when a place is frightening for humans, the thought "I will go ahead and, having deceived, stand there" does not arise; at the very place where it wishes to stand, like a firmly planted post, having made the four feet motionless, it stands - this is called fraudulent. But for one who, wishing to cut off and fell a trunk at any place whatsoever, when a place is frightening for humans, the thought "I will go ahead and, having deceived, fell it" does not arise; right there it cuts off and fells it - this is called deceitful. For one who, wishing to swerve from the path at any place whatsoever and, having turned back, to mount the return path, when a place is frightening for humans, the thought "I will go ahead and, having deceived, do thus" does not arise; right there, having swerved from the path and turned back, it mounts the return path - this is called crooked. But for one who, wishing to go sometimes to the left, sometimes to the right, sometimes by the straight path, when a place is frightening for humans, the thought "I will go ahead and, having deceived, do thus" does not arise; right there it goes sometimes to the left, sometimes to the right, sometimes by the straight path. Likewise, for one wishing to discharge dung or urine, the thought "This place is well swept, crowded with people, delightful; it is not proper to do such a thing in this place; I will go ahead and do it in a concealed place" does not arise; it does it right there - this is called dishonest. Thus this was said with reference to this fourfold behaviour. "It will reveal

all those fraudulent behaviours, deceitful behaviours, crooked behaviours, and dishonest behaviours" - even while doing thus, those fraudulent ones and so on do indeed reveal those fraudulent behaviours and so on.

Having thus shown the manifest nature of animals, now showing the thicket-like nature of humans, he said beginning with "But our, venerable sir." Therein, "slaves" means those born in the household, or those bought with money, or those captured in war, or those who have themselves entered into slavery. "Servants" means those who perform errands. "Labourers" means those maintained by food and wages. "One way with the body" shows that they behave with the body in one manner, with speech in another manner, and their mind is established in yet another manner. Therein, those who, face to face, having seen their masters, go out to meet them, take their belongings from their hands, having put aside this and taking up that, perform all the remaining duties too such as preparing seats, fanning with palm-leaf fans, washing feet, and so on; but when out of their presence, they do not even look at oil that is overflowing, and when work worth a hundred or even a thousand is declining, they do not wish even to turn back and look - these are called those who behave one way with the body. But those who, face to face, praise them saying "Our master, our lord" and so on, but in their absence, there is nothing that should not be said - whatever they wish, that they say - these are called those who behave in a different way with speech.

4. "There are these four persons, Pessa" - this too is a separate connection. For this Pessa said: "How well, venerable sir, the Blessed One knows what is beneficial and harmful for beings when such a thicket of humans, such impurity of humans, such fraudulence of humans exists." The former three persons have practised the practice that is harmful, the fourth above has practised the practice that is beneficial - he began this teaching in order to show "Thus I know what is beneficial and harmful for beings." It is also fitting to connect it with Kandaraka's talk below. Therefore it was said: "How well the Community of monks has been rightly guided by Master Gotama." Then the Blessed One also began this teaching showing to him: "Having abandoned the former three persons, I guide only in the beneficial practice of the fourth person above." "Santo" - this is merely a synonym for the term "saṃvijjamānā" (existing). In "They are peaceful, calmed, appeased" - here indeed "santa" is said to mean ceased. In "These are called peaceful abidings in the Noble One's discipline" - here it means quenched. In "The virtuous indeed declare this among the virtuous" - here it means wise. But here the meaning is existing, discoverable.

In the terms beginning with "self-mortifying" and so on: one who scorches oneself, afflicts with suffering - thus "self-mortifying." The pursuit of tormenting oneself is the pursuit of self-mortification. One who scorches others, afflicts them with suffering - thus "other-mortifying." The pursuit of tormenting others is the pursuit of mortifying others. "In this very life" means in this very individual existence. "Without hunger" - "chāta" is called craving; that does not exist in him, thus "without hunger." Quenched because of the quenching of all mental defilements. Become cool because of the absence within of tormenting mental defilements, having become cool - thus "become cool." One who experiences the happiness of meditative absorption, path,

fruition, and Nibbāna - thus "experiencing happiness." "With a self become divine" means with a self become supreme. "Pleases the mind" means accomplishes the mind, fulfils, takes hold of, gladdens - this is the meaning.

5. "Averse to pain" means averse to suffering, standing in opposition, not wishing for suffering - this is the meaning.

6. "Wise" means here he should not be called wise for the four reasons, but since he does work in the establishments of mindfulness, it is proper to say he is wise. "Of great wisdom" means this too should not be said by the characteristic of great wisdom such as "one comprehends great meanings" and so on, but since he is endowed with wisdom that comprehends the establishments of mindfulness, it is proper to say he is of great wisdom. "Would have been connected with great benefit" means he would have gone having been connected with great benefit; the meaning is he would have attained the fruition of stream-entry. But for those who have the decisive support for path and fruition, even when standing in the presence of Buddhas, does an obstacle arise for them? Yes, it does arise, but not dependent on the Buddhas; rather, it arises either through decline of action or through evil friendship. Therein, through decline of action it is as follows -for if the General of the Dhamma, having known the disposition of the brahmin Dhanañjāni, had taught the Dhamma, that brahmin would have been a stream-enterer; thus, for now, it arises through decline of action. Through evil friendship it is as follows -for if Ajātasattu, having taken Devadatta's word, had not committed the deed of patricide, he would have been a stream-enterer on the very day spoken of in the Sāmaññaphala Sutta; but because of having committed the deed of patricide having taken his word, it does not happen; thus it arises through evil friendship. For this lay follower too, decline of action arose; he got up and departed while the teaching was not yet completed. Furthermore, "But, monks, even so much, Pessa the elephant driver's son is connected with great benefit" - with which great benefit? With two advantages. It is said that that lay follower obtained confidence in the Community, and a new method arose for him for the purpose of comprehending the establishments of mindfulness. Therefore it was said "connected with great benefit." But Kandarakka obtained only confidence in the Community. "This is the time, Blessed One" means the time for this teaching of the Dhamma, or for the analysis of the four persons.

8. Regarding "sheep-butcher" and so on: rams are called goats; one who kills rams is a sheep-butcher. The same method applies also to "pig-butcher" and so on. "Hunter" means cruel and hard. "Fish-killer" means a fisherman who catches fish. "Prison-keeper" means a guardian of the prison. "Cruel activities" means harsh activities.

9. "Anointed on the head" means anointed on the head with the noble consecration. "To the east of the city" means in the eastern direction from the city. "Assembly hall" means the sacrificial hall. "Having put on a rough cheetah hide" means having put on a cheetah-skin leather with bristles. "With ghee and oil" means with ghee and with oil. For setting aside ghee, whatever other fatty substance remains is called "oil." "Scratching" means because the nails have been cut, at the time when scratching is needed, scratching with that. "On the bare ground" means on ground not covered with a rug. "With a calf of the same colour" means with a calf of similar appearance. If the cow is white, the calf too is just white. If the cow is spotted or red, the calf too is of such appearance - thus "with a calf of the same colour." "He speaks thus" means

that king thus speaks. "Bullocks" means strong calves that have passed beyond the state of being young calves. The same method applies also to heifers. "For the sacred grass" means for the purpose of making an enclosure and also for the purpose of spreading on the sacrificial ground. The remainder is clear in itself, since it has been explained in detail below in the respective places.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kandaraka Sutta is concluded.

2. Commentary on the Aṭṭhakanāgara Sutta

17. "Thus have I heard" - this is the Discourse on the Man from Aṭṭhakanāgara. Therein, "in the village of Beluva" means not far from the southern side of Vesālī there is a small village named Beluva; the meaning is "having made that his village as food resort." "Dasama" means for he is counted in the tenth place by way of birth and clan as well as by the reckoning of families that have attained substance; therefore the name "Dasama" came to be for him. "Of Aṭṭhakanāgara" means a dweller in the town of Aṭṭhaka. "Kukkuṭa's park" means the monastery built by the millionaire Kukkuṭa.

18. "By that Blessed One... etc. declared" - here this is the meaning in brief: That Blessed One who, having fulfilled the thirty perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment - by that Blessed One who knows the inclinations and underlying tendencies of those various beings, who sees all phenomena that should be known as if an emblic myrobalan placed on the palm of the hand. Furthermore, knowing by means of the recollection of past lives and so on, seeing with the divine eye; or knowing by means of the three true knowledges or the six direct knowledges, seeing with the all-seeing eye that is unobstructed everywhere; knowing by means of wisdom capable of knowing all phenomena, seeing with the exceedingly pure physical eye even material forms of all beings that have gone beyond the domain of the eye, that have gone through walls and so on; knowing by means of the wisdom of penetration that accomplishes one's own welfare and has concentration as its proximate cause, seeing by means of the wisdom of teaching that accomplishes the welfare of others and has compassion as its proximate cause; as the Worthy One, because of having destroyed the enemies and because of being worthy of requisites and so on; as the Perfectly Enlightened One, because of having perfectly and by himself awakened to the truths. Or knowing the things that are obstructions, seeing the states leading to liberation; as the Worthy One, because of having destroyed the enemies that are mental defilements; as the Perfectly Enlightened One, because of having by himself awakened to all phenomena - thus, by one praised in four ways by means of the four grounds of self-confidence. "Is there indeed one teaching declared?"

19. "Conditioned" means done, produced. "Fashioned by volition" means intended, designed. "He, steady in that" means he is steady in that mental state of serenity and insight meditation. "By lust for mental states, by delight in mental states" - by these two terms, desire and lust regarding serenity and insight meditation is stated. For one who is able to utterly consume desire and lust regarding serenity and insight meditation is a Worthy One; one who is unable is a non-returner. He, because of the

non-abandonment of desire and lust regarding serenity and insight meditation, is reborn in the Pure Abodes through the volition of the fourth meditative absorption - this is the common explanation of the teachers.

But a sophist says: "From the statement 'by that very lust for mental states,' he is reborn in the Pure Abodes through the unwholesome." He should be told: "Bring a discourse." Certainly, not seeing another, he will bring this very one. Thereupon he should be told: "But is this discourse of meaning to be inferred or of explicit meaning?" Certainly he will say it is of explicit meaning. Thereupon he should be told - this being so, one desiring the fruition of non-returning would have to produce desire and lust regarding serenity and insight meditation, and when desire and lust have been produced, the fruition of non-returning would have been penetrated - do not, thinking "I have obtained a discourse," say whatever this or that. For one who speaks on a question should have learnt near a teacher and, having penetrated the meaning and the flavour, should speak; for indeed there is no conception through the unwholesome in heaven, or through the wholesome in a realm of misery. For this was said by the Blessed One -

"Not by action born of greed, by action born of hate, by action born of delusion, monks, are gods discerned, are human beings discerned, or whatever other fortunate destinations there are. Rather, monks, by action born of greed, by action born of hate, by action born of delusion, hell is discerned, the animal realm is discerned, the sphere of ghosts is discerned, or whatever other unfortunate realms there are."

Thus he should be made to understand. If he understands, let him understand; if he does not understand, he should be dismissed thus: "Go, right early enter the monastery and drink rice gruel."

And just as in this discourse, so too in the Mahāmālukyovāda, in the Mahāsatipaṭṭhāna, and in the Kāyagatāsati Sutta, serenity and insight meditation have been spoken of. Therein, in this discourse, whether one proceeds by means of serenity or proceeds by means of insight, serenity alone is the responsibility. In the Mahāmālukyovāda, insight alone is the responsibility. The Mahāsatipaṭṭhāna, however, is spoken of as having insight as the higher. The Kāyagatāsati Sutta has serenity as the higher.

This, householder, etc. "One teaching is declared" - because when asked about one teaching, this too was spoken of as "this too is one teaching," thus by virtue of being spoken in response to the question, even eleven teachings became called one teaching. For in the Mahāsakuludāyi Sutta, nineteen sections became called one teaching by way of practice; here they have come as one teaching by way of eleven questions. Or, in the meaning of being the cause for the arising of the Deathless, it is proper to say that all of them too are one teaching.

21. "Seeking a treasure opening" means seeking a treasure. "At once" means by a single undertaking. But how is there achievement of eleven treasures by a single undertaking? Here a certain person goes about seeking a treasure in the forest, and a certain person doing good, having seen him, asks "What are you doing, my dear?" He said "I am seeking a livelihood." The other said "If so, my dear, come, roll away this stone." He, having rolled it away, would see eleven pots either placed one on top of another or standing belly to belly; thus by a single undertaking there is achievement

of eleven treasures.

"Will seek a teacher's fee" means for the heterodox followers indeed learn a craft in the presence of one, and they give wealth to him, having brought it out from their house, either before or after or in between the learning of the craft. Those who have nothing in their house seek from their relatives and associates; not obtaining it thus, they even go about for almsfood and give it. With reference to that, this was said.

"Why should I not" means outsiders even in a Dispensation not leading to liberation seek wealth for one who gives merely a craft; but I, in such a Dispensation leading to liberation, why should I not make an offering to a teacher who teaches the elevenfold practice for the arising of the Deathless - I shall indeed make it, he says. "Clothed individually with a suit of garments" means the meaning is he gave one suit of garments to each and every monk. But here the conventional expression is of such a form; therefore "clothed" was said. "A monastery worth five hundred" means the meaning is he had a leaf-hut worth five hundred built. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Aṭṭhakanāgara Sutta is concluded.

3. Commentary on the Sekha Sutta

22. "Thus have I heard" - this is the Discourse on the Learner. Therein, "a new assembly hall" means an assembly hall recently built; the meaning is a single great hall. For at times of military expeditions and so on, kings, standing there, make arrangements thus: "This many shall go in front, this many behind, this many on both sides, this many shall mount the elephants, this many on horses, this many shall stand in chariots" - thus they make an arrangement, establish a limit; therefore that place is called an "assembly hall." And having come from the place of military expedition, until they make the wet cow-dung plastering and so on in their houses, for two or three days those kings rest there - thus too it is an "assembly hall." It is also an "assembly hall" as the house where those kings together give instruction on matters. For they are republican kings; therefore an arisen matter is not settled by the authority of one alone; it is proper to obtain the consent of all; therefore all, having assembled there, give instruction. Therefore it was said "it is also an 'assembly hall' as the house where together they give instruction on matters." And since they, having assembled there, discuss household affairs by such a method as "at this time it is proper to plough, at this time to sow" and so on, therefore it is also an "assembly hall" because they spread out there the household life with all its deficiencies and non-deficiencies. "Recently built" means recently completed, well adorned by way of woodwork, stonework, decorative painting and so on, like a heavenly mansion of the gods. "By an ascetic or" - here, because deities take their dwelling place at the very time of taking possession of the house site, therefore, without saying "by a god or," it was said "by any ascetic or brahmin or any human being."

"They approached the Blessed One" - having heard that the assembly hall was completed, thinking "Let us go, we shall see it," having gone and having inspected everything from the gateway onwards, having thought "By whom should this

assembly hall, resembling a heavenly mansion, exceedingly delightful and glorious, be first used so that it would be for our welfare and happiness for a long time?" and having thought "Even if given first to our foremost kinsman, it is befitting only for the Teacher; even if given as a worthy offering, it is befitting only for the Teacher; therefore we shall first have the Teacher use it, we shall invite the Community of monks, when the Community of monks has come, the three Canons of the Buddha's teaching will have come as well, we shall have the Teacher give us a talk on the Teaching throughout the three watches of the night, thus having been used by the Three Jewels, we shall use it afterwards; thus it will be for our welfare and happiness for a long time" - having made this conclusion, they approached.

"They approached the assembly hall" - on that day, it is said, although the assembly hall was well adorned like a heavenly mansion of the gods for the viewing of the royal families, and well attended to, it had not been prepared as worthy of a Buddha. For Buddhas by name are inclined to the forest, delighting in the forest; whether they would dwell within the village or not. Therefore, thinking "We shall prepare it only after knowing the Blessed One's mind," they approached the Blessed One. But now, having obtained his consent, wishing to prepare it, they approached the assembly hall.

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

"Having prepared seats" - first, in the middle place, leaning against the auspicious pillar, having prepared a very precious Buddha-seat, having spread there whatever soft and delightful bed-sheets, having placed for the Blessed One a red, pleasant-looking cushion, having tied above a canopy variegated with golden and silver stars, having adorned it with coverings of scented garlands, flower garlands, leaf garlands and so on, having made a net of flowers in the space of twelve cubits all around, having had a space of about thirty cubits enclosed with a cloth screen, leaning against the western wall, having prepared cross-legged seats, backed seats, and plain seats for the Community of monks, having had them covered above with white bed-sheets, leaning against the eastern wall, having prepared their own large-backed fleecy coverlets, they had cushions filled with swan's down and so on placed, thinking "Thus without becoming weary we shall listen to the Teaching the whole night." With reference to this, it was said "having prepared seats."

"Water jar" means a large-bellied water pot. "Having set up" - thus, so that the Blessed One and the Community of monks might wash their hands or feet as they wished, or rinse their mouths, having had them filled with crystal-coloured water at those various places, having put in various flowers and perfumed bath powder for

scenting, having covered them with plantain leaves, they set them up. With reference to this, it was said "having set up."

"Having lit an oil lamp" means having lit oil lamps on lamp-stands made of silver, gold and so on, and in saucers made of gold, silver and so on placed in the hands of figures in the form of Greeks, figures in the form of hill-tribesmen and so on - this is the meaning. "They approached the Blessed One" - here then those Sakyan kings, not only the assembly hall, but also having had the city streets swept in Kapilavatthu within a yojana's circumference, having raised banners, having set up full pitchers and plantain trees at the house gates, having made the whole city like scattered stars with garlands of lamps and so on, "Give milk to the milk-drinking children, having quickly fed the young boys put them to sleep, do not make loud noise, today for one night the Teacher will dwell within the village, Buddhas by name desire quietness" - having had the drum circulated, themselves taking torches, they approached the Blessed One.

"Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the new assembly hall": "Now let the Blessed One do as he thinks fit, venerable sir" - it is said that when the time was thus announced, the Blessed One, having arranged the red double cloth of the colour of tintaratta and koviḷāra flowers dyed with lac-colouring, as if cutting a lotus with scissors, covering the three circles, having dressed, having tied the waistband resplendent like a lightning creeper, as if encircling a cluster of lotuses with a golden girdle, as if wrapping the forehead of an elephant with a red blanket, as if casting a net of coral over a golden casket a hundred cubits in height, as if putting on a red blanket jacket on a golden shrine, as if covering the moving full moon with a red-coloured cloud, as if sprinkling well-ripened lac-colouring on the summit of a golden mountain, as if encircling the summit of Mount Cittakūṭa with a lightning creeper, having put on the excellent red rag-robe of the colour of banyan sprouts, taken up as if having shaken the great earth together with its world-system, Sineru, and Yugandhara, he emerged from the door of the Perfumed Chamber like a lion from a golden cave, and like a full moon from the peak of the rising mountain. Having emerged, he stood at the entrance of the Perfumed Chamber.

Then from his body, rays emerged like clusters of lightning from the mouths of clouds, and made the monastery trees appear like branches with sprouts, leaves, flowers, and fruits sprinkled with streams of golden liquid. And at that very moment, the great Community of monks, each having taken their own bowl and robe, surrounded the Blessed One. And those monks who stood surrounding him were of such a nature: of few wishes, content, secluded, aloof from society, putting forth strenuous energy, speakers, patient of speech, accusers, reprovers of evil, accomplished in morality, accomplished in concentration, accomplished in wisdom, liberation, and the knowledge and vision of liberation. Surrounded by them, the Blessed One shone like a mass of gold encircled by a red blanket, like a golden boat gone into the midst of a grove of red lotuses, like a golden mansion encircled by a coral railing. The great elders such as Sāriputta and Moggallāna too surrounded him, having put on their cloud-coloured rag-robles, like great elephants armoured with gem-armour, having vomited out lust, having shattered defilements, having unravelled tangles, having cut bonds, unattached to family or group.

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

Then from the eastern side of his body, golden-coloured rays arose and occupied a space of eighty cubits. From the western side of the body, from the right hand, from the left hand, golden-coloured rays arose and occupied a space of eighty cubits. Above, beginning from the tips of the hair, from all the hair whorls, rays the colour of a peacock's neck arose and occupied a space of eighty cubits in the expanse of the sky. Below, from the soles of the feet, coral-coloured rays arose and occupied a space of eighty cubits in the solid earth. Thus all around, the six-coloured Buddha rays, shining and quivering in a space of eighty cubits, having emanated from golden torches, ran about like nets of flame leaping into the sky, like lightning flashing forth from a great cloud covering the four continents. In all the directions they spread forth as if being scattered with golden champaka flowers, as if being sprinkled with streams of golden liquid flowing from golden pots, as if surrounded by spread golden cloth, as if covered with the powder of kiṃsuka and kaṇikāra flowers raised by the verambha wind.

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

Even though the Blessed One was radiant with this Buddha's glory, in front of him they raised aloft many thousands of torches. Likewise behind. On the left side and the right side. Jasmine, kusuma, champaka, forest-jasmine, red lotus, blue lotus buds, and sinduvāra flowers, as well as fragrant scented powders of blue, yellow, and other colours, were scattered about like showers of rain released from clouds covering the

four continents. The sounds of five-part musical instruments and songs of praise connected with the virtues of the Buddha, the Teaching, and the Community filled all directions. The eyes of gods, humans, nāgas, supaññas, gandhabbas, yakkhas, and others received as it were a drink of the deathless. But standing at this point, it would be proper to describe the beauty of the journey in a thousand stanzas. Herein this is just a summary -

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

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

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

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

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

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

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

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

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

Shining like the king of stars, like a lion walking on four paws;
Delighting many beings, he approached the foremost city.

This is indeed called the time for praise; at such times, whether regarding the beauty of the Buddha's body or the beauty of his virtues, the strength of the speaker of the Teaching alone is the measure - as much as one is able, whether in prose passages or in verse composition, that much should be said. It should not be said "it has been badly stated." For Buddhas are of immeasurable beauty; even Buddhas are unable to speak their praise completely, how much less the other generation. Having entered the city of the Sakyan kings, adorned and prepared with this splendour and grace, the Blessed One, being venerated by the people with devoted minds with perfumes, incense, scented powders, and so on, entered the assembly hall. Therefore it was said - "Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the assembly hall thus prepared."

"Having put the Blessed One in front" means having put the Blessed One in front. There the Blessed One, seated in the midst of both monks and lay followers, as if bathed with scented water, dried with a fine cloth pad, and polished with natural vermillion, shone exceedingly like a solid image of red gold placed upon a chair wrapped in a red woollen blanket. Now here this is the method of praise of the ancients -

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

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

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

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

Blazing like a lamp post, like a fire on a mountain peak;
Like the Pāricchatta tree of the gods, in full bloom, he shines."

"The Sakyans of Kapilavatthu for much of the night with a talk on the Teaching" - here, the talk on the Teaching should be understood as a miscellaneous talk connected with the thanksgiving for the assembly hall. For at that time the Blessed One, as if bringing down the celestial river, as if drawing out the essence of the earth, as if taking the great rose-apple tree upon his shoulders and shaking it, as if squeezing a honeycomb of one yojana with a wheel-press and giving a honey beverage to drink, spoke a miscellaneous talk bringing welfare and happiness to the Sakyans of Kapilavatthu. "This gift of a residence, great king, is great. Your residence, used by me, used by the Community of monks, used by me and the Community of monks, and moreover used by the jewel of the Teaching - thus it is called used by the Three Jewels. For when the gift of a residence has been given, all gifts have been given indeed. The benefit of even an eight-floored leaf hut or a branch pavilion cannot be delimited" - having spoken much talk on the Teaching, variegated with diverse methods -

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

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

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

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

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

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

"He addressed the Venerable Ānanda" means he made it known, wishing to have a talk on the Teaching spoken. Then why, when there were eighty great elders such as Sāriputta, Mahāmoggallāna, and Mahākassapa present, did the Blessed One place the burden on the Elder Ānanda? According to the disposition of the assembly. For the Venerable Ānanda was the foremost of the very learned, and was famous and recognised in the Sakyan territory as being able to speak a sweet talk on the Teaching with coherent phrases and sentences. His talk on the Teaching had been heard before by the Sakyan kings even when going to the monastery, but their harem-ladies were not able to go to the monastery at their own pleasure. This occurred to them - "Oh, indeed, may the Blessed One, having spoken just a little talk on the Teaching, place the burden on Ānanda, the foremost of our kinsmen." According to their disposition, the Blessed One placed the burden on him alone.

"The learner's practice" means a practitioner, a learner-ascetic. "Let that occur to you, let it present itself, teach him the practice" - by specifying the person through the practice, he shows. He specifies the person through the practice. But why did the Blessed One specify this practice? For many reasons. To begin with, these Sakyans in the blessing hall expect a blessing and wish for prosperity, and this learner's practice is a practice of blessing in my Dispensation, a practice of growth - for this reason too he specified this practice. And in that assembly, many learners were seated; they, when what has been penetrated by themselves is being spoken of, will observe without becoming weary - for this reason too he specified this practice. And the Venerable Ānanda had attained the learner's analytical knowledges; he, speaking about what has been personally penetrated, about what is evident, without becoming weary, would be able to make them understand - for this reason too he specified this practice. And in the learner's practice, the three trainings are included. Therein, when the training in higher morality has been spoken of, the entire Canon of monastic discipline has been spoken of; when the training in higher consciousness has been spoken of, the entire Canon of discourses has been spoken of; when the training in higher wisdom has been spoken of, the entire Canon of the higher teaching has been spoken of. And Ānanda was very learned, a bearer of the Triple Canon; he was able to speak on the three trainings by means of the three Canons. When thus spoken, there would be nothing but blessing and nothing but prosperity for the Sakyans - for this reason too he specified this practice.

"My back aches" - why does it ache? For when the Blessed One was striving in his striving for six years, there was great bodily suffering; then afterwards, in the time of old age, a back ailment arose in him. Or this is not the reason. For the Blessed One was able, having suppressed arisen feeling, to sit in a single cross-legged posture for even one or two weeks. But he wished to use the assembly hall with the four postures. There, from the foot-washing place up to the pulpit he walked; in that much of the place, walking was accomplished. Having reached the pulpit, having stood for a moment, he sat down; in that much, standing. For one and a half watches he sat on the pulpit; in that much of the place, sitting was accomplished. Now, when he had lain down for a moment on his right side, lying down would be accomplished - thus he wished to use it with the four postures. And of a body that is clung to, it cannot be said "it does not ache"; therefore, having taken even the slight aching that had arisen from sitting for a long time, he spoke thus.

"Having prepared the double robe" means it is said that on one side of the assembly hall those kings, having caused a cloth screen to be placed around, having prepared an allowable small bed, having spread it with an allowable bed-sheet, having tied above a canopy adorned with golden stars and garlands of scented flowers, lit a scented oil lamp, thinking "Perhaps the Teacher, having risen from the pulpit, resting a little, might lie down here; thus this assembly hall of ours, used by the Blessed One in the four postures, will be for our welfare and happiness for a long time." The Teacher too, with reference to that very thing, having prepared the double robe there, lay down. "Having attended to the perception of rising" means having placed in the mind the perception of rising, thinking "Having passed this much time, I shall arise."

23. "He addressed Mahānāma the Sakyan" means it is said that at that time he was the chief and foremost in that assembly; when he was included, the rest of the assembly was included as well - therefore the elder addressed him. "Accomplished in morality" means accomplished through morality; the meaning is one whose morality is accomplished, one whose morality is complete. "With good qualities" means with beautiful qualities, or with the qualities of the good, of good persons.

24. "And how, Mahānāma" - having set down the matrix of the learner's practice by this much of a passage, wishing to expand it in succession, he said thus. Therein, the terms beginning with "accomplished in morality" should be understood in the manner already stated in the Ākaṅkheyya Sutta and other discourses beginning with "Monks, dwell accomplished in morality."

25. In "by bodily misconduct" and so on, the instrumental case is used in the accusative sense; the meaning is that one is ashamed of bodily misconduct and so on, which are things to be ashamed of - one is ashamed, one is disgusted. In the description of moral fear, the instrumental case is used in the causal sense; the meaning is that one has moral fear, one fears, because of bodily misconduct and so on, which are the causes of moral fear. "Putting forth strenuous energy" means one whose energy has been exerted, whose mind has not drawn back. "For the abandoning" means for the purpose of abandoning. "For the acquisition" means for the purpose of attainment. "Steadfast" means endowed with the strength of energy. "Of firm effort" means of steady effort. "Not shirking the responsibility regarding wholesome mental states" means one who has not laid down the responsibility regarding wholesome mental states, one whose energy has not drawn back. "The

highest" means the supreme. "With mindfulness and discretion" means with mindfulness and with the state of being prudent. But why has wisdom come in the section on mindfulness? For the purpose of illustrating the powerful nature of mindfulness. For mindfulness dissociated from wisdom is weak, but when associated, it is powerful.

"What was done long ago" means the fulfilment of the eighty great duties and practices such as the shrine courtyard duty and so on, done long ago by the body, by oneself or by another. "What was said long ago" means verbal action spoken long ago by speech, by oneself or by another, carried out carefully by way of recitation, causing others to recite, reinstatement of the Teaching, proclamation of the Teaching, talk while seated nearby, thanksgiving, and so on. "Remembering and recollecting" means regarding that which was done long ago by the body - "the body is namely bodily intimation, what was said long ago - speech is namely verbal intimation. Both of those are matter, and the consciousness and mental factors that produce them are immaterial. Thus these material and immaterial phenomena, having arisen thus and having ceased thus" - one remembers and recollects, one produces the enlightenment factor of mindfulness - this is the meaning. For the mindfulness that produces the factors of enlightenment is what is intended here. By that mindfulness, this should be understood as remembering by remembering even once, and recollecting by remembering again and again.

"That discerns rise and fall" means that which discerns the rise and fall of the five aggregates, that which is capable of penetrating both rise and fall. "Noble" means that which stands far from mental defilements by way of suppression and by way of eradication, that which is pure. "Endowed with wisdom" means endowed with both insight wisdom and path wisdom. "Penetrative" means it is called penetrative because it itself pierces through; the meaning is endowed with that. Therein, path wisdom, by way of eradication, pierces and breaks through the mass of greed, the mass of hate, and the mass of delusion never before pierced, never before broken through - thus it is penetrative. Because insight wisdom is penetrative by way of substitution of opposites, and because it leads to the attainment of penetrative path wisdom - therefore it is fitting to call insight "penetrative." "Leading rightly to the complete destruction of suffering" - here too, path wisdom is called "leading rightly to the complete destruction of suffering" because it goes, consuming the suffering of the round of rebirths by right cause and method. Insight, consuming the suffering of the round of rebirths and the suffering of mental defilements by way of substitution of opposites, goes - thus it is leading to the destruction of suffering. Or it should be understood as leading to the destruction of suffering because it leads to the attainment of path wisdom that leads to the destruction of suffering.

26. "Pertaining to the higher mind" means dependent upon, based upon the higher consciousness, the foremost consciousness. "Pleasant abidings in the present life" means of those that are causes for obtaining happiness at each and every moment of attainment. "One who obtains at will" means one who attains at whatever moment one wishes. "One who obtains without difficulty" means one who obtains without pain. "One who obtains without trouble" means one who obtains abundantly. Through well-practised familiarity, one person is able to attain at whatever moment he wishes, but without becoming weary he is not able to suppress the mental states that obstruct

concentration; he emerges quickly against his own wish, and is not able to maintain the attainment according to a predetermined limit - this one is called one who obtains with difficulty, one who obtains with trouble. One person is able to attain at whatever moment he wishes, and without becoming weary he suppresses the mental states that obstruct concentration; he is able to emerge according to the very predetermined limit - this one is called one who obtains without difficulty, one who obtains without trouble.

27. "This is called, Mahānāma, a noble disciple who is a learner in the practice" - this shows that a noble disciple who is a learner in the practice is called one endowed with the growing practice that has insight as its embryo. "To the state of not being a rotten egg" means to the state of not being a rotten egg. "Capable of breaking through" means capable of the breaking through of knowledge beginning with insight. "Of highest enlightenment" means of the noble path. "Of the unsurpassed freedom from bondage" - arahantship is called the unsurpassed freedom from bondage; it shows that one is capable of its achievement. But whatever simile was brought here for the purpose of illustrating the meaning, that should be understood according to the method stated in the Cetokhila Sutta itself. For only there, the comparison of the simile that came thus: "Just as the hen's performing of the threefold action upon the eggs, so is this monk's state of being endowed with the fifteen factors including enthusiasm" - that, here, because of the statement beginning with "he is accomplished in morality," should be understood as: "Just as the hen's performing of the threefold action upon the eggs, so is this monk's state of being endowed with the fifteen qualities beginning with accomplishment in morality." It should be understood by connecting it thus. The remainder is exactly the same as what has been said everywhere.

28. "This very unsurpassed purity of mindfulness due to equanimity" means this purity of mindfulness due to equanimity belonging to the fourth meditative absorption, which is incomparable with the first and other meditative absorptions, and is the highest. "First breaking forth" means the first breaking through of knowledge. The same method applies also to the second and so on. But a chick is born on two occasions - once from the mother's womb and once from the egg-shell. A noble disciple is born on three occasions by means of the three true knowledges. Having dispelled the darkness that conceals past lives, he is born for the first time through the knowledge of past lives; having dispelled the darkness that conceals the passing away and conception of beings, he is born for the second time through the knowledge of the divine eye; having dispelled the darkness that conceals the four truths, he is born for the third time through the knowledge of the elimination of mental corruptions.

29. "This too is his conduct" means this morality too is called the conduct of that monk - this is the meaning. Conduct is indeed many and manifold - the fifteen qualities beginning with morality; therein, this too is one conduct - this is the meaning. The meaning of the term, however, is: one walks by it, one goes to a direction never gone to before - thus it is conduct. This same method applies everywhere.

"This too is his true knowledge" means this knowledge of past lives is called his true knowledge - this is the meaning. True knowledge is indeed many and manifold - the

eight knowledges beginning with insight knowledge; therein, this knowledge too is one true knowledge - this is also the meaning. The meaning of the term, however, is: having pierced through, one knows by means of it - thus it is true knowledge. This same method applies everywhere. "Accomplished in true knowledge" means accomplished in true knowledge by the three true knowledges. "Accomplished in conduct" means accomplished in conduct by the fifteen qualities. But by both of those, "accomplished in true knowledge and conduct."

30. "By Sanaṅkumāra" means by the ancient youth, one who has been known as a youth since a long time ago. It is said that he, in the human realm, at the time of being a boy with five crests, having produced meditative absorption and not having fallen away from the meditative absorption, was reborn in the Brahma world. That individual existence was dear and agreeable to him; therefore he goes about with just such an individual existence, and on account of that they perceive him as "Sanaṅkumāra." "Among people" (janetasmim) means among the generation (pajā); that is the meaning. "Those who trace their lineage by clan" (ye gottapaṭisārino) means those who, among people, trace back their clan - "I am a Gotama, I am a Kassapa" - among those in the world who trace their lineage by clan, the noble is foremost. "Approved by the Blessed One" means taught in agreement with my answering of questions. In the Ambaṭṭha Sutta, by the Buddha, the Blessed One: "I too, Ambaṭṭha, say thus -

'The noble is foremost among people, for those who rely on clan;
One accomplished in true knowledge and conduct, he is foremost among gods
and humans.'

By speaking thus, it was permitted and approved. "Good, good, Ānanda" - it is said that the Blessed One, from the beginning, without falling into sleep, having heard this discourse, having known that Ānanda had grasped the pinnacle of the learner's practice, rising, folding his legs crosswise, and seated, gave applause. And by this much, this discourse became known as spoken by the Conqueror. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sekha Sutta is concluded.

4. Commentary on the Potaliya Sutta

31. "Thus have I heard" - this is the Potaliya Discourse. Therein, "among the Aṅguttarāpans" - that country is indeed Aṅga, but because the waters that are to the north of the Mahī are not far from it, it is also called Uttarāpa. "Which Mahī's waters to the north?" - the Great Mahī. Herein, this is the account of clarification - It is said that this Indian subcontinent is ten thousand yojanas in extent. And therein, a region of four thousand yojanas in extent, submerged by water, has gone by the term "ocean." In a region of three thousand yojanas in extent, human beings dwell. In a region of three thousand yojanas in extent, the Himalayas are established, five hundred yojanas in height, adorned with eighty-four thousand peaks, decorated with five hundred rivers flowing all around, where, fifty yojanas each in length and breadth and in depth, one hundred and fifty yojanas in circumference, the seven great lakes are

established - the Anotatta lake, the Kaṇṇamuṇḍa lake, the Rathakāra lake, the Chaddanta lake, the Kuṇāla lake, the Mandākinī lake, and the Sīhapapāta lake. Among these, the Anotatta lake is surrounded by these five mountains - the Sudassana peak, the Citra peak, the Kāḷa peak, the Gandhamādana peak, and the Kelāsa peak.

Therein, the Sudassana peak is made of gold, two hundred yojanas in height, curved inward, having the shape of a crow's beak, standing having covered over that very lake. The Citra peak is made of all kinds of jewels. The Kāḷa peak is made of eye ointment. The Gandhamādana peak is made of tableland, of mung-bean colour inside, abundant with these ten odours - the odour of roots, the odour of heartwood, the odour of softwood, the odour of bark, the odour of outer bark, the odour of sap, the odour of leaves, the odour of flowers, the odour of fruits, and the odour of all fragrances - covered with medicines of various kinds; on the Observance day of the dark fortnight, it stands blazing like a burning ember. The Kelāsa peak is made of silver. All are of the same height and shape as the Sudassana, standing having covered over that very lake. All of those rain by the power of the gods and by the power of the serpents, and rivers flow in them. All that water enters into Anotatta itself. The moon and sun, going to the south or to the north, cast light there through the gaps between the mountains; going straight, they do not cast light. Therefore the term "Anotatta" arose for it.

There are charming stone terraces, free from fish and turtles, with water pure like crystal, bathing places well prepared, where Buddhas, Individually Enlightened Ones, those who have eliminated the mental corruptions, and sages possessing supernormal power bathe, and gods, demons, and others sport in park amusements.

On its four sides there are four openings - a lion-mouth, an elephant-mouth, a horse-mouth, and a bull-mouth - through which four rivers flow. On the bank of the river that goes out through the lion-mouth, lions are more numerous. Through the elephant-mouth and the others, elephants, horses, and bulls. The river that goes out from the eastern direction, having circumambulated Anotatta three times, without approaching the other three rivers, going along the eastern Himalayas by a non-human path, enters the great ocean. The rivers that go out from the western direction and from the northern direction also, having likewise circumambulated it, going along the western Himalayas and along the northern Himalayas by a non-human path, enter the great ocean. But the river that goes out from the southern direction, having circumambulated it three times, going straight to the south over the surface of rock for sixty yojanas, having struck a mountain, having risen up, having become a torrent of water three leagues in circumference, having gone through space for sixty yojanas, fell upon a rock named Tiyaggaḷa; the rock was split by the force of the torrent of water. There a pond named Tiyaggaḷā, fifty yojanas in extent, arose; having broken through the bank of the pond, having entered the rock, it went sixty yojanas. Then, having broken through the solid earth, having gone sixty yojanas through a tunnel, having struck the transverse mountain named Viñjha, it becomes five streams resembling five fingers on the palm of a hand and flows on. The place where it went having circumambulated Anotatta three times is called the Āvaṭṭa Ganges. The place where it went straight over the surface of rock for sixty yojanas is called the Kaṇha Ganges; the place where it went through space for sixty yojanas is called the Ākāsa Ganges; where it stood at the Tiyaggaḷa rock in a space of fifty yojanas is called the

Tiyaggaḷa pond; the place where it went sixty yojanas having broken through the bank and having entered the rock is called the Bahala Ganges; the place where it went sixty yojanas through a tunnel is called the Umaṅga Ganges. But at the place where, having struck the transverse mountain named Viñjha, having become five streams, it flows on, it has gone by the term in five ways - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī. Thus these five great rivers originate from the Himalayas. Among those, the one which is this fifth, named the Mahī, is what is intended here as the Great Mahī. The waters that are to the north of it - because of their not being far from those, that country should be understood as Aṅguttarāpa. In that country among the Aṅguttarāpans.

"Named Āpaṇa" - it is said that in that market town there were twenty thousand shop-fronts distributed. Thus, because of the abundance of shops, it came to be reckoned as "Āpaṇa." Not far from that market town, on a riverbank, there was a great jungle thicket, a delightful piece of land with dense shade; there the Blessed One dwelt. By that very fact it should be understood that here no specific dwelling place was fixed. "He approached a certain jungle thicket" means having sent the Community of monks to their dwelling place, he approached entirely alone, with reference to the householder Potaliya. "Now the householder Potaliya" means a householder named "Potaliya." "Fully dressed with inner and outer robes" means with complete inner and outer robes; the meaning is clothed in one long-fringed cloth and wrapped in another. "With umbrella and sandals" means the meaning is having taken an umbrella and having put on sandals. "Seats" means divans, chairs, straw stools, and so on. For even at least a broken branch is called a seat. "With the term 'householder'" means with this word "householder." "Addresses" means speaks to.

"Said this to the Blessed One" means being unable to accept the word "householder" for the third time, he spoke this statement to the Blessed One beginning with "This, Master Gotama." Therein, "not proper" means not befitting. "Not fitting" means not suitable. "Characteristics" and so on are all merely synonyms for cause. For wearing long-fringed cloth, keeping hair, beard, and nails, and so on - all these are characteristics of a layman; because they make his state of being a householder manifest, they are called characteristics; because of being established in the form of a householder, they are marks; because of being the basis for recognising the state of being a householder, they are called signs. "As those of a householder" means just as the characteristics, marks, and signs of a householder would be, so too are yours. It shows: "Therefore I address you thus." Then he, making known the reason why he does not accept the term "householder," said beginning with "Because, indeed, for me."

"Handed over" means given into charge. "Without advising, without criticising" - for one who advises by such a method as "Dear ones, plough, sow, engage in trade" is called an adviser. But one who criticises by such a method as "You do not plough, you do not sow, you do not engage in trade, how will you live, or how will you support your children and wife?" is called a critic. But I do neither of those two. It shows: "Therefore I am there without advising, without criticising." "I dwell with food and clothing as my highest concern" - it explains: I dwell having made just the measure of food and just the measure of clothing as the highest; there is nothing beyond that, nor do I desire it.

32. "Greedy attachment is to be abandoned" means greed that has become covetousness is to be abandoned. "Non-blaming anger" means non-insult that has become the opposite of blame. "Blaming anger" means insult by way of blame. "For the eradication of dealings" - here "dealings" means commercial dealings, designation, utterance, and also volition. Therein -

"Whoever among humans lives by trade;

Thus, Vāsetṭha, know that he is a merchant, not a brahmin."

This is called dealings as commercial dealings. "Term, designation, description, conventional expression" - this is called dealings as designation. "In that way one speaks without adhering to it" - this is called dealings as utterance. "Eight noble statements, eight ignoble statements" - this is called dealings as volition; this is what is intended here. Or because from the time of going forth, the volition "I am a layman" does not exist, the volition "I am an ascetic" exists. The utterance "a layman" does not exist, the utterance "an ascetic" exists. The designation "a layman" does not exist, the designation "an ascetic" exists. The commercial dealing "a layman" does not exist, the commercial dealing "an ascetic" or "one gone forth" exists. Therefore all these are obtained.

33. "Whatever mental fetters because of which I would be one who kills living beings" - here killing living beings itself is the mental fetter. For because of killing living beings itself, on account of killing living beings, one is called one who kills living beings. But because of the multiplicity of killings of living beings, "whatever indeed I" was said. "Of those mental fetters, I" means of those bonds of killing living beings, I. "Practising for the abandoning and eradication" means practising for the purpose of abandoning, for the purpose of eradication, by means of this bodily morality-restraint reckoned as non-killing of living beings. "I myself would censure myself" means having gone forth in a Dispensation where one does not deprive even a louse or an ant of life, I am not able to refrain even from the mere act of killing living beings - what is the use of my going forth? Thus I myself would censure myself. "The wise, having investigated, would censure me" means having gone forth in such a Dispensation, he is not able to refrain even from the mere act of killing living beings - what is the use of his going forth? Thus, having investigated, having weighed, having scrutinised, other wise persons too would censure him. "This itself indeed is a mental fetter, this is a mental hindrance" - although not included among the ten mental fetters and the five mental hindrances, this was said by way of the teaching of "eight mental hindrances." For in the sense of binding to the round of rebirths and in the sense of concealing welfare, it is called both a mental fetter and a mental hindrance. "Mental corruptions" means because of killing living beings, one mental corruption of ignorance arises. "Vexations and fevers" means vexations and fevers. Therein, by the mention of vexation, both the suffering of mental defilement and the suffering of result are included; by the mention of fever too, both the fever of mental defilement and the fever of result are included. By this method the meaning should be understood everywhere.

34-40. But this is the distinction - "For the abandoning of those mental fetters, I" - in this term, by means of this bodily morality-restraint reckoned as taking what is given, by means of verbal morality-restraint reckoned as truthful speech, by means of verbal

morality-restraint reckoned as non-divisive speech, by means of mental morality-restraint reckoned as non-greedy desire, by means of bodily and verbal morality-restraint reckoned as non-blaming anger, by means of mental morality-restraint reckoned as non-wrath and anguish, by means of mental morality-restraint reckoned as non-arrogance, practising for the purpose of abandoning, for the purpose of eradication - thus the explanation should be made in all instances.

"I myself would censure myself, the wise, having investigated, would censure me" - but in these terms, having gone forth in a Dispensation where one does not take what is not given, even taking up a blade of grass, I am not able to abstain even from the mere act of taking what is not given - what is the use of my going forth? Thus I myself would censure myself. Having gone forth in such a Dispensation, he is not able to refrain even from the mere act of taking what is not given - what is the use of his going forth? Thus, having investigated, would the wise censure me? Having gone forth in a Dispensation of non-performance of lying even for the sake of laughter or fondness for joking. Having gone forth in a Dispensation of non-performance of divisive speech in every way. Having gone forth even in a Dispensation of non-performance of even a trifling amount of greedy desire. Having gone forth in a Dispensation of non-performance of blaming anger towards others even when one's limbs are being cut with a saw. Having gone forth in a Dispensation of non-performance of wrath and anguish even towards cut stumps and thorns and so on. Having gone forth in a Dispensation of non-performance of even overestimation as conceit, I am not able to abandon even the mere act of arrogance - what is the use of my going forth? Thus I myself would censure myself. Having gone forth in such a Dispensation, he is not able to abandon even the mere act of arrogance - what is the use of his going forth? Thus, having investigated, the wise would censure me - thus the explanation should be made in all instances.

"Mental corruptions" - but in this term, because of taking what is not given, three mental corruptions arise - the mental corruption of sensuality, the mental corruption of wrong view, and the mental corruption of ignorance; likewise because of lying and because of divisive speech; because of greedy desire, the mental corruption of wrong view and the mental corruption of ignorance; because of blaming anger, only the mental corruption of ignorance; likewise because of wrath and anguish; because of arrogance, the mental corruption of existence and the mental corruption of ignorance - thus only two mental corruptions arise. Thus the arising of mental corruptions should be understood.

But in these eight instances too, for the purpose of non-confusion, again this is the concise judgment - In the first four, "I am not able to abstain" should be said; in the latter ones, "I am not able to abandon." And in killing living beings, blaming anger, and wrath and anguish, there is only one mental corruption of ignorance; in taking what is not given, lying, and divisive speech, the mental corruption of sensuality, the mental corruption of wrong view, and the mental corruption of ignorance; in greedy desire, the mental corruption of wrong view and the mental corruption of ignorance; in arrogance, the mental corruption of existence and the mental corruption of ignorance; non-killing of living beings and taking what is given are bodily morality; non-lying and non-divisive speech are verbal morality; setting aside non-blaming anger, the remaining three are mental morality. But since one offends with the body

too and angers with speech too, therefore non-blaming anger goes to two states - it is both bodily morality and verbal morality. By this much, what has been spoken of? The morality of restraint according to the Pātimokkha. And it should be understood that for a monk established in the morality of restraint according to the Pātimokkha, the eradication of lay conduct by means of abandoning through reflection has been spoken of.

Commentary on the Discussion of the Danger in Sensual Pleasures

42. In the detailed teaching, the connection of the term "sees" with "might throw towards" should be understood. This is what is meant: one might throw towards that dog, the meaning is one might throw near him. "Skeleton" means the breast bone, or the backbone, or the skull bone. For that, being free from flesh, is called a "skeleton." "Well-scraped, scraped" means scraped in such a way that it is well-scraped, scraped clean, whatever clinging flesh there is here, having scraped all that away, only the bare bone is made - this is the meaning. Therefore he said "fleshless." But blood remains smeared on it; therefore it is said "smeared with blood."

"Having much suffering, much anguish" means having much suffering through sufferings pertaining to the present life and the future life, and having much anguish through the defilements of anguish. "That equanimity which is of diversity, based on diversity" means that which is this equanimity regarding the five types of sensual pleasure, having diverse intrinsic nature by way of the objects of the five types of sensual pleasure, and because it is dependent on those very objects, it is called "based on diversity" - having avoided that equanimity regarding the five types of sensual pleasure. "Of unity, based on unity" means the equanimity of the fourth meditative absorption; for that, being of one intrinsic nature since it arises in a single object even for a whole day, is called "based on unity" because it is dependent on that very single object. "Where all clinging to worldly gains ceases without remainder" means where, in that equanimity of the fourth meditative absorption, having come to which equanimity, dependent on which, entirely without remainder, the gains of the five types of sensual pleasure reckoned as worldly gains cease. "The gains of the five types of sensual pleasure" means the desire and lust for the objects of the types of sensual pleasure; and in the sense of grasping, those very things are also called "clinging." "Develops that very equanimity" means he increases that very equanimity of the fourth meditative absorption which has become the counterpart of clinging to worldly gains.

43. "Might fly up" means having flown up, it might go. "Having pursued" means having followed. "Might tear at" means they might pare with their beaks, biting. "Might pull away" means they might drag the slice of flesh with their claws and let it drop.

47. "A vehicle or befitting a man" means a vehicle suitable for a man. "Excellent jewelled earrings" means manifold excellent gems and earrings. "Taking away their own things" means they take their own belongings.

48. "With ripe fruit" means with sweet fruit. "With abundant fruit" means endowed with fruit, having much fruit.

49. "Unsurpassed" means the highest, luminous, free from impurity.

50. "I am far, venerable sir" means I am very far away, like the sky from the earth, like the far shore from the near shore of the ocean. "Of inferior breed" means those not knowing the reason for the eradication of a householder's dealings. "Food fit for those of good breed" means food to be eaten by those who know the reason. "Food fit for those of inferior breed" means food to be eaten by those who do not know the reason. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Potaliya Sutta is concluded.

5. Commentary on the Jīvaka Sutta

51. "Thus have I heard" - this is the Jīvaka Discourse. Therein, in "Jīvaka Komārabhacca's mango grove," here "he lives" (jīvati) thus "Jīvaka." "Nourished by a prince" (kumārena bhata) thus "Komārabhacca." As it was said: "What is this, my good men, surrounded by crows?" "A child, Your Majesty." "Is he alive, you say?" "He is alive, Your Majesty." "Then, my good men, take that child to our inner palace and give him to the nurses to bring up." They gave him the name "Jīvaka" because "he lives," and they gave him the name "Komārabhacca" because "he was brought up by a prince." This is the summary here. But in detail, the story of Jīvaka has come in the Khandhaka itself. The discussion of judgment on this matter too has been stated in the Samantapāsādikā, the commentary on the Vinaya.

Now this Jīvaka, on one occasion, having purged the Blessed One's body which was afflicted by bodily disorder, having offered a Siveyyaka suit of garments, at the conclusion of the thanksgiving for the cloth offering, having become established in the fruition of stream-entry, thought - "I must go to attend upon the Buddha two or three times a day, and this Bamboo Grove is too far away, my park, the mango grove, is nearer. What if I were to have a monastery built here for the Blessed One?" He, having prepared in that mango grove night quarters, day quarters, rock cells, huts, pavilions and so on, having had a perfumed chamber befitting the Blessed One built, having had the mango grove enclosed with a wall eighteen cubits in height and of the colour of copper plate, having satisfied the Community of monks headed by the Buddha with robes and food, having poured the water of dedication, he presented the monastery. With reference to that it was said - "In Jīvaka Komārabhacca's mango grove."

"They kill" means they slay. "Specifically prepared" means done having designated. "Dependent on that action" means done dependent on oneself. Alternatively, "dependent on that action" is a designation for the action connected with the sign; the meat is called "dependent on that action" because "dependent on that, there is action here" - whoever consumes such meat, he too becomes an heir of that action, just like the killer, for him too there is the action of killing a living being - this is their view. "They explain what is in conformity with the Teaching" means they speak of a subsidiary reason conforming to the reason stated by the Blessed One. And here, the reason is the consumption of fish and meat pure in three aspects; the subsidiary reason is the declaration of that to the public. But since the Blessed One does not consume what is specifically prepared, therefore that is indeed not the reason, nor is the declaration of that by the sectarians a subsidiary reason. "A reasonable counter-

argument" means having a reason corresponding to the reason stated by others, does not even the slightest reason blameworthy by the wise come regarding your speech or counter-argument? This is what is meant - "Is there not in any way whatsoever a blameworthy reason in your doctrine?" "Misrepresent" means they declare overcoming the truth.

52. "On grounds" means for reasons. Among seen and so on, "seen" means having seen deer and fish being killed for the benefit of monks and being taken. "Heard" means having heard that deer and fish were killed and taken for the benefit of monks. "Suspected" is threefold: suspected through seeing, suspected through hearing, and suspected free from both.

Herein this is the all-inclusive judgment - Here monks see people with nets, traps, and so on in hand, going out from a village or wandering in the forest. And on the second day, when they have entered that village for almsfood, they bring them almsfood with fish and meat. They suspect on account of what was seen, "Was this perhaps done for the benefit of monks?" This is called suspected through seeing; it is not proper to accept this. Whatever is thus not suspected, that is proper. But if those people, having asked "Why, venerable sir, do you not accept?" and having heard that matter, say "This, venerable sir, was not done for the benefit of monks; it was done by us for our own benefit or for the benefit of those in the king's service and so on," it is allowable.

Monks do not indeed see, but they hear "People, it is said, with nets, traps, and so on in hand, are going out from a village or wandering in the forest." And on the second day, when they have entered that village for almsfood, they bring them almsfood with fish and meat. They suspect on account of what was heard, "Was this perhaps done for the benefit of monks?" This is called suspected through hearing; it is not proper to accept this. Whatever is thus not suspected, that is proper. But if those people, having asked "Why, venerable sir, do you not accept?" and having heard that matter, say "This, venerable sir, was not done for the benefit of monks; it was done by us for our own benefit or for the benefit of those in the king's service and so on," it is allowable.

They do not indeed see nor hear, but when they have entered their village for almsfood, they take their bowls and, having prepared almsfood with fish and meat, bring it to them. They suspect, "Was this perhaps done for the benefit of monks?" This is called suspected free from both. This too is not proper to accept. Whatever is thus not suspected, that is proper. But if those people, having asked "Why, venerable sir, do you not accept?" and having heard that matter, say "This, venerable sir, was not done for the benefit of monks; it was done by us for our own benefit or for the benefit of those in the king's service and so on, or it was done with available meat, or having obtained only what is allowable, it was prepared for the benefit of monks," it is allowable.

Even when done for the purpose of funeral rites for the dead or for the purpose of blessings and so on, the same method applies. For whatever was not done specifically for the benefit of monks, and where they are free from doubt, all that is allowable. But if in one monastery it has been done specifically for monks, and they do not know the fact of its having been done for their own benefit, but others know. For those who

know, it is not proper; for the others, it is proper. The others do not know, but those very ones know; for those very ones it is not proper, for the others it is proper. They too know "It was done for our benefit," and the others too know "It was done for their benefit" - for all of them too, that is not proper. All do not know; for all it is proper. For indeed, among the five co-religionists, what is done specifically for the benefit of any one whatsoever is not allowable for all.

But if someone, having killed a living being specifically for one monk, fills his bowl and gives it, and if he, knowing well the fact of its having been done for his own benefit, having accepted it, gives it to another monk, that one consumes it in faith in him. For whom is there an offence? There is no offence for either of the two. For what was done specifically, there is no offence for him because of not having eaten it; for the other, because of not knowing. For indeed there is no offence in accepting allowable meat. And for one who, not knowing it was specifically prepared, ate it and afterwards came to know, there is no such thing as the duty of confessing an offence. But for one who, not knowing, ate not-allowable meat and afterwards came to know, the offence should be confessed. For indeed, in the case of specifically prepared meat, the offence is only for one who eats knowing; but in the case of not-allowable meat, there is an offence even for one who ate not knowing. Therefore, by one who fears offences, even while observing the appearance, meat should be accepted only after asking; or having taken it thinking "I shall consume it after asking at the time of use," it should be consumed only after asking. Why? Because of the difficulty of cognising. For bear meat is similar to pork, and leopard meat and so on are similar to deer meat; therefore they say it is proper only to accept after asking.

"Not seen" means not seen being taken after having killed for the sake of monks.

"Not heard" means not heard that it was taken after having killed for the sake of monks. "Not suspected" means not suspected by way of seen-suspected and so on. "I say it is to be consumed" means what is pure by these three grounds is called pure in three aspects. Its consumption is similar to the consumption of curry-vegetables and pot herbs grown in the forest. For a monk who consumes such, dwelling in friendliness, there is neither fault nor blame; therefore "I say that it should be consumed" - this is the meaning.

53. Now, in order to show the blamelessness even of one who abides in friendliness in the use of such food, he said beginning with "Here, Jīvaka, a monk." Therein, although it was said "a monk" without specifying anyone in particular, it should be understood that this was said with reference to himself alone. For by the Blessed One, in three places - in the Mahāvacchagotta Sutta, in the Caṅkī Sutta, and in this sutta - the teaching was given with reference to himself alone. "With superior almsfood" means below in the Anaṅgaṇa Sutta, whatever costly almsfood is intended as "superior almsfood," but here only meat curry is intended. "Not greedy" means not greedy through craving. "Not infatuated" means not infatuated through the infatuation of craving. "Not transgressing" means not having fallen in; the meaning is that he is not like a crow that, having grabbed everything, wishes to swallow it all at once in a single gulp. "Seeing the danger" means seeing the danger by such a method as: having stayed for one night, it will enter the membrane of the stomach and will exit through the nine wound-openings, and so on. "With wisdom of escape, he consumes" means having determined with wisdom that "this use of food is for this purpose," he

consumes. "Intends for affliction of himself" means intends for suffering of himself. "I have heard this" shows that "this was heard by me before; this is merely something heard by me." "If, Jīvaka, you have spoken with reference to this" means: Jīvaka, by the Great Brahmā, anger and the rest have been abandoned by suppression-abandoning; therefore he is one who abides in friendliness. By me, through eradication-abandoning. If you have spoken with reference to this, this being so, I allow this statement of yours. This is the meaning. He accepted.

54. Then the Blessed One, extending the teaching further to him by means of the remaining divine abidings as well, said beginning with "Here, Jīvaka, a monk." That is of manifest meaning.

55. "Whoever, Jīvaka" is a separate connection. For in this instance the Blessed One closes the door and shows compassion for beings. For if anyone were to think thus: "By giving one meal of flavoursome almsfood, one obtains the achievement of heaven for a hundred thousand cosmic cycles; having done whatever it takes, even having killed another, a flavoursome almsfood should be given" - preventing that, he said beginning with "Whoever, Jīvaka, for the Truth-finder or."

Therein, "by this first ground" means by this first reason, which is merely the command alone. "With a rope around its neck" means being dragged, having been tied at the neck with a string, with its neck trembling. "Being killed" means being slain. "Offends with what is not allowable" means having caused them to eat bear meat saying it is pork, or leopard meat saying it is deer meat - he offends them saying "Are you supposed to be an ascetic? You have eaten not-allowable meat." But those who, during famines and so on, or for the purpose of overcoming illness, knowing that "bear meat is similar to pork, leopard meat is similar to deer meat," having said "This is pork, this is deer meat," cause them to eat with a disposition for welfare - this was not said with reference to them. For them there is indeed much merit. "I, venerable sir, go for refuge to the Blessed One, to the Teaching, and to the Community of monks" - this is a noble disciple who has attained the fruit, who has understood the teaching, who has seen the truth. But plunging into this teaching of the Dhamma, having aroused confidence, offering praise for the talk on the Teaching, he said thus. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Jīvaka Sutta is concluded.

6. Commentary on the Upāli Sutta

56. "Thus have I heard" - this is the Upāli Discourse. Therein, "at Nāḷandā" means in the city so named Nāḷandā, making that city his village as food resort. "In Pāvārika's mango grove" means in the mango grove of the cloth-merchant millionaire Pāvārika. That, it is said, was his pleasure grove. He, having heard the Blessed One's proclamation of the Teaching, being devoted to the Blessed One, having made a dwelling for the Blessed One in that pleasure grove adorned with huts, rock cells, pavilions and so on, dedicated it. That dwelling, just like Jīvaka's mango grove, came to be reckoned as "Pāvārika's mango grove." The meaning is: he dwells in that Pāvārika's mango grove. "Dīghatapassī" means one who received this name on

account of his length. "Having returned from the alms round" means having returned from the almsfood. As in the Dispensation, is the conventional expression "almsfood" found in the outsiders' sphere? It is not.

"Declares" means shows, establishes. "Declares punishments" - this he said asking according to the Jain doctrine. "Bodily punishment, verbal punishment, mental punishment" - here they declare the former pair of punishments as without consciousness. Just as, it is said, when the wind blows, a branch moves, water moves, and there is no consciousness therein, so too bodily punishment is only without consciousness. And just as when the wind blows, palm leaves and so on make sounds, waters make sounds, and there is no consciousness therein, so too verbal punishment is only without consciousness - thus they declare this pair of punishments as without consciousness. But they declare consciousness as mental punishment. Then the Blessed One, wishing to establish his statement, said beginning with "But, ascetic."

Therein, "in this point of discussion" - here the discussion itself is the point of discussion. The meaning is: he established him in the discussion. But why did the Blessed One do thus? For the Blessed One sees: "This one, having taken this discussion and gone, will report it to his own teacher, the great Jain. And in that assembly, the householder Upāli is seated. He, having heard this discussion, will come to refute my doctrine. To him I shall expound the Teaching. He will go for refuge three times. Then I shall illuminate the four truths for him. He, at the conclusion of the illumination of the truths, will become established in the fruition of stream-entry. For the perfections were fulfilled by me solely for the purpose of helping others." Seeing this purpose, he did thus.

57. "Declares actions" - this the Jain said asking according to the Buddha's doctrine. "Bodily action, verbal action, mental action" - here, eight sensual-sphere wholesome volitions and twelve unwholesome volitions, making twenty volitions, that have reached the stage of taking up, grasping, releasing, and stirring at the body door, are called bodily action. Those same twenty volitions that, not reaching taking up and so on at the body door, have arisen producing a distinction of utterance at the verbal door, are called verbal action. Twenty-nine wholesome and unwholesome volitions that have arisen at the mind-door, not reaching stirring at either door, are called mental action. Furthermore, in brief, the threefold bodily misconduct is called bodily action, the fourfold verbal misconduct is called verbal action, the threefold mental misconduct is called mental action. And in this discourse, action is the responsibility, while in the next discourse, even though it comes thus "Puṇṇa, there are these four actions that I have realised by direct knowledge myself and proclaimed," volition is the responsibility. Volition occurring in whatever door obtains the classification beginning with "dark with dark result." And in the detailed exposition section, that volition was spoken of by the method beginning with "generates afflictive bodily activity." But here, what occurs at the body door is intended as bodily action, what occurs at the verbal door as verbal action, what occurs at the mind-door as mental action. Therefore it was said - "In this discourse, action is the responsibility; in the next discourse, volition." For the Blessed One also declares action as action, as in this

very discourse. And also volition, as he said - "Volition, monks, I call action; having willed, one performs action." But why was volition called action? Because action has volition as its root.

And here, with regard to the unwholesome, one saying that bodily action and verbal action are great is not wearied; with regard to the wholesome, mental action. For indeed, the four actions beginning with matricide one undertakes by body alone and performs by body alone; the action of schism in the Community that results in remaining in hell for a cosmic cycle one performs through the verbal door. Thus, one saying that with regard to the unwholesome, bodily action and verbal action are great is not wearied. But a single volition of meditative absorption brings about the achievement of heaven for eighty-four thousand cosmic cycles; a single path volition, having uprooted all unwholesome states, causes the attainment of arahantship. Thus, one saying that with regard to the wholesome, mental action is great is not wearied. But in this instance, the Blessed One, saying that with regard to the unwholesome, mental action is greatly blameworthy, speaks with reference to wrong view with fixed bad rebirth. Therefore he said - "I do not, monks, perceive any other single phenomenon that is thus greatly blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among greatly blameworthy things."

Now the Jain too, following the path traversed by the Truth-finder, even though not seeing any accomplishment of purpose, said beginning with "But, friend Gotama."

58. "An assembly from Bālaka" means it is said that Upāli has a village named Bālakaṇḍakāra; having taken people from there, he came, and he, surrounded by that assembly, went there saying "Come, sirs, we shall see our Teacher, the great Jain." With reference to that it was said "an assembly from Bālaka," the meaning is "dwelling in the village of Bālaka." "With Upāli at its head" means with Upāli as the elder. Furthermore, "from Bālaka" also has the meaning "full of fools, abounding in the ignorant." "With Upāli at its head" means the householder Upāli himself was the only one there with a little wisdom; he was its chief, the elder. For that reason too it was said "with Upāli at its head." "Well now" is an indeclinable particle used in the sense of an expression of intention. "Miserable" means inferior. "Gross" means great. "Compared with" means having placed beside. This is what is meant: having placed beside bodily punishment, when looked at thus - "Is this one great, or is this one great?" - the miserable mental punishment, what does it amount to? How could it amount to anything? It does not amount to anything. It explains that it is not even adequate for the mere placing beside. "Good, good, venerable sir, ascetic" - giving applause to Dīghatapassī, by "venerable sir" he addresses Nāṭaputta.

60. "This does not please me, venerable sir" means: venerable sir, this does not please me. "Deceitful" means a juggler. "Enticing magic" means magic for enticing and seizing. "Entices" means having enticed and encircled, he seizes. "Go, householder" - why did the great Jain send the householder up to the third time? And why did Dīghatapassī obstruct? And why did Dīghatapassī obstruct? For the great Jain, even though dwelling in dependence on the same city together with the Blessed One, had never seen the Blessed One before. For whoever acknowledges himself as a teacher's follower, he, without abandoning that acknowledgment, is unable to see the Buddha. Therefore he, because of never having obtained a sight of the Buddha, not knowing the excellence of seeing the One of Ten Powers and the nature of his talk

leading to liberation, sent him up to the third time. But Dīghatapassī, from time to time having approached the Blessed One, would stand, would sit down, and would ask questions; he knew both the excellence of seeing the Truth-finder and the nature of his talk leading to liberation. Then this occurred to him - "This householder is wise; having gone to the presence of the ascetic Gotama, he might become devoted even by seeing him, and having heard the talk leading to liberation, he might become devoted. Then he would not come again to our presence." Therefore he obstructed up to the third time.

"Having paid respect" means having paid homage. For having seen the Truth-finder, both those who are devoted and those who are not devoted mostly pay homage indeed; few do not pay homage. Why? For one born in a very noble family, even while dwelling in a house, is indeed worthy of homage. But this householder paid homage precisely because of being devoted; it is said he became devoted at the very sight. "Did he come here" means: did he come here indeed?

61. "Good, good, venerable sir, ascetic" - giving applause to Dīghatapassī, by "venerable sir" he addresses the Blessed One. "Standing firm in truth" means like a stump driven into a heap of chaff, being unshakeable, having stood firmly in verbal truth. "There could be between us" means there could be for us.

62. "Here" means in this world. "Would" means might be. "Forbidden cold water" means the Jains reject cold water through the perception of it as a living being. With reference to that, this was said. "Deities called 'mind-attached'" means beings attached, stuck, fastened to the mind. "With his mind attached" shows that because he dies having been attached to the mind, therefore he is reborn among the deities called 'mind-attached'. For he will have a bilious fever disease. Because of that, it is not proper for him to drink hot water, or to bring it for the purpose of washing hands, feet, and so on, or for the purpose of sprinkling the body; the disease becomes more severe. Cold water is proper; it relieves the disease. But this one uses only hot water; not obtaining that, he uses rice gruel. But in mind he is desirous of drinking and desirous of using cold water. Because of that, his mental punishment is broken right there. He, thinking "I am guarding bodily punishment and verbal punishment," though desirous of drinking or desirous of using cold water, does not dare to say "Give me cold water." For him, even though thus guarded, bodily punishment and verbal punishment are unable to drag along either death or conception. But mental punishment, even though broken, drags along both death and conception. Thus the Blessed One made him say that bodily punishment and verbal punishment are weak, miserable, and sinful, while mental punishment alone is powerful and great.

This also occurred to that lay follower: "For those who have become unconscious through the power of fainting, even for seven days the in-breath and out-breath do not proceed, yet they are not called dead by the mere proceeding of the continuity of consciousness. When their consciousness does not proceed, then they come to the point where it must be said 'These are dead; having carried them out, cremate them.' Bodily punishment is without effort, without activity; likewise verbal punishment. But by consciousness alone do their death and conception occur. Thus too, mental punishment alone is great. Even though broken, because of dragging along death and conception, this alone is great. But the talk of our great Jain is not leading to liberation." Thus he observed. But wishing to hear the Blessed One's variegated

discernments of questions, he does not yet concede.

"Does not connect for you" means does not fit together for you. "The former with the latter" means by this former statement "bodily punishment is great," now this statement "mental punishment is great." "Or the latter with the former" means or by that latter statement, that former statement does not fit together.

63. Now the Blessed One, bringing forth other reasons as well, said beginning with "What do you think?" Therein, "restrained by the fourfold restraint" means he does not kill a living being, does not cause a living being to be killed, and is not approving of one who kills a living being. He does not take what is not given, does not cause what is not given to be taken, and is not approving of one who takes what is not given. He does not speak falsely, does not cause falsehood to be spoken, and is not approving of one who speaks falsely. He does not desire what is cultivated, does not cause what is cultivated to be desired, and is not approving of one who desires what is cultivated - restrained by restraint in these four portions. And here, "what is cultivated" means the five types of sensual pleasure.

"Held back from all water" means one from whom all water is warded off; the meaning is one who has rejected all cold water. For he perceives beings in cold water; therefore he does not resort to it. Alternatively, "held back from all water" means one whose evil is warded off by the warding off of all evil. "Yoked to all water" means endowed with the warding off of all evil. "Shaken off all water" means one who has shaken off evil through the warding off of all evil. "Pervaded by all water" means pervaded by the warding off of all evil. "Brings destruction to small living beings" means he brings murder to small living beings. It is said that he declares a one-facultied being as a two-facultied being. He declares even dry sticks, old leaves, gravel, and potsherds as living beings. Therein, a small drop of water is a small living being, a large one is large - thus he has the perception. With reference to that, this was said. "In what does he declare" means where, in which portion does he declare? "In mental punishment" means in the portion of mental punishment, venerable sir. But this lay follower, even while speaking, himself observed - "Our great Jain, having declared 'unintentional action is of little blame, intentional action is greatly blameworthy,' declares volition as mental punishment; the talk of this one is not leading to liberation, only that of the Blessed One is leading to liberation."

64. "Prosperous" means successful. "Flourishing" means exceedingly successful, as if entirely in full bloom. "Crowded with people" means thronged with people. "Living beings" means animals such as elephants, horses, and so on, and also those of human birth such as women, men, children, and so on. "One heap of flesh" means one mass of flesh. "Pile" is a synonym for that very thing. "Possessing supernormal power" means endowed with power. "Having attained mastery of mind" means having attained the state of mastery over the mind. "I will reduce to ashes" means I will reduce to cinders. "For what does one miserable Nāḷandā amount to!" - while saying this too, that householder - "Even fifty men by bodily effort are unable to make one Nāḷandā into one heap of flesh, yet one possessing supernormal power is able to reduce it to ashes with just one mental act of ill-will. The talk of our great Jain is not leading to liberation; only the talk of the Blessed One is leading to liberation." Thus he observed.

65. "Became forest, became wilderness" means having become entirely forest without villages, it became forest. "Through the ill-will towards the sages" means through the ill-will directed towards the sages, those kingdoms were destroyed by deities who could not endure that ill-will. But worldly people think that the sages, having corrupted their minds, destroyed them. Therefore it should be understood that this charge was made while standing on this popular belief.

Therein, the manner in which the Daṇḍakī forest and the others became wilderness should be known thus - First, when the assembly of the Bodhisatta Sarabhaṅga had grown to excessive expansion, the ascetic named Kisavaccha, a pupil of the Great Being, desiring to dwell in seclusion, having abandoned the group, from the bank of the Godhāvarī, in the Kālīṅga country, dwelt in dependence on the city named Kumbhapura of King Daṇḍakī, cultivating seclusion in the royal garden. The general was his attendant.

And at that time a certain courtesan, having mounted a chariot, attended by five hundred women, went about adorning the city. The great multitude, gazing at her, surrounded her and went about; the city streets were not sufficient. The king, standing having opened the window, having seen her, asked "Who is she?" "Your city-belle, Sire." He, being jealous, saying "What does the city need her beauty for? The city will be beautiful by itself," had her position taken away.

She, from that time onwards, having made intimacy with someone, seeking a position, one day having entered the royal garden, leaning against the railing board at the end of the walking path, having seen the ascetic seated on a stone slab, thought - "Filthy indeed is this ascetic, unanointed and unadorned; his face is covered with overgrown whiskers, his chest is covered with a beard, both armpits are overgrown." Then displeasure arose in her - "I am going about on a certain errand, and this wretch has been seen by me; bring water, I will wash my eyes" - having had water and a wooden toothbrush brought, having chewed the wooden toothbrush, having spat spittle lump by lump on the ascetic's body, having thrown the wooden toothbrush on top of his matted hair, having rinsed her mouth, having poured the water right on the ascetic's head - "The eyes with which I saw the wretch, those have been washed, the misfortune has been carried away" - she departed.

And on that very day the king, having regained his awareness -asked "My dear, where is the city-belle?" "In this very city, Sire." "Give her back her former position" - he had the position given. She formed the notion that the position obtained through formerly well-done deeds was obtained by spitting on the ascetic's body.

Then after the lapse of a few days, the king took away the chaplain's position. He, having gone to the city-belle, asked "Sister, by doing what did you regain your position?" "What else is there to be done, brahmin? In the royal garden there is one unanointed wretch, a fraudulent matted-hair ascetic; spit on his body, thus you will obtain a position," she said. He, saying "I will do so, sister," having gone there, having done everything just as told by her, departed. The king too, on that very day, having regained his awareness - asked "Where, my dear, is the brahmin?" "In this very city, Sire." "It was done by us without consideration; give him back that same position" - he had it given. He too, having obtained it by the power of merit, formed the notion "It was obtained by me through spitting on the ascetic's body."

Then, by the elapse of a few days, the king's borderland was in revolt. The king, thinking "I shall appease the borderland," went forth with the fourfold army. The chaplain, having gone and stood before the king, having said "Victory to the great king" - asked "Are you, great king, going for the purpose of victory?" "Yes, brahmin." "This being so, in the royal garden there dwells one unanointed wretch, a fraudulent ascetic; cast spittle on his body." The king, having taken his word, having done everything just as the courtesan and he had done, commanded even the harem - "Cast spittle on the body of this fraudulent ascetic." Thereupon the harem ladies and the harem guards did just so. Then the king, having had a guard placed at the park gate, commanded "All those going out with the king are not permitted to go out without having cast spittle on the hermit's body." Then the entire army and the guildmasters, by that very same procedure, caused spittle and wooden toothbrushes and mouth-rinsing water to fall upon the hermit, and the spittle and wooden toothbrushes covered his entire body.

The general, hearing last of all, thinking "They have thus harassed my Teacher, the worthy one, the field of merit, the stairway to heaven," with a heart burning with anguish, breathing through his mouth, came swiftly to the royal garden, and having seen the sage thus fallen into disaster, having girded his loins, having pushed aside the wooden toothbrushes with both hands, having lifted him up, having caused him to sit down, having had water brought, having bathed him, having rubbed his body with all medicines and with the four kinds of perfumes, having wiped him with a fine cloth, having stood before him with joined palms, he said thus: "What was done by people is inappropriate, venerable sir; what will become of them?" "The deities, general, are divided in three ways: some say 'We shall destroy the king alone,' some say 'The king together with his retinue,' some say 'We shall destroy the entire realm of the king.'" Having said this, however, the hermit, without making even the slightest irritation, pointing out only the means of peace for the world, said: "An offence does indeed occur, but for one who knows how to acknowledge a transgression, it becomes merely ordinary."

The general, having obtained the method, having gone to the presence of the king, having paid homage to the king, said - "By you, great king, while offending against innocent hermits of great supernormal power, a serious deed has been done; the deities, it is said, are divided in three ways and speak thus" - having reported everything - he said: "When forgiveness is asked, it is said, great king, it becomes merely ordinary; do not destroy the country; ask forgiveness of the hermit." The king, even having seen the fault done to himself, thus speaks: "I shall not ask forgiveness of him." The general, having entreated up to the third time, said to the unwilling one - "I, great king, know the power of the hermit; he is not a speaker of what is not factual, nor is he angry; but out of compassion for beings he spoke thus. Ask forgiveness of him, great king." "I shall not ask forgiveness." "Then give the position of general to another; I shall not dwell in a place where your authority operates." "You go wherever you wish; I shall find my own general." Thereupon the general, having come to the presence of the hermit, having paid homage, said: "How should I proceed, venerable sir?" "General, all those who heed your word, taking them together with their requisites, their wealth, their bipeds and quadrupeds, go outside the kingdom's boundary within seven days. The deities are exceedingly angry; they will certainly make even the country into a non-country." The general did so.

The king, as soon as he had gone, having crushed the enemies, having appeased the countryside, having come back, having sat down at the victory-camp site, having had the city prepared, entered the inner city. The deities first of all sent down a rain of water. The great multitude was delighted: "From the time of offending against the fraudulent ascetic, there has been nothing but prosperity for our king; he crushed the enemies; on the very day of arrival the rain god rained." The deities again sent down a rain of jasmine flowers; the great multitude was even more delighted. The deities again sent down a rain of small coins. Then a rain of kahāpaṇa coins; then, thinking "They would not go out for the sake of kahāpaṇa coins," they sent down a rain of made-up goods such as hand-ornaments and foot-ornaments and the like. The great multitude, even though standing in seven-storeyed mansions, having descended, putting on ornaments, was delighted. Having uttered words of delight - "The casting of spittle on the fraudulent ascetic is indeed deserved; from the time spittle was cast upon him, prosperity has arisen for our king, the crushing of enemies was done, on the very day of arrival the rain god rained, then a rain of jasmine flowers, a rain of small coins, a rain of kahāpaṇa coins, a rain of made-up goods - thus four rains arose" - the people became approving of the evil done by the king.

At that time the deities rained down upon the public various kinds of weapons - single-edged, double-edged, and so on - as if pounding meat on a board. Immediately after that, flameless, smokeless embers the colour of kiṃsuka flowers; immediately after that, rocks the size of pinnacle buildings; immediately after that, causing fine sand that could not be held within the fist to rain down, they made dry ground eighty cubits in height. In the place where the king had conquered, only three human beings remained healthy - the ascetic Kisavaccha, the general, and Rāma the supporter of his mother. For the remaining animals who had not been involved in that deed, there was no drinking water at the drinking water places, no grass at the grass places. They, going wherever there was drinking water, wherever there was grass, without even arriving, on the seventh day reached beyond the border of the kingdom. Therefore the Bodhisatta Sarabhaṅga said -

"Having scattered the emaciated calf, Daṇḍakī,
With root cut off, together with his people and kingdom;
He suffers in the hell named Kukkuḷa,
Sparks fall upon his body."

Thus, for now, the becoming wilderness of King Daṇḍakī's realm should be understood.

But in the Kāliṅga country, when King Nāḷikira was exercising kingship, five hundred hermits in the Himalayas, free from the odour of women, wearing hides, matted hair, and bark garments, subsisting on forest roots and fruits, having spent a long time, having descended to the path of humans for the purpose of partaking of salt and sour things, gradually arrived at the city of King Nāḷikira in the Kāliṅga country. They, having arranged their matted hair, hides, and bark garments, displaying the splendour of peace befitting those gone forth, entered the city for almsfood. The people, when a Buddha had not yet arisen, having seen the ascetic renunciants, with confidence, having arranged a place for sitting, having taken the alms vessel from their hands, having caused them to sit down, having prepared the almsfood, gave it.

The hermits, having completed their meal duty, gave thanksgiving. The people, having heard, with confident minds, asked "Where are the venerable ones going?" "To a comfortable place, friends." "Venerable sirs, enough with going elsewhere; dwell in the royal park. We, having eaten our morning meal, will come and listen to a talk on the Teaching." The hermits, having consented, went to the park. The citizens, having eaten their morning meal, dressed in clean garments, thinking "We shall listen to a talk on the Teaching," in groups and crowds, having become a company, went towards the park. The king, standing on the upper storey of the mansion, having seen them going thus, asked his attendant "Why, my good man, are these citizens, having put on clean garments and clean upper robes, going towards the park? Is there a festive gathering or a theatrical performance here?" "There is not, Sire; they are going wishing to hear the Teaching in the presence of the hermits." "Then, my good man, I too shall go; let them go together with me." He went and announced to them - "The king too wishes to go; go surrounding the king." The citizens, already delighted by nature, having heard that - "Our king is faithless, without confidence, immoral; the hermits are righteous; having come to them, the king too will become righteous" - they became even more delighted.

The king, having gone out, surrounded by them, having gone to the park, having exchanged friendly welcome with the hermits, sat down to one side. The hermits, having seen the king, by way of introduction gave a signal to one hermit who was skilled, saying "Speak the Teaching to the king." That hermit, having looked at the assembly, speaking of the danger in the five enmities and the benefit in the five precepts -

"A living being should not be killed, what is not given should not be taken, sexual misconduct should not be practised, falsehood should not be spoken, intoxicants should not be drunk. Killing living beings is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts; likewise taking what is not given and so on. Killing living beings, having been tormented in hell, for one who has come to the human world, by the remainder of the result, is conducive to a short life span; taking what is not given is conducive to little wealth; sexual misconduct is conducive to having many rivals; lying is conducive to false accusation; drinking intoxicants is conducive to madness" -

He spoke of this danger in the five enmities.

The king was by nature faithless, undevoted, and immoral, and for one who is immoral, a talk on morality is a badly spoken talk, like the driving of a stake into the ear. Therefore he thought - "I came thinking 'I will encourage these,' but these, from the time of my arrival, speaking while striking and piercing me in the midst of the assembly, I shall do to them what ought to be done." He, at the conclusion of the talk on the Teaching, having invited them saying "Teachers, tomorrow accept almsfood at my house," departed. He, on the second day, having had large, large jars brought and filled with excrement, having had their mouths covered with plantain leaves, had them placed here and there; again, having filled pots with thick slippery substances such as madhuka oil, nāgabala and so on, he had them placed at the top of the stairway; and right there, having had great wrestlers with loincloths tied take clubs in their hands and stationed them, he said: "These fraudulent ascetics have vexed me exceedingly; at the time of their descending from the palace, having released the

slippery substance from the pots at the top of the stairway, having struck their heads with clubs, having seized them by the throat, throw them down the stairs." And at the foot of the stairs he had fierce dogs tied up.

The ascetics too, thinking "Tomorrow we shall eat at the king's palace," admonished one another - "Sirs, a king's palace is dangerous and perilous; those gone forth should be restrained regarding objects at the six doors; at each and every object the sign should not be grasped; restraint at the eye-door should be established."

On the following day, having observed the time for the alms round, having put on bark garments, having placed the cheetah-skin hide over one shoulder, having arranged the bundle of matted hair, having taken the alms vessel, they ascended to the king's dwelling in succession. The king, having known that they had ascended, had the plantain leaves removed from the mouths of the excrement jars. The foul smell, having struck the nostrils of the ascetics, reached the point of causing the brain to fall. The chief ascetic looked at the king. The king - "Here, sirs, eat as much as you like and take away as well; this is befitting for you. Yesterday I came thinking 'I will encourage you,' but you, striking and piercing me, spoke in the midst of the assembly; this is befitting for you, eat!" - and offered excrement with a ladle to the chief ascetic. The chief ascetic, saying "Shame! Shame!" turned back. "Will you get away with just that?" - having had the slippery substance released from the pots on the stairs, he gave the signal to the wrestlers. The wrestlers, having struck their heads with clubs, having seized them by the neck, threw them down the stairs; not even one was able to gain a footing on the stairs; rolling down, they reached the very foot of the stairs. As each one arrived, the fierce dogs, tearing them apart with a snapping sound, devoured them. Whoever among them, having got up, fled, he too fell into a pit; there too the dogs, having pursued him, devoured him. Thus the dogs left of them nothing but a chain of bones. Thus that king deprived of life five hundred ascetics accomplished in austerity in a single day.

Then in his kingdom the deities, in the same manner as before, again sent down nine rains. His kingdom was covered with a sandy plain sixty yojanas in depth. Therefore the Bodhisatta Sarabhaṅga said -

"He who deceived the restrained ones gone forth,
Ascetics speaking the Teaching, innocent ones;
That Nāḷikera, dogs in the hereafter,
Having assembled, eat while he is trembling."

Thus the becoming wilderness of the Kālīṅga forest should be understood.

But in the past, in the city of Bārāṇasī, there was one daughter of a millionaire with a fortune of four hundred million, named Diṭṭhamaṅgalikā, beautiful and pleasing. She, being endowed with the achievement of beauty, wealth, and family, was desirable to many. But whoever sent a person for the purpose of a marriage proposal, having seen that one, having attributed a fault somewhere either in his birth or in his hands, feet, and so on, having said "Who is this ill-born, ill-formed one" and so on - having had him removed saying "Take him away," she washed her eyes saying "I have

indeed seen such a one, bring water, I shall wash my eyes." Because she brought each one seen to a state of alteration and had him removed, the term "Diṭṭhamaṅgalikā" arose for her, and her original name disappeared.

She, one day, thinking "I shall play water-sports in the Ganges," having had the bathing place prepared, having had carts filled with abundant solid and soft food, having taken many perfumes, garlands, and so on, having ascended a covered vehicle, surrounded by a group of relatives, went out from the house. Now at that time a great man, reborn in an outcast womb, was living in a leather-worker's house outside the city; his name was indeed Mātaṅga. He, being sixteen years of age, wishing to enter the inner city for some business, having put on one blue rag, having tied one on his hand, having taken a basket in one hand and a bell in the other, sounding it and announcing "Make way, noble sirs, an outcast here," for the purpose of making it known, having established a humble mind, bowing to each and every person he saw, having entered the city, he proceeded along the high road.

Diṭṭhamaṅgalikā, having heard the sound of the bell, looking through the curtain, having seen him coming from afar, asked "What is this?" "A Mātaṅga, my lady." "What unwholesome deed indeed, sirs, have we done? Whose is this outcome? Has destruction indeed presented itself to me? Going on an auspicious errand, she has seen an outcast!" - having shaken her body, being disgusted, having spat, she said to the nurses - "Quickly bring water, an outcast has been seen, I shall wash both my eyes and my soiled mouth" - having washed, having had the chariot turned back, having sent all the provisions home, she ascended the mansion. The drunkards and so on and her attendant people, asking "Where is Diṭṭhamaṅgalikā, sirs? She does not come even at this time?" having heard that news - "Alas indeed, sirs, on account of an outcast we did not get to enjoy the great honour of liquor, meat, perfumes, garlands, and so on. Seize the outcast!" - having searched for the place where he had gone, having threatened the innocent wise Mātaṅga - "Hey, Mātaṅga, on account of you we did not get to enjoy this and that honour" - having seized him by the hair, having thrown him to the ground, having beaten him with knees, elbows, stones, and so on, thinking he was dead, having seized his feet, dragging him, they threw him on a rubbish heap.

The great man, having regained consciousness, having felt his hands and feet - reflecting "In dependence on whom has this suffering arisen?" - having known "Not on anyone else; it has arisen in dependence on Diṭṭhamaṅgalikā," having thought "If I am a man, I shall bring her to my feet," trembling, having gone to the gate of Diṭṭhamaṅgalikā's family house - "Obtaining Diṭṭhamaṅgalikā, I shall rise; for one not obtaining her, death is right here" - he lay down in the courtyard of the house. Now at that time in Jambudīpa this was the natural order - If an outcast, having become angry, lies down at the door of an inner room and dies, all those who dwell in that inner room become outcasts. If he dies in the middle of the house, all the householders; if he dies at the door, the householders on both sides of the adjacent houses; if he dies in the courtyard, seven from this side and seven from that side - the householders of fourteen houses all become outcasts. But the Bodhisatta lay down in the courtyard.

They reported to the millionaire - "A Mātaṅga, master, has fallen in your courtyard." "Go, sirs, what is the reason?" having said this, "Give him one māsa coin and make

him get up." They, having gone, said "Take this māsaka coin, it is said, and get up." He "I am not lying down for the sake of a māsaka coin; I am lying down for Diṭṭhamaṅgalikā," he said. What is the fault of Diṭṭhamaṅgalikā? Do you not see her fault? I, being guiltless, was brought to disaster by her people. Only obtaining her shall I rise; not obtaining her, I shall not rise.

They, having gone, reported to the millionaire. The millionaire, having known the fault of his daughter, sends them saying "Go, give one coin." He said "I do not wish for a coin, I wish for her herself." Having heard that, the millionaire and the millionaire's wife - "We have only one dear daughter, there is no other boy in the lineage to carry on the tradition" - overcome with religious emotion - "Go, dear ones, someone unable to endure us might deprive him even of life, for if he dies we are all ruined; take up protection for him" - having surrounded him, having arranged protection, they sent rice gruel, they sent food and wealth; thus he rejected everything. Thus one day passed; two, three, four, five days passed.

Then the residents of the seven houses on each side, having risen up - "We are not able to become outcasts in dependence on you; do not ruin us; having given your girl to him, make him get up" - they said. They sent even a hundred, even a thousand, even a hundred thousand; he just refused. Thus six days passed. On the seventh day, the residents of the fourteen houses on both sides, having assembled together - "We are not able to become outcasts; even against your will, we shall give the girl to him" - they said.

The mother and father, pierced by the dart of sorrow, having become unconscious, fell upon their bed. The residents of the fourteen houses on both sides, having ascended the mansion, as if cutting off a fully blossoming kiṃsuka branch, having removed all her ornaments, having made a parting with their nails, having tied up her hair, having dressed her in a blue cloth, having wrapped a piece of blue rag on her hands, having adorned her ears with lead plates, having given her a palm-leaf basket, having brought her down from the mansion, having taken her by both arms - "Take your husband and go" - they gave her to the great man.

The delicate girl, for whom even a blue lotus was too heavy a burden, who had never before been lifted up, said "Get up, husband, let us go." The Bodhisatta, while still lying down, said "I shall not get up." "Then what shall I say?" "Say to me thus: 'Get up, noble sir, Mātāṅga.'" She spoke thus. "Your people have made me unable to rise; having taken me by the arm, raise me up." She did so. The Bodhisatta, as if rising, having rolled over, fell on the ground - "Ruined, friend! Diṭṭhamaṅgalikā, having first had people beat me, now beats me herself!" - he cried out. She said "What shall I do, noble sir?" "Having taken me with both hands, raise me up." She, having thus raised him up and made him sit down, said "Let us go, husband." "Trees are found in the forest; we are human beings. I have been excessively beaten by your people; I am not able to go on foot. Carry me on your back." She, having bent down, offered her back. The Bodhisatta climbed on. "Where shall I take you, husband?" "Take me outside the city." She, having gone to the eastern gate - asked "Is your dwelling place here, husband?" "What place is this?" "The eastern gate, husband." "Sons of outcasts are not permitted to dwell at the eastern gate" - without revealing his own dwelling place, he had her wander about to all the gates. Why? "I shall bring down her conceit that has reached the peak of existence." The great multitude cried out - "Apart from

one such as you, there is no other who could break her conceit."

She, having reached the western gate, asked "Is your dwelling place here, master?" "What place is this?" "The western gate, master." "Having gone out by this gate, go looking for the leather house." She, having gone there, said "Is this leather house your dwelling place, master?" "Yes," and having descended from his back, she entered the leather house.

There, dwelling for seven or eight days, the steadfast one seeking omniscience did not make any mixing of caste in those many days. "If the daughter of a great family, depending on me, does not attain great fame, then I am not a pupil of the twenty-four Buddhas. With the water from washing her feet I shall perform the consecration ceremony for the kings of the whole Indian subcontinent," having thought thus, he thought again - "Dwelling in the midst of a house I shall not be able, but having gone forth I shall be able." Having thought, he addressed her - "Diṭṭhamaṅgalikā, formerly we were lone wandering ascetics; whether having done work or not having done work, it was possible to live. But now we have undertaken the maintenance of a wife; without doing work it is not possible to live. Do not be distressed until I come back." Having entered the forest, having collected rags from cemeteries and other places, having made an inner and outer robe, having gone forth into the ascetic's going forth, wandering alone, having obtained bodily seclusion, having done the preliminary work on a circular meditation object, having produced the eight attainments and the five direct knowledges, thinking "Now it is possible for me to be a support for Diṭṭhamaṅgalikā," having gone towards Bārāṇasī, having put on the robe, walking for almsfood, he went towards the house of Diṭṭhamaṅgalikā.

She, having seen him standing at the door, not recognising him - "Please pass by, venerable sir, this is the dwelling place of outcasts," she said. The Bodhisatta stood right there. She, looking again and again, having recognised him, having struck her chest with her hands, crying aloud, having fallen at his feet, said - "If you have such an intention, master, why did you deprive me of great fame and make me destitute?" Having lamented with various kinds of lamentation, wiping her eyes, having risen, having taken the alms bowl, having caused him to sit down inside the house, she gave almsfood. The great man, having done the meal duty, said - "Diṭṭhamaṅgalikā, do not grieve, do not lament. I am able to perform the consecration ceremony for the kings of the whole Indian subcontinent with the water from washing your feet. But you do one thing I say: having entered the city, go about the whole city proclaiming 'My husband is not an outcast, the Great Brahmā is my husband.'"

When this was said, Diṭṭhamaṅgalikā - "Even by nature, master, I have come to disaster through the fault of my mouth alone; I shall not be able to say thus," she said. The Bodhisatta - "But have you ever heard a false word from me while I was living in my house? Even then I do not speak falsehood; now that I have gone forth, what shall I say? A man is called a speaker of truth," having said this - "Today is the eighth of the fortnight. You proclaim throughout the whole city: 'After the elapse of seven days from now, on the Observance day, my husband the Great Brahmā, having broken through the disc of the moon, will come to my presence,'" having said this, he departed.

She, having believed, glad and delighted, having become courageous, having entered the city morning and evening, proclaimed thus. People, clapping hand against hand - "Look, our Diṭṭhamaṅgalikā is making the outcast's son into the Great Brahmā!" laughing, they made sport. She, on the following day too, likewise having entered morning and evening - "Now after the elapse of six days, after the elapse of five days, four days, three days, two days, one day, my husband the Great Brahmā, having broken through the disc of the moon, will come to my presence," she proclaimed.

The brahmins thought - "This Diṭṭhamaṅgalikā speaks with excessive boldness; perhaps it might be so. Come, let us look after Diṭṭhamaṅgalikā's dwelling place" - and having had the outer area of the leather house planed smooth all around, they scattered sand. She too, on the Observance day, right early, having entered the city, proclaimed: "Today my husband will come." The brahmins thought - "This one, friends, will not be proved wrong from afar; today, it seems, the Great Brahmā will come; let us prepare the dwelling place" - and having had the leather house swept clean, having smeared it with green, having surrounded it with new cloths, having spread out a very precious divan, having tied a cloth canopy above, they hung down garlands of scented flowers. While they were still making preparations, the sun set.

The Great Man, just as the moon had risen, having attained the meditative absorption that is the basis for direct knowledge, having emerged, having done the preliminary work with sensual-sphere consciousness, having created with the supernormal power consciousness a Brahmā body twelve yojanas in extent, having risen up into the sky, having entered inside the moon mansion, having split the moon as it was emerging from the edge of the forest, having left the moon mansion and having come to the front, he determined: "Let the great multitude see me." The great multitude, having seen - "True, friends, is the word of Diṭṭhamaṅgalikā; let us venerate the approaching Great Brahmā" - taking garlands of scent, having surrounded Diṭṭhamaṅgalikā's house, stood. The Great Man, having gone around Bārāṇasī seven times from overhead, having known that he had been seen by the great multitude, having abandoned the body twelve yojanas in extent, having created one of just human measure, while the great multitude was watching, entered the leather house. The great multitude, having seen - "Our Great Brahmā has descended; bring a screen!" - having encircled the dwelling with a great screen, having surrounded it, stood.

The Great Man too sat down in the middle of the royal couch. Diṭṭhamaṅgalikā stood nearby. Then he asked her: "Is it the time of your season, Diṭṭhamaṅgalike?" "Yes, noble sir." "Receive the son given by me" - and he touched the circle of her navel with his thumb. By that very touch, an embryo was established. The Great Man - "By this much, Diṭṭhamaṅgalike, your foot-washing water will become the consecration water for the kings of the whole of Jambudīpa; you remain here" - having said this, having created the Brahmā body, while the great multitude was watching, having departed, having risen up into the sky, he entered the disc of the moon itself. She, from that time onwards, became known as Brahmapajāpatī. There was no one who could obtain the foot-washing water.

The brahmins - "We shall have Brahmapajāpatī dwell within the city" - having placed her upon a golden palanquin, they did not allow anyone of impure birth up to the seventh generation to take the palanquin. Sixteen brahmins of pure lineage carried it. The rest, having venerated with scents, flowers, and so on, having entered the city -

"It is not possible, friends, for Brahmapajāpatī to dwell in a used house; having taken a site, we shall build a house; but until that is done, let her dwell in a pavilion" - they had her dwell in a pavilion. From that time onwards, those wishing to pay homage while standing within the range of vision, having given a coin, are able to pay homage; those wishing to pay homage within hearing distance, having given a hundred, are able; those wishing to pay homage at a nearby place where ordinary conversation can be heard, having given five hundred, are able; those wishing to pay homage by placing the head on the top of her feet, having given a thousand, are able; those desiring the foot-washing water, having given ten thousand, are able. The wealth obtained just while she was coming from outside the city to the pavilion within the city amounted to about a hundred crores.

The whole of Jambudīpa was stirred; thereupon all the kings, saying "We shall perform the consecration with the foot-washing of Brahmapajāpatī," sent a hundred thousand and obtained it. While she was dwelling in the pavilion itself, the delivery took place. The boy obtained on account of the Great Man was pleasing and endowed with auspicious marks. "A son of the Great Brahmā has been born!" - the whole of Jambudīpa was in a single uproar. "Let this be for the boy's milk and jewel fund" - the wealth that came from here and there amounted to a thousand crores. By this much, the dwelling too was completed. "We shall perform the naming ceremony for the boy" - having prepared the dwelling, having bathed the boy with scented water, having adorned him, because he was born in the pavilion, they gave him the name Maṇḍabya.

The boy, growing up in happiness, reached the age for learning crafts - those skilled in crafts throughout the entire Indian subcontinent came to his presence and trained him in crafts. The boy was intelligent and wise; whatever he heard, he grasped as if stringing it together; whatever was grasped remained like oil placed in a golden pot. Whatever learning there was that had been learnt by heart, there was none that was not taken up by him. Brahmins surrounded him and went about with him, and he too was a devotee of brahmins. In the house, eighty thousand brahmins partook of a regular meal. His house had seven gateways and was great. In the house, on the festive day, the wealth sent by the inhabitants of the Indian subcontinent amounted to a thousand crores.

The Bodhisatta reflected - "Is the boy heedless or diligent?" Then, having known his circumstances - "He has become a devotee of brahmins; where what is given is of great fruit, that he does not know; I shall go and tame him" - having put on his robe and having taken his alms vessel - "The gateways are too congested; it is not possible to enter through the gateway" - having come through the sky, he descended into the open courtyard at the place where the eighty thousand brahmins were eating. The boy Maṇḍabya too, having had a golden ladle taken up - While having them served, saying "Give curry here, give cooked rice here," having seen the Bodhisatta, becoming angry like a venomous snake struck with a stick, he spoke this verse -

"From where do you come, you poorly dressed one,
A wretched one like a dust-goblin;
With a refuse-rag fastened at your neck,
Who, you, are you, unworthy of offerings?"

Then the Great Being, without becoming angry, exhorting him, said -

"This food of yours has been prepared, O glorious one,
That is eaten, consumed, and drunk;
You know me as one who lives on what is given by others,
May the outcast obtain almsfood by standing up."

He, showing that "This is not prepared for those like you," said -

"This food of mine is prepared for brahmins,
This of mine is for one who has faith for his own benefit;
Go away from here, why are you standing here?
Those like me do not give to you, wretch."

Then the Bodhisatta, in order to show that "A gift should be given to anyone whatsoever, whether virtuous or without virtue; for just as a seed planted whether in low ground or on high ground succeeds by drawing upon the essence of the earth and the essence of water, thus there is nothing that is fruitless; but like a seed sown in a good field, in the virtuous it is of great fruit" - spoke this verse -

"On high ground and in low places they sow seed,
In watery fields, hoping for fruit;
With this faith give a gift,
It is well if one may succeed with those worthy of offerings."

Then the boy, overcome by wrath - having threatened the door-guards and others, saying "By whom was entry given to this shaveling?" -

"Fields are known to me in the world,
In which I plant seeds;
Those brahmins endowed with birth and sacred hymns,
These are the well-behaved fields here."

Having spoken this verse, he said "Beat this contemptible one with a bamboo board, seize him by the neck, and having passed through all seven gateways, remove him outside." Then the great man said to him -

"You dig a mountain with fingernails, you chew iron with teeth;
You strive against fire, whoever abuses a sage."

And having said thus - "If this one were to have me seized by the hands or feet and cause suffering, he would generate much demerit" - out of compassion for beings, having risen up into the sky, he descended in the middle of the street. The Blessed One, having attained omniscience, making known that meaning, spoke this verse -

"Having said this, Mātaṅga, the sage with true exertion,
Departed into the sky, while the brahmins looked on."

At that very moment, the chief king of the deities who guard the city twisted Maṇḍabya's neck. His face, having been turned round, became facing backwards, his eyes were rolled back, he vomited spittle from his mouth, his body was stiff as if

impaled upon a stake. Eighty thousand attendant demons did just so to the eighty thousand brahmins. Having gone quickly, they informed Brahmapajāpatī. She, being in a hurry, having come and having seen that affliction, spoke a verse -

"His head twisted backwards,
He stretches out his arm, unfit for action;
His eyes are white like those of the dead,
Who has made my son thus?"

Then they informed her -

"An ascetic came here, poorly dressed,
A wretched one like a dust-goblin,
With a refuse-rag fastened at your neck,
He has made this son of yours thus."

She, having heard, understood - "My lord, the giver of glory, must have come out of compassion, having known my son's state of heedlessness." Then she asked the attendants -

"To which direction did the one of extensive wisdom go,
Tell me, young men, this matter;
Having gone there, may we make amends for the transgression,
Perhaps, son, we may obtain his life."

They said -

"The one of extensive wisdom went through the sky,
Like the moon on the fifteenth day in the middle of its path;
And he also went to the eastern direction,
The sage of good disposition, one who acknowledged truth."

The Great Man too, beginning from the place where he had descended in the middle of the street - Having determined "Let not my footprint disappear by the passage of elephants, horses and so on; let only Diṭṭhamaṅgalikā see it, not others," having walked for almsfood, having taken just sufficient mixed rice for sustenance, having sat down in the retiring hall and eaten, he placed a little of the eaten remainder in the alms bowl itself. Diṭṭhamaṅgalikā too, having descended from the mansion, proceeding along the middle of the street, having seen the footprint - "This is the footprint of my lord, the giver of glory," having come following the footprints and having paid homage, she said - "Venerable sir, forgive me for the offence committed by your servant; for you are certainly not ones subject to anger; give my son his life."

And having said thus -

"His head twisted backwards,
He stretches out his arm, unfit for action;
His eyes are white like those of the dead,
Who has made this son of mine thus?"

Spoke this verse. The Great Man said - "We do not do such a thing; but having seen one harming a renunciant, it must have been done by spirits, yakkhas and deities

who are respectful towards renunciants."

Only, venerable sir, let there be no ill-will on your part; let it have been done by deities; venerable sir, make the deities happy; but, venerable sir, how should I proceed? If so, I shall tell you a medicine. In my alms bowl there is food remaining from what was eaten; having poured a little water into it, having taken a little, put it into your son's mouth; having stirred the remainder in a water jar, put it into the mouths of the eighty thousand brahmins. She, saying "I shall do so," having taken the food, having paid homage to the Great Man, having gone, did accordingly.

As soon as it was put into his mouth, the chief king of the gods - "When the master himself is administering the medicine, we are not able to do anything" - released the boy. He too, having vomited, was of his natural complexion as if he had never experienced any suffering before. Then his mother said to him - "See, dear son, the conduct of those dependent on your family who are devoid of shame and moral fear; but ascetics are not of such a kind. You should feed ascetics, dear son." Then she had the remainder stirred in a water jar and had it put into the mouths of the brahmins. The demons, having released them at that very moment, fled. The brahmins, having vomited again and again, having got up, asked: "What was put into our mouths?" The leftover food of the sage Mātāṅga. They, thinking "We have been made to eat the leftovers of an outcast; we have now become non-brahmins. Now the brahmins will not give us fellowship, saying 'These are impure brahmins'" - having fled from there, having gone to the Majjha country, eat in the king's palace in the city of the Majjha king, saying "We are brahmins holding the foremost seats."

At that time the Bodhisatta, suppressing evil, humbling those born of conceit, wanders about. Then one, thinking "There is none equal to me, the hermit of noble birth named Jātīmanta," does not even pay heed to others. The Bodhisatta, having seen him living on the bank of the Ganges, thinking "I shall humble his conceit," went there. The hermit Jātīmanta asked him - "What is your birth, sir?" I am an outcast, teacher. Go away, outcast, go away, outcast! Dwell downstream of the Ganges. Do not make the water upstream polluted with leftovers.

The Bodhisatta - "Very well, teacher, I shall dwell in the place indicated by you" - dwelling downstream of the Ganges, he determined: "Let the water of the Ganges flow against the stream." The hermit Jātīmanta, right early, having descended into the Ganges, rinses his mouth and washes his matted hair. The Bodhisatta, chewing a wooden toothbrush, drops spittle lump by lump into the water. He also washes away the chewed remains of the wooden toothbrush right there. He determined that it should not stick anywhere else but should stick only in the matted hair of the hermit. Both the spittle and the wooden toothbrush lodge only in the matted hair of the hermit.

The hermit, becoming remorseful thinking "This must be the deed of the outcast," having gone, asked - "This water of the Ganges, friend outcast, has been made to flow against the stream by you?" Yes, teacher. If so, you should not dwell downstream of the Ganges; dwell upstream of the Ganges. "Very well, teacher, I shall dwell in the place indicated by you" - dwelling there, he revoked his supernormal power; the water became just as it naturally flowed. Again the hermit met with that same disaster. He, having gone again, asked the Bodhisatta - "Friend outcast, do you make

this water of the Ganges flow against the stream at one time and with the stream at another time?" Yes, teacher. "Outcast, you do not allow those gone forth who dwell in happiness to live in comfort. On the seventh day, may your head split into seven pieces." "Very well, teacher. But I shall not allow the sun to rise."

Then the Great Being thought - "This one's curse will fall back upon himself; I shall protect him" - and out of compassion for beings, on the following day, by supernormal power, he did not allow the sun to rise. The domain of supernormal power of one possessing supernormal power is indeed incomprehensible. From that time onwards, the break of dawn was not discerned, there was no distinction between night and day, and there was no one engaging in work such as farming, trading, and so on.

People - "Is this a calamity caused by demons, or by spirits, or by gods, or by serpents, or by supaṇṇas?" - having been struck by misfortune, having thought "What indeed should be done?" and "The royal family is indeed of great wisdom and is able to consider the welfare of the world; let us go there" - having gone to the royal palace, they reported that matter. The king, having heard, though frightened, assuming a fearless appearance - "Do not fear, dear ones; the hermit of good birth dwelling on the bank of the Ganges will know this reason; having asked him, we shall be free from doubt" - together with just a few men who worked for the welfare of others, having approached the hermit and having exchanged friendly greetings, he asked him about that matter. The hermit said - "Yes, great king, there is one outcast; he makes this water of the Ganges flow downstream at one time and upstream at another time. Something has been said by me for that purpose; ask him, he will know."

The king, having gone to the presence of the sage Mātaṅga - "Do you, venerable sir, not allow the dawn to rise?" he asked. "Yes, great king." "For what reason, venerable sir?" "Because of the hermit of good birth, great king. When the hermit of good birth comes and pays homage to me and asks forgiveness, I will release it, great king." The king, having gone, said "Come, teacher, ask forgiveness of the hermit." "I do not, great king, pay homage to an outcast." "Do not, teacher, do thus; look at the face of the people of the country." He again simply refused. The king, having approached the Bodhisatta, said "The teacher does not wish to ask forgiveness." "Without his asking forgiveness, I do not release the sun." The king, thinking "This one does not wish to ask forgiveness, this one does not release the sun without his asking forgiveness; what use is that hermit to us? Let us look after the world" - said "Go, sirs, to the presence of the hermit, seize him by the hands and feet, lead him to the feet of the sage Mātaṅga, make him lie down, and have him ask forgiveness, on account of compassion for the people of the country." Those king's men, having gone and having done so to him, having brought him and having made him lie down at the feet of the sage Mātaṅga, made him ask forgiveness.

"I indeed forgive what should be forgiven. But yet this one's words will fall back upon himself. When the sun is released by me, the sun's rays will fall upon his head, and then his skull will split into seven pieces. But let him not meet with that disaster. Come, you, having lowered him into water up to the neck, place a large lump of clay on his head. Then I shall release the sun. The sun's rays, having fallen upon the lump of clay, will split it into seven pieces. Then let him throw away the lump of clay, dive under, and come out at another ford - thus tell him; in this way there will be safety for

him." Those people, saying "We shall do so," had it done accordingly. For him too, safety arose in just the same way. He, from that time onwards - "Birth is indeed not the reason; among those gone forth, virtue alone within is the reason" - having abandoned the conceit of birth and clan, he became free from pride.

Thus, when the ascetic of noble birth was tamed, the public recognised the Bodhisatta's power, and a great uproar arose. The king requested the Bodhisatta for the purpose of going to his own city. The Great Being, having given his acknowledgment, saying "I shall tame those eighty thousand brahmins and fulfil my acknowledgment," went to the city of the Majjha king. The brahmins, having seen the Bodhisatta - "This is he, dear sirs, the great thief has come; now he will make us well-known, saying 'all these, having eaten my leftovers, have become non-brahmins'; thus we shall have no residence here either; let us kill him beforehand" - having again approached the king, they said - "You, great king, do not think this outcast renunciant is of good disposition. He knows powerful spells; he takes the earth and makes it space, space into earth; he takes what is far and makes it near, what is near far; he reverses the Ganges and makes it flow upward; if he wishes, methinks he is able to lift up the earth and cast it down. Moreover, another's mind cannot be grasped at all times. This one, gaining a foothold here, could destroy your kingdom, could create danger to life and extinction of lineage. Heed our word, great king; it is fitting to kill him this very day."

Kings are dependent on others; thus he came to a conclusion through the talk of many. But the Bodhisatta, having walked for almsfood in the city, having eaten mixed rice at a place convenient for water, having gone to the royal garden, sat down on the auspicious stone slab, unsuspecting because of his innocence. Because the knowledge capable of recollecting eighty aeons - forty in the past and forty in the future - was not being adverted to, mindfulness did not suffice in that brief moment of time. The king, having made another known as the reason, went himself and struck the Great Man, who was sitting in negligence due to non-adverting, with a sword and made him into two pieces. In this king's realm, the eighth was a rain of iron balls, the ninth a rain of mud. Thus in this country too nine rains fell. And that king, together with his retinue, was reborn in the great hell. Therefore the wise Saṅkicca said -

"Majjha, having injured his mind towards the glorious Mātāṅga;
Together with his retinue was destroyed, the Majjha forest then came to be."

Thus the becoming wilderness of the Majjha forest should be understood. But by virtue of the sage Mātāṅga, that same is called the Mātāṅga forest.

66. "Discernments of questions" means answering questions. "Should be opposed" means should be opposed. "I thought" means he was as if taking the opposing side. This is the meaning.

67. "Through investigation" means having investigated, having thought, having weighed, do what ought to be done - this is what is meant. "Is good" means is excellent. For in the case of one like you, having seen me, going for refuge to me, having seen a Jain, going for refuge to a Jain - "Why does this Upāli go for refuge to whoever he happens to see?" Reproach will arise; therefore he shows that thorough investigation is good for those like you. "They would carry a banner" - it is said that

they, having obtained such a disciple - "Such and such a king or a king's minister or a millionaire has gone for refuge to us, has become a disciple" - raising a banner, they wander about proclaiming in the city. Why? Thinking "Thus our greatness will become manifest," and if regret should arise in him, "Why have I gone for refuge to these?" he too, having dispelled that by thinking "Many know of my state of having gone for refuge to these; it is difficult to turn back now," will not withdraw. Therefore he said "they would carry a banner."

68. "Like a well" means standing like a prepared well. "Family" means your dwelling. "You might think a lump of food should be given" means formerly, having seen ten, twenty, or even sixty people who had arrived, he gives without saying "there is nothing." Now he exhorts: "Do not, merely on account of having gone for refuge to me, cut off the gift to these ones; for indeed, to those who have arrived, it should be given." "I have heard this, venerable sir" - from where was it heard? From the Jains. It is said that they make known thus in the houses of families - "We say 'it should be given to whoever has arrived,' but the ascetic Gotama says 'gifts should be given only to me... etc. what is given to the disciples of others is not of great fruit,' he says." With reference to that, this householder said "I have heard this."

69. "Progressive discourse" means after giving morality, after morality heaven, after heaven the path - thus a discourse in succession. Therein, "a talk on giving" means this giving is the source of happiness, the root of successes, the support of wealth, the shelter, rock cell, destination, and ultimate goal for one gone to adversity; in this world and the world beyond there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to giving. For this, in the meaning of support, is like a throne made of jewels; in the meaning of foundation, is like the great earth; in the meaning of basis, is like a supporting rope. For this, in the meaning of crossing over suffering, is a boat; in the meaning of giving relief, a hero in battle; in the meaning of protection from danger, a well-constructed citadel; in the meaning of being untainted by the stain of stinginess and the like, a lotus; in the meaning of consuming them, fire; in the meaning of being difficult to approach, a venomous snake. In the meaning of being unafraid, a lion; in the meaning of being powerful, an elephant; in the meaning of being considered supremely auspicious, a white bull; in the meaning of leading to a land of security, the horse-king Valāhaka. Giving is such a path gone by me, this is my very lineage; while I was fulfilling the ten perfections, the great sacrifice of Velāma, the great sacrifice of Mahāgovinda, the great sacrifice of Mahāsudassana, the great sacrifice of Vessantara - thus many great sacrifices were carried out; and as the hare, by surrendering oneself into the blazing mass of fire, the hearts of the beggars who had arrived were won. For giving in the world bestows the success of Sakka, the success of Māra, the success of Brahmā, the success of a universal monarch, the knowledge of the perfections of a disciple, the knowledge of individual enlightenment, and the knowledge of perfect enlightenment - thus a talk connected with the virtues of giving and so on.

But since one who gives a gift is able to undertake morality, therefore immediately after that he spoke a talk on morality. "A talk on morality" means this morality is a support, a foundation, a basis, a shelter, a rock cell, a destination, and an ultimate goal; this morality is my lineage; I fulfilled morality in countless individual existences - during the time of the nāga king Saṅkhapāla, during the time of the nāga king

Bhūridatta, during the time of the nāga king Campeyya, during the time of the nāga king Sīlavant, during the time of the elephant king who supported his mother, during the time of the elephant king Chaddanta. For there is no support equal to morality, no foundation equal to morality, no basis, shelter, rock cell, destination, or ultimate goal for the successes of this world and the world beyond; there is no ornament equal to the ornament of morality, there is no flower equal to the flower of morality, there is no fragrance equal to the fragrance of morality. For even the world with its gods, looking upon one adorned with the ornament of morality, wearing the garland of the blossom of morality, anointed with the fragrance of morality, does not reach satisfaction - thus a talk connected with the virtues of morality and so on.

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

Having thus enticed with the talk on heaven, again, like one who, having adorned an elephant, cuts off its trunk - for the purpose of showing that "this heaven too is impermanent, unstable; desire and lust should not be entertained herein" - by the method beginning with "sensual pleasures have been declared by me as having little enjoyment, much suffering, much anguish; the danger herein is greater," he spoke of the danger, degradation, and defilement of sensual pleasures. Therein, "danger" means fault. "Degradation" means lowliness, the state of being inferior. "Defilement" means the becoming defiled of beings in the round of rebirths through them. As it was said: "Alas, dear sir, beings are afflicted!"

Thus, having frightened with the danger of sensual pleasures, he made known the benefit of renunciation. "Of pliant mind" means of healthy mind. "Discovered by themselves" means exalted by oneself, lifted up and grasped by oneself alone, seen through self-born knowledge, not shared with others - this is the meaning. But what is that? The teaching of the noble truths. Therefore he said - "Suffering, origin, cessation, path."

"Stainless, spotless" means stainless because of the absence of the dust of lust and so on; spotless because of the disappearance of the stain of lust and so on. "Eye of the Teaching" - above in the Brahmāyu Sutta this is the name for the three paths; in the Cūḷarāhulovāda for the elimination of mental corruptions. But here the path of stream-entry is intended. In order to show the manner of its arising, he said "Whatever has the nature of arising, all that has the nature of cessation." For that arises having made cessation its object, thus penetrating all that is conditioned by way of function.

"The noble truth Teaching has been seen by means of this" - thus "one who has seen the Teaching." This same method applies to the remaining terms as well. "Doubt has been crossed over by means of this" - thus "one who has crossed over doubt."

"Bewilderment has gone for him" - thus "one who has gone beyond uncertainty."
"Having attained self-confidence" means one who has attained self-confidence.
Where? In the Teacher's instruction. There is no other as a condition for him; he does not proceed here by another's faith - thus "not relying on others."

70. "Having delighted in" means receiving with the mind; "having given thanks" means praising with speech. "I close" means I shut, I cover. "Open" means not obstructed, unveiled, unfastened.

71. "Dīghatapassī heard" - it is said that he, from the time of his going, -"The householder is wise, and the ascetic Gotama is accomplished in vision, one whose talk leads to liberation; he will become devoted even by seeing him, he will become devoted by the talk on the Teaching too, and having become devoted he will go for refuge - has the householder gone for refuge or has he not yet gone?" - thus he went about with ear inclined, as it were. Therefore he heard first of all.

72. "If so, my dear" means overpowered by intense sorrow, even having heard the words "stand right here," not considering their meaning, he simply converses with the doorkeeper.

"In the middle door-hall" means for a house that has seven gate-porches, the fourth gate-porch counting either from the innermost or from the outermost; for one that has five, the third; for one that has three, the second gate-porch is called the middle door-hall. But for a house with a single gate-porch, the middle door-hall is in dependence on the auspicious pillar at the middle place. But that house had seven gate-porches; five has also been said.

73. "Foremost" and so on are all mutual synonyms. In "yaṃ sudaṃ," here "yaṃ" means Nāṭaputta. "Su" is merely a particle. "Taking hold of it" means having taken hold of it while wrapping it around the belly with that very upper robe. "Would have him sit down" means saying "Gently, teacher, gently, teacher," he has him sit down as if setting down a large oil jar. "You are a fool" means "Have you become stupid?" - this is the meaning. "Caught" means seized by having encircled around the head. Although "one who fetches testicles" and so on is lewd speech, due to the powerful sorrow arisen through the alteration of his former attendant, he speaks without even considering "I am saying such a thing."

74. "Excellent, venerable sir, is the enticing" - the Jain speaks with reference to magic itself, the lay follower with reference to the path of stream-entry penetrated by himself. "If so" (tena hi) - this is merely an indeclinable particle; "venerable sir, I will make a simile for you" is the meaning. Or it is a word expressing reason; by whatever reason your Dispensation is not leading to liberation and my Teacher's is leading to liberation, for that reason "I will make a simile for you" - this is what is meant.

75. "Near to giving birth" means she had reached the time of giving birth. "A young monkey" means a baby monkey. "Having bought, bring" means bring it having given the price. For in the markets they sell playthings such as monkeys and so on, both animate and inanimate. With reference to that, this was said. "Dyed" means having taken a very thick dye called yellow ointment, having dyed it, and given it - "I wish for

this" - this is the meaning. "Beaten and beaten again" means beaten and then turned over and beaten again and again. "Polished on both sides" means well polished on both sides with a polishing stone, having rubbed it to raise the nap.

"Fit for dyeing indeed" means both the animate and the inanimate absorb dye. Therefore he spoke thus. "Not fit for beating" means as for the animate one, when placed on a beating board and beaten on the belly, its belly splits open and excrement comes out. When the rest is beaten, its head splits open and brains come out. The inanimate one goes to pieces. Therefore he spoke thus. "Not fit for polishing" means the animate one, being rubbed with a polishing stone, becomes hairless and skinless; the inanimate one too reaches the state of powder. Therefore he spoke thus. "Fit for dyeing for fools indeed" means fit for dyeing for fools, those of dull intelligence; it generates merely a surface colouring and is dear to them. But for the wise, the doctrine of the Jains or any other useless line of talk such as the abduction of Sītā by Rāma in the Bhārata and so on is only disagreeable. "Not fit for questioning, not fit for scrutiny" means it does not withstand questioning or investigation; like searching for rice grains having pounded chaff, and like searching for heartwood in a plantain tree, it is merely empty and hollow. "Fit for dyeing for the wise" means the talk on the four truths is dear to the wise; even one listening for a hundred years does not reach satisfaction. Therefore he spoke thus. But the word of the Buddha, however much one plunges into it, is profound like the great ocean; therefore he said "fit for questioning and fit for scrutiny." "Listen to whose disciple I am" means "listen to his virtues" - he began to speak in praise of the Blessed One.

76. "Of the wise one" - "dhīra" is called wisdom, whatever wisdom, understanding, etc. right view - "I am a disciple of one endowed with that, skilled in elements, sense bases, dependent origination, and what is possible and impossible, of the wise one, he is my Teacher" - thus the connection should be understood in all terms. "Who has broken through the barrenness" means one who has broken through the five mental rigidities. "They conquered, conquer, or will conquer all worldlings" - thus "victories." Who are they? Death as Māra, defilements as Māra, and the son of a god as Māra. "Those victories were conquered by him" - thus "the victorious conqueror." The Blessed One, of that victorious conqueror. "Of the one free from trouble" means free from suffering both through the suffering of defilements and through the suffering of resultant states. "Of the one with well-balanced mind" means of one whose mind is well balanced even towards Devadatta, Dhanapālaka, Aṅgulimāla, the Elder Rāhula and others, and towards gods and humans. "Of mature virtue" means of one whose good conduct has been developed. "Of good wisdom" means of one with beautiful wisdom. "Of the one who has crossed over the uneven" means of one who, having crossed over and completely crossed over the unevenness of lust and so on, stands firm. "Of the stainless one" means of one from whom the stains of lust and so on have departed.

"Content" means of one with a satisfied mind. "Who has rejected worldly gains" means of one who has rejected the types of sensual pleasure. "Joyful" means joyful by way of dwelling in altruistic joy, or this is merely a repetition. For through confidence, one speaks even a single virtue again and again. "Of the one who has accomplished the ascetic life" means of one who has accomplished asceticism; the meaning is one

who has reached the summit of the duties of an ascetic. "Of the human being" means of one being by way of popular expression. "Of the man" is a repetition. If it were said otherwise, ten virtues would not suffice for each verse.

"Of the guide" means of the leader of beings. "Of beautiful teaching" means of one whose teaching is pure. "Of the luminous one" means of one who illuminates. "Of the hero" means of one accomplished in energy. "Of the leading bull" means of the leading bull in the sense of being unmatched everywhere among bulls, leading bulls, and chief bulls. "Of the profound one" means of one with profound virtues, or profound by reason of his virtues. "Who has attained wisdom" means of one who has attained knowledge. "Of the knower" - "veda" is called knowledge; of one endowed with that. "Established in the Teaching" means of one established in the Teaching. "Of restrained self" means of one whose self is closed off.

"Of the serpent" means of the serpent for four reasons. "Dwelling in remote places" means of one dwelling in a secluded resting place. "Of the one with counter-wisdom" means of one endowed with the wisdom of counter-argument. "Of the wise one" means wisdom is called knowledge; of one endowed with that, or of one who has shaken off mental defilements. "Of the tamed one" means of one who has ceased from association.

"Of the seventh sage" means the seventh, taking Vipassī and the others as the six sages. "Who has attained the supreme" means of one who has attained the foremost. "Of the one who has bathed" means of one who has bathed away mental defilements. "Skilled in verse" means of one skilled in composing verse lines, having connected together syllables and so on. "Who has understood knowledge" means of one whose knowledge is understood. "Of the first of givers" means of one who is the very first giver of the gift of the Teaching. "Of the able one" means of one who is capable. "Who has attained what is to be attained" means of one who has attained those virtues that are to be attained. "Of the explainer" means of one who illuminates the meaning by expanding it in detail. For indeed there is no passage called "undeclared by the Blessed One"; the meaning of all has been spoken.

"Of the one with insight" means of one who practises insight. "Neither bent forward" means of one who is not bent. "Nor bent back" means of one who is not hateful.

"Whose mind is not followed by defilements" means of one whose mind is not followed by mental defilements. "Of the unattached one" means of one who is unfettered.

"Of extensive wisdom" means "bhūri" is called the earth; the meaning is of one endowed with wisdom like the earth, extensive, great, and widespread. "Of great wisdom" means of one endowed with great wisdom.

"Of the untainted one" means of one not stained by the mental defilements of craving and wrong view. "Of the one worthy of offerings" means of one fit to accept oblations. "Of the demon" means the Blessed One is called a demon in the sense of showing his power, or in the sense of being visible. Therefore he said "of the demon." "Of the great one" means of the great one. "I am his disciple" means I am a disciple of that Teacher possessed of such manifold virtues. The analytical knowledges came to the lay follower through the path of stream-entry alone. Thus, standing in the domain of

analytical knowledge, while speaking the praise of the abandoning of mental defilements of the One of Ten Powers with a hundred terms, he answered the meaning of the question "Whose disciple should we consider you, householder?"

77. "When were they concocted" means when were they combined. For thus it occurred to him - "This one has just now gone to the presence of the ascetic Gotama and come back; when were these praises combined by him?" Therefore he spoke thus. "Might string a variegated garland" means he might string a variegated garland of various types such as single-stalked and so on, both through his own skill and through the various colours of the flowers. In "Just so, venerable sir," here the heap of praises of the Blessed One, of various kinds of praises, as great as Sineru, should be seen as like a great heap of various flowers. The householder Upāli is like a skilled garland-maker. The householder's stringing together of variegated praises of the Truth-finder is like the garland-maker's stringing of a variegated garland.

"Hot blood gushed from his mouth" - for this occurred to him who could not endure the honour shown to the Blessed One - "This householder now has no need of us; from tomorrow onwards, having taken fifty or sixty people, I shall not be able to enter his house and eat; my food-pot is broken." Then powerful sorrow arose in him through the change of his attendant. For these beings think only of themselves. When that sorrow arose in him, the interior became hot, the blood melted, and that, lifted up by a great wind, like dye thrown into a pot, gushed from his mouth in the amount of a bowlful. But few beings are able to survive after vomiting blood that has gone to the depths. The Jain fell right there on his knees; then they carried him outside the city on a stretcher, and taking him on a small bed-palanquin, they went to Pāvā; he died at Pāvā before long. But in this discourse, the teaching of the Dhamma was concluded by way of a person who understands quickly.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Upāli Sutta is concluded.

7. Commentary on the Kukkuravatika Sutta

78. "Thus have I heard" - this is the Discourse on the Dog-duty Ascetic. Therein, "among the Koliyans" means in the province so named. For even though it is a single province, it is said thus because it is the dwelling place of the Koliyan royal princes established in the city of Kola. In that Koliyan province. "Haliddavasana" - it is said that at the time of that market town's founding, people dressed in yellow garments celebrated a festival. They, at the conclusion of the festival celebration, bestowing a name on the market town, gave it the name "Haliddavasana." The meaning is that he dwells making that his village as food resort. But although the dwelling place is not specified here, it should be understood that he dwelt in a lodging befitting Buddhas. "One who practised the ox-duty" means one who had taken upon himself the ox-duty; having placed horns on his head and having tied on a tail, he goes about as if eating grass together with cows. "Naked ascetic" means naked, clotheless. "Seniya" is his name.

"One who practised the dog-duty" means one who had taken upon himself the dog-duty; he performs all dog-like actions. Both of these were friends who had played together in the dust as children. "Having crouched down like a dog" - a dog, when

sitting down near its master, having scratched the ground with its two paws, sits down making a dog's whimpering sound; this one too, thinking "I shall perform dog-like actions," having exchanged friendly greetings with the Blessed One, having scratched the ground with his two hands, shaking his head, having made "bhū bhū" sounds, having drawn in his hands and feet, sat down like a dog. "Thrown on the ground" means placed on the ground. "Completely taken upon himself" means having made it complete, taken it up. "What is the destination" means what is the accomplishment. "What is the future life" means where is he reborn in the future life. "Enough" - thinking "it will be unpleasant for him," he wards off up to the third time. "Dog-duty" means the taking up of the dog-duty.

79. "Develops" means increases. "Complete" means not deficient. "Uninterrupted" means continuous. "Dog-morality" means dog-conduct. "Dog-mind" means the mind that has arisen thus: "From today onwards I shall do what is to be done by dogs." "Dog-deportment" means there is the manner of walking of dogs, there is the manner of standing, there is the manner of sitting, there is the manner of lying down, there is the manner of defecating and urinating, there is the manner of walking having bared the teeth upon seeing other dogs - this is called the dog-deportment; the meaning is that one develops that. In "by this morality of mine" and so on, the meaning is: I, by this conduct, or by this taking up of an ascetic practice, or by this practice of difficult austerity, or by this holy life of abstinence from sexual intercourse. "A god" means a certain one among Sakka, Suyāma, and so on. "An inferior deity" means a certain god in their second, third, and other stations. "Wrong view" means because it has arisen by taking what is not the path leading to the world of gods as the path leading to the world of gods, that is called his wrong view. "I declare one of the destinations" means for him there is no other destination than hell or the animal realm; therefore he spoke thus. "When succeeding" means succeeding without being mixed with wrong view.

"I am not, venerable sir, weeping because the Blessed One said thus to me" means: that which the Blessed One said thus to me, venerable sir, I do not weep at, I do not lament, I do not bewail that declaration of the Blessed One. This is the meaning. Thus the meaning here should be understood in the transitive sense, not merely by the shedding of tears.

"They weep for the dead, mother, or for one living who is not seen;
Seeing me living, mother, why do you weep for me, mother?"

And this is the usage here. "But this of mine, venerable sir" means but this dog-duty of mine, venerable sir, has been taken upon myself for a long time; whether it succeeds there is no progress, and whether it fails likewise. Thus "the deed done by me for so long a time has become vain" - reviewing his own failure, "I weep, venerable sir."

80. The terms beginning with "ox-duty" should be understood in the manner already stated regarding the dog-duty and so on. "Ox-deportment" means the deportment of cattle. The remainder is exactly the same as what was said regarding the dog-deportment. But just as there the manner of walking having bared the teeth upon seeing other dogs, so here the manner of walking having raised the ears upon seeing other cattle should be understood. The remainder is exactly the same.

81. "Puṇṇa, there are these four actions" - why did he begin this teaching? For this teaching came by way of the performance of a certain action, and when this fourfold classification of action was spoken of, the performance of these would become evident - thus he began this teaching. Furthermore, knowing that when this very fourfold classification of action was being taught, these would perceive it, from that one would go for refuge, one having gone forth would attain arahantship - thus this itself was suitable for them - he began this teaching.

Therein, "dark" means black, the action of the ten unwholesome courses of action. "With dark result" means with black result, because of rebirth in the realms of misery. "Bright" means white, the action of the ten wholesome courses of action. "With bright result" means with white result, because of rebirth in heaven. "Dark and bright" means mixed action. "With dark and bright result" means with pleasant and unpleasant result. For having performed mixed action, one reborn through the unwholesome in the animal realm in such positions as that of a state elephant and so on, experiences happiness when the wholesome operates. One reborn even in a royal family through the wholesome experiences suffering when the unwholesome operates. "Neither dark nor bright" means the action of volition of the four paths that brings about the elimination of action is intended. For if that were dark, it would give dark result. If it were bright, it would give bright result. But because of not giving either result, being of neither dark nor bright result, it is said "neither dark nor bright." This is the meaning in the synopsis for now.

But in the analytic explanation, "afflictive" means with suffering. Among bodily activity and so on, the twelve unwholesome volitions that have reached the stage of stirring by way of grasping and so on at the body door are called afflictive bodily activity. Those same twelve that operate at the verbal door by way of stirring the jaw, producing verbal expression, are called verbal activity. Those that have not reached either stirring, occurring at the mind-door of one thinking in private, are called mental activity. Thus in all three doors, unwholesome volitions classified as bodily misconduct and so on should be understood as activities. For in this discourse, volition is the responsibility; in the Upāli Sutta, action. "Having generated" means having collected, having made into a mass - this is the meaning. "An afflictive world" means they are reborn in a world with suffering. "Afflictive contacts touch" means resultant contacts with suffering touch. "Exclusively painful" means uninterrupted suffering. "What has come to be" is an ablative expression in the causal sense; the arising of a being who has come to be is from action that has come to be. This is what is meant - Whatever kind of action beings perform, by that kind of action, by way of correspondence with the action, their rebirth occurs. Therefore he said "by what one does, by that one is reborn." And here, "by that" is spoken as if by the action, but rebirth occurs through the result. But since action is the cause of the result, therefore it is produced by that action which is the root cause - this is the meaning here. "Contacts touch" means the contacts that are the result of that action by whose result of action one was reborn, touch one. "Heirs to their actions" means inheritors of action; I say that action itself is their inheritance, their property.

"Non-afflictive" means free from suffering. In this turn, the eight sensual-sphere wholesome volitions occurring at the body door are called bodily activity. Those same occurring at the verbal door are called verbal activity. Those same eight occurring at

the mind-door, and the three lower meditative absorption volitions, are called non-afflictive mental activity. Let the meditative absorption volitions be so for now, but how have the sensual-sphere ones come to be called non-afflictive mental activity? They are obtained at the time of preparing the circular meditation object and at the time of cultivating the circular meditation object. The sensual-sphere volition is connected with the first meditative absorption volition, and the fourth meditative absorption volition is connected with the third meditative absorption volition. Thus in all three doors, it should be understood that the activities are wholesome volitions alone, classified as bodily good conduct and so on. The third turn should be understood by way of a mixture of both.

In the passage beginning with "just as human beings" and so on, for human beings, at times happiness and at times suffering is obvious indeed; but among gods, for earth deities, and among beings in states of misfortune, for mansion-dwelling ghosts, it should be understood that at times there is happiness and at times suffering. It is also obtained among animals such as elephants and so on.

"Therein" means in those three actions. "Whatever volition there is for the abandoning of that" means the path volition for the purpose of abandoning that. Having reached the subject of action, there is no other phenomenon brighter than the path volition. But having reached this fourfold classification of action, the twelve unwholesome volitions are called dark, the three-plane wholesome volitions are called bright, and the path volition has come to be called neither dark nor bright.

82. "May I, venerable sir" - this he said having thought: "For a long time indeed my self has been wearied by being yoked to the side not leading to liberation; like one rolling about thinking 'I shall bathe on the bank of a dry river,' like one pounding chaff, no purpose whatsoever has been accomplished. Come, let me apply myself to the method." Then the Blessed One - whoever was formerly of another sect, for whom the probation for adherents of other sects was laid down in this chapter, who, standing on the plane of a novice - undergoes probation having taken it upon himself by the method beginning with "I, venerable sirs, of such and such a name, formerly of another sect, wish for full ordination in this Teaching and discipline; I, venerable sirs, request the Community for probation for four months" - with reference to that, he said beginning with "Whoever, Seniyo, was formerly of another sect."

Therein, "going forth" is said merely by way of smoothness of expression. For he obtains the going forth without having undergone probation. However, one who seeks full ordination must undergo probation, fulfilling the eight duties beginning with entering the village at the proper time. "Having won the favour" means with gladdened minds through the fulfilment of the eight duties. This is the summary here. In detail, however, this probation for adherents of other sects should be understood by the method stated in the description of the Going Forth Chapter in the Samantapāsādikā, the commentary on the Vinaya. "But here to me" means "but to me here." "The difference among individuals is known" means the diversity of individuals is known. It shows that "this is well known to me: 'This person is worthy of probation, this person is not worthy of probation.'"

Then Seniyo thought - "Oh, wonderful is the Buddha's Dispensation, where thus having rubbed and pounded, they accept only what is proper and reject what is improper." Then, with even greater enthusiasm arisen for the going forth, he said beginning with "If, venerable sir." Then the Blessed One, having known his intense desire, thinking "Seniyo does not deserve probation," addressed a certain monk - "Go, monk, having bathed Seniyo and given him the going forth, bring him here." He, having done so, having given him the going forth, brought him to the presence of the Blessed One. The Blessed One, having sat down in the group, gave him full ordination. Therefore it was said - "The naked ascetic Seniyo received the going forth in the presence of the Blessed One, he received full ordination."

"Not long after being fully ordained" means having been fully ordained, not long indeed. "Withdrawn" means withdrawn in body and mind from sensual pleasures as objects and sensual pleasures as defilements. "Diligent" means not abandoning mindfulness in the meditation subject. "Ardent" means ardent with the ardour of energy reckoned as bodily and mental. "Resolute" means one whose self is directed towards and whose individuality is given over, through disregard for body and life. "For the sake of which" means for the purpose of which. "Sons of good family" means sons of good family endowed with good conduct. "Rightly" means just by reason, just by cause. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the fruition of arahantship, which has become the final goal of the holy life of the path. For it is for the sake of that that sons of good family go forth. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through one's own wisdom; the meaning is having known it without dependence on others. "Having attained, he dwelt" means having reached, having accomplished, he dwelt. And dwelling thus, birth is eliminated, etc. he directly knew.

Having thus shown his plane of reviewing, in order to conclude the teaching with the pinnacle of arahantship, it was said "And the Venerable Seniyo became one of the Worthy Ones." Therein, "a certain one" means one. "Of the Worthy Ones" means of the Worthy Ones; the intention here is that he was among the Worthy Ones who were disciples of the Blessed One. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kukkuravatika Sutta is concluded.

8. Commentary on the Abhayarājakumāra Sutta

83. "Thus have I heard" - this is the Abhaya Discourse. Therein, "Abhaya" is his name. "Prince" means the legitimate son of Bimbisāra. "Refute" means attribute a fault. "Doomed to Niraya Hell" means one who is reborn in hell. "Lasting an aeon" means lasting a world cycle. "Incurable" means it is not possible to cure even by a thousand Buddhas. "To spit it out" means being unable to release the two horns and speak, he will not be able to spit it out, to bring it outside. "To swallow it down" means being unable to attribute a fault to the question and dispose of it, he will not be able to swallow it down, to take it inside.

"Yes, venerable sir" - the Jain, it is said, thought - "The ascetic Gotama splits and takes away my disciples. Come, let me prepare a question, which when asked, the

ascetic Gotama, having sat down squatting, will not be able to stand up." He, eating smooth food brought from Abhaya's house, having prepared many questions - "Here the ascetic Gotama will show this particular fault, here this particular one" - having abandoned all of them, at the end of four months he found this question. Then this occurred to him - "It is not possible to attribute a fault either in the asking or in the answering of this question. This is a waist-band in essence. Who indeed, having taken this, will refute the ascetic Gotama?" Thereupon, having come to the conclusion "Prince Abhaya is wise, he will be able to do it; I shall teach it to him," he taught him. He, because of his disposition for debate, accepting his word, said "Yes, venerable sir."

84. "It is not the right time today" - this question was prepared over four months; thinking "if, having taken up this point and answering that point, the daytime will not be sufficient," he thought thus. "Tomorrow now" means tomorrow now. "As the fourth with himself" - why did he not invite together with many? For thus it occurred to him - "When many are seated, having given a little, to one who is speaking, someone will bring another discourse, another reason, another such case and show it; this being so, there will be either a dispute or an uproar. If then I invite him alone, even so reproach will arise for me: 'How stingy is this Abhaya, even having seen the Blessed One going about day after day together with even a hundred or a thousand monks, he invited him alone.'" "In this way, however, there will be no fault" - thus he invited him as the fourth with himself together with three others.

85. "There is no categorical answer to this, prince" means: prince, there is no categorical answer to this question. For the Truth-finder might speak such speech or might not speak it. Seeing a purpose by reason of what is spoken, he would speak; not seeing one, he would not speak - this is the meaning. Thus the Blessed One crushed the question prepared over four months by the great Jain with a single utterance alone, like a mountain peak by a thunderbolt. "The Jains have lost" means the Jains have perished.

86. "Seated on the lap" means seated on the thighs. For sophistic debaters, when initiating a debate, sit down having taken some fruit or flower or book. When their own victory occurs, they overpower the opponent; when the opponent's victory occurs, they display distraction as if eating fruit, as if smelling flowers, as if reading a book. But this one thought - "This is the Perfectly Enlightened One, one who has descended into many battles, a crusher of opponents' doctrines. If there will be victory for me, that is wholesome. If there will not be, I shall prick the boy and make him cry. Then, 'Look, sirs, this boy is crying, get up for now, we shall find out later too.'" Therefore he sat down having taken the boy. But the Blessed One was more excellent among debaters than the prince by a thousandfold, even by a hundred-thousandfold, and having thought "I shall break his argument by making this very boy of his a simile," he said beginning with "What do you think, prince?"

Therein, "were to put in the mouth" means were to place in the mouth. "I would remove it" means I would take it away from him. "At the first attempt" means by the very first effort. "Not factual" means of unfactual meaning. "Untrue" means not true. "Not connected with benefit" means not connected with benefit, not based upon welfare. "Unpleasant and disagreeable" means indeed not pleasant and not agreeable. By this very method the meaning should be understood everywhere.

Therein, in the unpleasant category, the first speech is one that proceeds as calling one who is not a thief at all a thief, one who is not a slave at all a slave, one who is not ill-conducted at all ill-conducted. The Truth-finder does not speak that. The second speech is one that proceeds by way of "a thief is indeed a thief" and so on. That too the Truth-finder does not speak. The third speech is speech that should be spoken thus to the public with benefit as the foremost concern, with the Teaching as the foremost concern, and with instruction as the foremost concern: "Now, through not having made merit, you are of unfortunate destiny, ugly, of little influence; even standing here you do not make merit again; at the second mind-moment, how will you not be released from the four realms of misery?" "There the Truth-finder knows the proper time" means in that third declaration, for the purpose of declaring that speech, the Truth-finder knows the proper time; the meaning is that he declares only after knowing the time of acceptance, the time of grasping by the public.

In the pleasant category, the first speech is called groundless talk. That should be understood thus - Thus, it is said, several cheats, wishing to deceive an old villager who had come to the city and was drinking in a tavern, standing at the drinking place and drinking liquor together with him, having thought "We shall take all of this one's lower garment and upper garment and even the goods in his hands," made an agreement - "Let us each tell a tale witnessed by oneself; whoever says 'untrue,' or does not believe what is told, him we shall make a slave and take." They asked that old man too, "Does this please you too, dear sir?" "Let it be so, dear sir."

One cheat said - "My dear, when I was in my mother's womb, she had a craving for wood-apple fruits. She, not finding another person to bring wood-apples, sent me myself. I, having gone, being unable to climb the tree, having seized myself by the feet, threw myself like a club up onto the tree. Then wandering from branch to branch, being unable to descend having taken the fruits, having gone home, having brought a ladder, having descended, having gone to my mother's presence, I gave the fruits to my mother. Those, however, were large, the size of jars. Thereupon, by my mother, seated on one seat, a full sixty fruits were eaten. Of the fruits brought by me in one lapful, the remaining ones were for the young and old in the village belonging to our family. Our house was sixteen cubits; having removed the remaining requisites and goods, it was filled with wood-apple fruits alone up to the roof. Then, having taken the surplus ones, they made a heap at the house-gate. That was like a mountain eighty cubits in height. Can such a thing, my dear, be believed?"

The village elder, having sat in silence, when asked at the end of all their talks, said - "So it will be, dear ones, it is a great country; because of the greatness of the country, it is possible to believe." And just as by him, so too when the others had told such groundless tales, he said - "Listen to me too, dear ones; not only your families, our family too is a great family. But among our remaining fields, the cotton field was the largest. In the middle of that cotton field of many hundreds of karīsas, there was one great cotton tree, eighty cubits in height. It had five branches; among those, the remaining branches did not bear fruit; on the eastern branch there was just one single fruit the size of a great jar. It had six segments; in the six segments, six cotton clusters had blossomed. I, having had my beard trimmed, bathed and anointed, having gone to the field, having seen those cotton clusters in bloom, just standing there, having stretched out my hand, I took them. Those cotton clusters, endowed

with strength, were six slaves. They all, having abandoned me alone, fled. For such a long time I have not seen them; today they are seen - you are those six persons. You are named Nanda, you are named Puṇṇa, you are named Vaḍḍhamāna, you are named Citta, you are named Maṅgala, you are named Poṭṭhiya" - having said this, having risen, he seized them, still seated, by their topknots and stood. They were unable even to say "We are not slaves." Then, dragging them, having taken them to judgment, having applied the branding mark, having made them slaves for life, he used them. The Truth-finder does not speak such talk.

The second speech is words of praise of others, of various kinds, by way of flattery motivated by material gain and so on, and also pointless talk proceeding by way of talk about thieves, talk about kings, and so on. That too the Truth-finder does not speak. The third speech is talk based upon the noble truths, which even wise persons listening for a hundred years never reach satisfaction with. Thus the Truth-finder indeed does not speak all unpleasant speech nor pleasant speech. But the third, the third alone, he speaks without exceeding the proper time for speaking. Therein, it should be understood that the simile of the young boy came above with reference to the third unpleasant speech.

87. "Or does this occur to the Truth-finder spontaneously" - he asks whether through knowledge arising on the spot, at that very moment, it presents itself to the Truth-finder. "Known" means recognised, renowned, well-known. "Element of phenomena" means the intrinsic nature of phenomena. This is a designation for omniscient knowledge. That has been thoroughly penetrated by the Blessed One; it has come into the possession of the Blessed One. Therefore, whatever he wishes, all of that occurs to him spontaneously. The remainder is clear everywhere. But this proclamation of the Teaching was concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Abhayarājakumāra Sutta is concluded.

9. Commentary on the Bahuvedanīya Sutta

88. "Thus have I heard" - this is the Discourse on Many Kinds of Feeling. Therein, "the carpenter Pañcakaṅga" - "Pañcakaṅga" is his name. Or, because of being endowed with the factors reckoned as the adze, hatchet, chisel, stick, mallet, carpenter's measuring line, and measuring tube, he was recognised as "Pañcakaṅga." "Carpenter" means the chief among carpenters. "Udāyī" means the Elder Paṇḍita-Udāyī.

89. "Exposition" means reason. "Two, Ānanda" means two also, Ānanda. "By way of exposition" means by reason. And here, two should be known by way of bodily and mental. Three by way of pleasure and so on, five by way of faculties beginning with the faculty of pleasantness, six by way of doors beginning with that born of eye-contact, eighteen by way of exploration beginning with "having seen a form with the eye, one explores a form that is a basis for pleasure," six pleasures connected with the household life, six pleasures connected with renunciation, six displeasures connected with the household life, six displeasures connected with renunciation, six equanimities connected with the household life, six connected with renunciation - thus thirty-six; those thirty-six relating to the past, thirty-six relating to the future,

thirty-six relating to the present - thus one hundred and eight feelings should be known.

90. "There are, Ānanda, these five types of sensual pleasure" - this is a separate connection. Not only were two feelings laid down by the Blessed One as the starting point, but by method even one feeling was spoken of. Showing that, he began this teaching in order to support the doctrine of the carpenter Pañcakaṅga.

"More brilliant" means more beautiful. "More sublime" means less gross. And here, beginning from the fourth meditative absorption, the neither-unpleasant-nor-pleasant feeling - that too was said to be happiness in the meaning of peaceful and in the meaning of sublime. Six pleasures connected with the household life were spoken of. Cessation became called happiness by way of bliss without feeling. For that which has arisen by way of the five types of sensual pleasure and by way of the eight meditative attainments is called bliss with feeling. Cessation is called bliss without feeling. Thus whether it be bliss with feeling or bliss without feeling, that has become exclusively happiness in the meaning of happiness reckoned as the state of being free from suffering.

91. "Wherever" means in whatever place. "Happiness is found" means bliss with feeling or bliss without feeling is found. "That the Truth-finder declares as happiness" means all that the Truth-finder declares as being in the state of freedom from suffering, as happiness only. Here the Blessed One, having made the attainment of cessation the head, concluded the teaching with the very pinnacle of arahantship by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bahuvedanīya Sutta is concluded.

10. Commentary on the Apaṇṇaka Sutta

92. "Thus have I heard" - this is the Discourse on the Sure Teaching on the Incontrovertible Teaching. Therein, "on a journey" means on an unhurried journey.

93. "But is there for you, householders" - why did he say this? It is said that village was situated at the entrance to a forest. Various ascetics and brahmins, having travelled the road during the day, in the evening approach that village for the purpose of lodging; those people, having spread out beds and chairs for them, having washed their feet, having anointed their feet, having given them allowable beverages, having invited them for the following day, give a gift. They, with confident minds, conversing with them, say thus: "But is there for you, householders, any view that has been taken up?" "There is not, venerable sir." "Householders, without a view the world is not liberated; it is proper to find one view agreeable, to make it acceptable, and to take it up. Take up the view 'The world is eternal'" - having said this, they departed. On the following day, others came. They too asked in the same way. They reported to them: "Yes, venerable sir, in former days ascetics and brahmins like you came and, having caused us to take up this view 'The world is eternal,' departed." "Those fools, what do they know? Take up the annihilationist view 'This world is annihilated'" - thus they too, having caused them to take up the annihilationist view, departed. By this method, others taught them partial eternalism, others finitism and infinitism, others

eel-wriggling - thus they taught the sixty-two views. But they were unable to become established even in a single view. Last of all, the Blessed One came. He, asking for their welfare, said beginning with "But is there for you, householders." Therein, "with reason" means with cause, with root. "Unmistakable" means unfailing, not going to two ends, to be grasped as definite.

94. Wrong view with ten bases beginning with "there is not what is given" has been explained in detail below in the Sāleyyaka Sutta. Likewise right view, which is the opposite of that.

95. "The benefit of renunciation" means whatever benefit there is in the state of having departed from the unwholesome for them, and whatever is the cleansing aspect, the purification aspect - the meaning is that they do not see that. "Convincing of what is not the Good Teaching" means the convincing of what is not a factual teaching. "He exalts himself" means thinking "Setting me aside, who else is able to cause others to take up his own view?" he raises himself up. "He scoffs at others" means thinking "Among so many people, not even one is able to cause others to take up his own view" - thus he casts others down below. "But already before" means formerly, even while taking up wrong view, good morality has been abandoned, the state of immorality has been established. "Thus these for him" means thus for him these seven beginning with wrong view. But by way of arising again and again, those very many evil unwholesome mental states arise with wrong view as condition.

"Therein" means in those views of those ascetics and brahmins. "A losing throw" means a seizing of defeat. "Wrongly grasped and undertaken" means misapprehended and wrongly adhered to. "It stands having pervaded only one side" means it stands having pervaded and resolved upon exclusively one's own doctrine as a single portion absolutely, thinking "If there is no other world" - thus even so it brings about only safety. "It abandons" means it avoids.

96. "Convincing of the Good Teaching" means convincing of the factual teaching.

"A winning throw" means a victory-seizure. "Well grasped and undertaken" means rightly taken and well adhered to. "It stands having pervaded both sides" means it stands having pervaded and resolved upon both ends, both portions, one's own doctrine and another's doctrine - whether it be thus "if there is another world" or whether it be thus "if there is no other world" - it brings about safety. In the remaining one-sided and both-sided cases too, the meaning should be understood by this very method.

97. "For one who acts" means for one who acts with one's own hand. "For one who causes to act" means for one who causes others to act by command. "For one who cuts" means for one who cuts off the hands and so on of others. "For one who tortures" means for one who oppresses with punishment or for one who threatens. "For one who causes grief" means for one who causes sorrow to another by taking away goods and so on, whether causing it oneself or causing others to cause it. "For one who wearies" means for one who wearies oneself as well as for one who causes others to weary by cutting off food, imprisonment, confinement in prison and so on. "For one who trembles, for one who causes to tremble" means for one who, when another is trembling, at the time of trembling, oneself also trembles and also causes another to tremble. "For one who kills living beings" means for one who kills a living

being as well as for one who causes it to be killed. Thus everywhere the meaning should be understood only by way of doing and causing to be done.

"Houses" means the joints of houses. "Plunders" means great plundering. "Commits burglary" means surrounding just one house and robbing it. "Waits in ambush" means for one who stands on the road for the purpose of robbing those who come and go. "For one who acts, no evil is done" means even for one who acts with the perception "I am doing whatever evil," no evil is done; there is no evil. But beings have the perception "We are doing it" - this is the meaning. "With a razor-edged" means with a razor-rimmed, or with an edge similar to a razor's blade. "One heap of flesh" means one mass of flesh. "Pile" is a synonym for that very thing. "On that account" means on account of making one heap of flesh. The people on the south bank are hard and cruel; with reference to them, beginning with "killing" and so on was said. On the north bank they are faithful, devoted, devoted to the Buddha, devoted to the Dhamma, devoted to the Community; with reference to them, beginning with "giving" and so on was said.

Therein, "sacrificing" means performing a great sacrifice. "By self-control" means by sense-faculty control, by the Observance practice. "By restraint" means by moral restraint. "By speaking truth" means by truthful speech. "Coming" means arrival; the meaning is occurrence. In every way they reject only the efficacy of evil and merit. The bright side too should be understood by the method already stated. The remainder here is exactly the same as what was said in the former section.

100. "There is no cause, there is no condition": here "condition" (paccaya) is a synonym for cause (hetu). By both, they reject the actually existing condition for defilement of bodily misconduct and so on, and the condition for purification of bodily good conduct and so on. "There is no power, there is no energy, there is no manly strength, there is no manly effort" means there is no power or energy for beings to become defiled or to become purified, nor is there any so-called manly strength to be exerted by a person, nor manly effort.

"All beings" indicates without remainder camels, oxen, donkeys and so on. "All living things" - they speak by way of a one-facultied living being, a two-facultied living being, and so on. "All creatures" - they speak with reference to creatures in egg-sheaths and membrane-sheaths. "All souls" - they speak with reference to rice, barley, wheat and so on. For these they perceive as having souls by virtue of their nature of growing. "Without control, without power, without energy" means they have no control or power or energy of their own. "Transformed by destiny, circumstance, and nature" (niyatisaṅgatibhāvapariṇatā): here "destiny" (niyati) means fixedness. "Circumstance" (saṅgati) means the going of the six classes of rebirth to this and that place. "Nature" (bhāva) means just intrinsic nature. Thus transformed by destiny and circumstance and nature, they have reached a state of diversity. For whoever is to become whatever, he becomes just that. Whoever is not to become something, he does not become that - thus they show. "In just the six classes of rebirth" (chasvevābhijātīsu) means standing in just the six classes of rebirth, they experience pleasure and pain; they show that there is no other plane of pleasure and pain.

Therein, the six classes of rebirth are: the dark class of rebirth, the blue class of rebirth, the red class of rebirth, the yellow class of rebirth, the white class of rebirth, and the supreme white class of rebirth. Therein, a fowler, a pig-butcher, a hunter, a fish-killer, a thief, an executioner of thieves, or whatever others there are engaged in cruel activities - this is called the dark class of rebirth. Monks, they say, are the blue class of rebirth. They, it is said, having inserted thorns into the four requisites, eat them. "Monks who live like thorns" - this is indeed their very canonical text. Or they say that certain renunciants are indeed called those who live like thorns. "Ascetics who live like thorns" is also their canonical text. The red class of rebirth, they say, means the Jains who wear a single cloth. These, it is said, are whiter than the former two. Householders who are disciples of the naked ascetics, they say, are the yellow class of rebirth. Thus they make their own donors of requisites senior even to the Jains. Nanda, Vaccha, Saṅkicca - this, they say, is the white class of rebirth. They, it is said, are whiter than the former four. But the Ājīvakas, they say, are the supreme white class of rebirth. They, it is said, are whiter than all.

Therein, all beings are first fowlers and so on, then becoming purified they become Sakyan ascetics, then becoming purified they become Jains, then disciples of the ājīvakas, then Nanda and so on, then ājīvakas - this is their view. The bright side should be understood by the opposite of what was stated. The remainder here too is exactly the same as what was said in the former section.

But among these three views, the view of nihilism obstructs result, the view of the inefficacy of action obstructs action, the view of the non-causality of phenomena obstructs both. Therein, even by one who obstructs action, result is obstructed; even by one who obstructs result, action is obstructed. Thus all these, in meaning, being obstructors of both, are proponents of nihilism, proponents of noncausality, and proponents of the inefficacy of action. But those who, having taken up their view, seated in their night-quarters and day-quarters, recite and investigate, for them - With respect to the object "there is not what is given, there is not what is sacrificed, for one who acts, no evil is done, there is no cause, there is no condition" - wrong mindfulness becomes settled, consciousness becomes fully focused, impulsions run their course; at the first impulsion they are curable, likewise at the second and so on. At the seventh, they are incurable even for Buddhas, irreversible, like a fatal thorn.

Therein, someone enters into one view, someone into two, someone even into three; whether having entered into one, or having entered into two or three, one is indeed a person of wrong view with fixed bad rebirth, having reached the obstruction of the path to heaven and the obstruction of the path to liberation, unable to go even to heaven immediately after that individual existence, how much more to liberation. This being is called a stump in the round of rebirths, a guardian of the earth. But is he fixed in destiny in just one individual existence, or in another as well? He is fixed in destiny in just one; but by the power of habitual practice, even in another existence he delights in this or that view. For indeed, for one of such nature, for the most part, there is no emergence from such an existence.

Therefore, an unwholesome person, like a venomous snake,
A discerning one desiring prosperity should avoid from afar.

103. "There are absolutely no immaterial realms" means the immaterial Brahma world does not exist in every respect. "Mind-made" means made of the consciousness of meditative absorption. "Perception-made" means perception-made through the perception of immaterial meditative absorption. "Is practising for disenchantment, dispassion, and cessation towards material forms only" - this person is either an obtainer or a reasoner. An obtainer means an obtainer of fine-material-sphere meditative absorption. For him there is no uncertainty regarding the fine-material-sphere, but there is regarding the immaterial-sphere world. He "I hear both those who say immaterial states exist and those who say they do not exist, but I do not know whether they exist or not. Having made the fourth meditative absorption the proximate cause, I shall produce immaterial-sphere meditative absorption. If the immaterial states exist, I shall be reborn there; if they do not exist, I shall be reborn in the fine-material-sphere Brahma world. Thus my unmistakable teaching will be unmistakable only and unfailing only" - thus he proceeds accordingly. But the reasoner has not attained meditative absorption; for him too there is no uncertainty regarding fine-material meditative absorption, but there is regarding the immaterial world. He "I hear both those who say immaterial states exist and those who say they do not exist, but I do not know whether they exist or not. Having done the preliminary work on a circular meditation object, having produced the fourth meditative absorption, having made that the proximate cause, I shall produce immaterial-sphere meditative absorption. If the immaterial states exist, I shall be reborn there. If they do not exist, I shall be reborn in the fine-material-sphere Brahma world. Thus my unmistakable teaching will be unmistakable only and unfailing only" - thus he proceeds accordingly.

104. "Cessation of existence" means Nibbāna. "Near to lust" means near to defilement in the round of rebirths through the influence of lust. "For bondage" means for the purpose of mental fettering through the influence of craving. "For delight" means for delight through the influence of craving and wrong view. "Is practising" means this person too is either an obtainer or a reasoner. An obtainer means an obtainer of the eight attainments. For him there is no uncertainty regarding the immaterial sphere, but there is regarding Nibbāna. He "I hear both that cessation exists and that it does not exist, but I myself do not know. Having made the attainment a foundation, I shall develop insight. If there is cessation, having attained arahantship, I shall attain final Nibbāna. If there is not, I shall be reborn in the immaterial sphere" - thus he proceeds. But the reasoner is not an obtainer of even a single attainment; yet for him there is no uncertainty regarding the immaterial sphere, but there is regarding the cessation of existence. He "I hear both that cessation exists and that it does not exist, but I myself do not know. Having done the preliminary work on a circular meditation object, having produced the eight attainments, I shall develop insight with the attainment as proximate cause. If there is cessation, having attained arahantship, I shall attain final Nibbāna. If there is not, I shall be reborn in the immaterial sphere" - thus he proceeds. Here one asks - "Let 'there is what is given' and so on be unmistakable for now, but how are 'there is not what is given' and so on unmistakable?" By way of grasping. For those have become called unmistakable because they have been grasped thus as "unmistakable, unmistakable."

105. "There are these four" is a separate connection. The proponent of nihilism, the

proponent of noncausality, the proponent of the inefficacy of action, and the two who hold such views as "immaterial states do not exist" and "cessation does not exist" - these five persons are only the three persons above. The five beginning with the proponent of the doctrine of existence are only one, the fourth person. The Blessed One began this teaching to show this meaning. Therein, all is clear in itself as to meaning.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Apaṇṇaka Sutta is concluded.

The commentary on the first chapter is concluded.



ABOUT THIS TRANSLATION

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