

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

1. Commentary on the Book with Verses (1. Sagāthāvagga-
aṭṭhakathā)

10. Connected Discourses with Demons (10. Yakkhasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

10. Connected Discourses with Demons

1. Commentary on the Indaka Sutta

235. In the first discourse of the Yakkhasaṃyutta, "of Indaka" means of the demon dwelling on the Indakūṭa peak. For the peak received its name from the demon, and the demon from the peak. "The Buddhas say that matter is not the soul" means if the Buddhas do not say that matter is the soul, if they do not say that matter is a being or a person - this is the meaning. "How then does this one" means how indeed does this one? "From where does his mass of bones and liver come" means from where does this being's mass of bones and liver come? And here, by the mention of bones, three hundred bones are taken; by the mention of the mass of liver, nine hundred pieces of flesh are taken. If matter is not the soul, then he asks from where do these bones and these pieces of flesh of his come. "How does this one become attached in the womb" means for what reason does this being cling, stick, and remain in the mother's womb? This demon was, it is said, a personalist; having held that "a being is born in the mother's womb all at once," the mother of a womb-born being eats fish, meat, and so on, and all of it, having been digested by staying one night, dissolves like foam. If matter were not a being, it would dissolve in just the same way - by this theory he spoke thus. Then the Blessed One, to him - Showing that "it is not born in the mother's womb all at once, but rather grows gradually," said beginning with "first there is a drop of fluid." Therein, "first" means together with the first rebirth-consciousness there is no name such as "Tissa" or "Phussa," but there is a drop of fluid the size of a drop of oil resting on the tip of a thread made from three fibres of birth-wool, with reference to which it was said -

"Just as a drop of sesame oil, the cream of ghee, undisturbed;
Of such comparable colour, it is called a drop of fluid."

"From the drop of fluid comes a bubble" means therefore, from the drop of fluid, by the elapse of a week, there comes to be what is called a bubble, having the colour of meat-washing water, and the name "drop of fluid" disappears. And this too was said -

"For a week there is a drop of fluid, fully matured and gathered together;
Transforming into that state, what is called a bubble is born."

"From the bubble arises a lump of flesh" means from that bubble too, by the elapse of a week, what is called a lump of flesh, resembling dissolved tin, is produced. It should be illustrated by the example of pepper and molasses. For village girls, having taken well-ripened peppers, having made a bundle at the edge of a cloth, having crushed

them, having taken the extract and having put it in a pan, place it in the sunshine; as it dries, it separates from all parts. Such is the lump of flesh, and the name "bubble" disappears. And this too was said -

"For a week there is a bubble, fully matured and gathered together;
Transforming into that state, what is called a lump of flesh is produced."

"The lump of flesh produces a solid mass" means then, from the lump of flesh, by the elapse of a week, a mass of meat called a solid mass, having the shape of a hen's egg, is produced, and the name "lump of flesh" disappears. And this too was said -

"For a week there is a lump of flesh, fully matured and gathered together;
Transforming into that state, what is called a solid mass arises.

"Just as a hen's egg, circular all round;
So is the form of the solid mass, arisen through the condition of action."

"From the solid mass limbs arise" means in the fifth week, five protuberances arise for the sake of the two hands, the two feet, and the head; with reference to which this was said: "In the fifth week, monks, five protuberances become established through action."

Beyond this, having passed over the sixth, seventh, and subsequent weeks, having abridged the teaching, and having taken the time of maturation at the forty-second week, showing this he said "head hairs" and so on. Therein, "head hairs, body hairs, and nails too" means these arise in the forty-second week.

"By that he sustains himself there" means a tube arisen from his navel is connected as one with the mother's stomach membrane; it is hollow like a waterlily stalk; through that, the nutriment essence having circulated, it produces nutriment-originated matter. Thus he sustains himself for ten months. "The man gone into the mother's womb" means gone beyond the mother's womb, gone inside the womb - this is the meaning. Thus the Blessed One shows: "In this way, demon, this being grows gradually in the mother's womb; he is not produced all at once." The first.

2. Commentary on the Sakkanāma Sutta

236. In the second, "named Sakka" means a demon by such a name; he was, it is said, a demon siding with Māra. "Who are free" means free from the three existences. "Yadaññan" means "that which is other." "By reason" means by cause. "Communion" means dwelling together; the meaning is the quality of companionship, the quality of friendship. "A wise one" means one of great wisdom, the Perfectly Enlightened One. The second.

3. Commentary on the Sūciloma Sutta

237. In the third, "at Gayā" means at the village of Gayā; the meaning is in dependence on a village settled not far from Gayā. "Ṭaṅkitamañca" means a bed made by piercing the middle of the legs of a long bed and inserting frames. For it there is no "this is the top, this is the bottom"; even when turned over and spread, it is just the same. They place it at a temple of a deity. A dwelling made by spreading a stone on top of four stones is also called a "ṭaṅkitamañca." "Of Sūciloma" means of

one whose body hair is like hard needles. It is said that he, having gone forth in the Dispensation of the Blessed One Kassapa, having come from a distant place, with his body covered in sweat and dirt, lay down without respect, without spreading anything over a well-prepared bed belonging to the monastic community. For one of pure morality, that action was like a black stain on a clean cloth. He, being unable to produce a distinction in that individual existence, having died, was reborn as a demon at the rubbish heap at the entrance of the village of Gayā. And as soon as he was reborn, his entire body became as if pierced through with hard needles like a cow-hide pierced through.

Then one day the Blessed One, towards the break of dawn, surveying the world, having seen that demon who had come into the range of his very first advertizing - "This one has experienced great suffering for one interval between Buddhas. Could there indeed be a cause for his well-being through coming to me?" Reflecting, he saw the decisive support for the first path. Then, desirous of looking after him, having put on a well-dyed double cloth, having wrapped himself in the Fortunate One's great robe, having abandoned the perfumed chamber resembling a heavenly mansion, having gone to the rubbish heap with its foul smell of carcasses of elephants, cattle, horses, humans, dogs and so on, he sat there as if in the great perfumed chamber. With reference to that it was said "in the abode of the demon Sūciloma."

"Khara" means one with a rough body, like the back of a crocodile, and like the uneven back of a roof covered with tiles. It is said that he, in the time of the Perfectly Enlightened One Kassapa, was a lay follower accomplished in morality who, one day, at the monastery, on a floor spread with decorated coverings and so on, on a covering belonging to the monastic community, lay down without spreading his own upper robe over it. Without sharing the oil belonging to the monastic community, he lay down without spreading his own upper robe over it. Some say that without sharing the oil belonging to the monastic community, he smeared his body with his own hands. He, being unable to be reborn in heaven by that action, was reborn as a demon at the rubbish heap at the entrance of that very village. And as soon as he was reborn, his entire body was of the aforesaid manner. Those two became companions. Thus the rough nature of Khara should be understood.

"Passing by not far" means seeking food or going to a meeting place, they go to a nearby place. Among them, Sūciloma does not see the Teacher; Khara, having seen first, said this to the demon Sūciloma - "That is an ascetic" - my dear, this one, having entered your abode and seated, is a lone ascetic. "That is no ascetic, that is a mere ascetic" - it is said that he calls whoever, having seen him, runs away frightened, a mere ascetic. Whoever does not fear, him he calls an ascetic. Therefore, thinking "This one, having seen me, will run away frightened," he spoke thus.

"Brought his body close" means having created a frightful form, having opened wide his great mouth, having raised up the hairs on his entire body, he brought his body close. "Drew away" means he drew away slightly, as one would from a cloth worth a hundred coins or a golden vessel. "Evil" means inferior, unpleasant. It should be avoided like faeces, like fire, and like a black snake; it should not be received by this body of golden colour. But when this was said, Sūciloma, angry thinking "My contact is evil, it seems," said beginning with "I will ask you a question, ascetic." "I will derange your mind" - for when non-human spirits wish to derange the mind, they

create and show a frightful individual existence with a white face, blue belly, very red hands and feet, a great head, and blazing eyes, or they make a frightful sound heard, or while beings are speaking they thrust a hand into their mouth and crush the heart; thereby those beings become mad men, mentally deranged. With reference to that, he said thus. "Across the Ganges" means having seized by the two feet, having swung you so that you do not come back again, he says "I will hurl you thus across the Ganges." "With its gods" and so on has its meaning already stated. "Ask whatever you are uncertain about" means whatever you wish, ask all of that; I will answer you without remainder - he makes the invitation of the Omniscient One.

"From what source" means what is their source, what is their condition - this is the meaning. "Like boys releasing a crow" means just as boys, having seized a crow, release it, throw it, so he asks: from where arising do evil thoughts release the mind?

"From this source" means this individual existence is the source of these, thus "from this source." "From here born" means born from this individual existence. "From here arising do mental thoughts" means just as boys, having bound a crow by its feet with a long string, wind the end of that string around their finger and release it, and even though it goes far, it falls again right at their feet, just so, arising from this individual existence, evil thoughts release the mind.

"Born from affection" means born from the affection of craving. "Arisen from oneself" means arisen in oneself. "Like the trunk-born shoots of a banyan tree" means like shoots born on the trunk of a banyan tree. "Many" means many, manifold evil thoughts and the mental defilements associated with them. "Attached" means stuck, fastened. "In sensual pleasures" means in objective sensual pleasures. "Like a mālūvā creeper spread in the forest" means just as in the forest a mālūvā creeper, whichever tree it grows in dependence on, from the root up to the top, from the top down to the root, again and again having sewn itself around and having submerged it, stands spread over and extended. Thus many defilement sensual pleasures are attached to objective sensual pleasures, or many beings are attached to objective sensual pleasures through those defilement sensual pleasures. "Those who understand it" means those who know the individual existence stated here as "arisen from oneself."

"From what source" means whatever is the source of this individual existence, that too they know. "They dispel it" means they dispel the truth of origin, which has become the source of the truth of suffering termed individual existence, by means of the truth of path. "They cross this hard to cross" means they, removing the truth of origin, cross this flood of mental defilements that is difficult to cross. "Never crossed before" means in the round of rebirths without discernible beginning, not crossed before even in a dream. "For non-rebirth" means for the sake of the truth of cessation termed non-rebirth. Thus, making known the four truths by this verse, he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, Sūciloma, standing in that very spot, having sent forth knowledge in accordance with the teaching, became established in the fruition of stream-entry. Since stream-enterers indeed do not remain in a defiled individual existence, simultaneously with his attainment of the fruition, all the white, itchy, blister-like needle-hairs on his body fell off. He, clothed in divine garments, with a divine excellent fine cloth as upper robe, wrapped in a divine head-dress, wearing divine ornaments, perfumes, and garlands, having become golden-coloured, obtained the status of an earth deity. The

third.

4. Commentary on the Maṇibhadda Sutta

238. In the fourth, "thrives in happiness" means obtains happiness. "Tomorrow is better" means day after day it is better; the meaning is always better. "One is not released from enmity" means by merely thinking "I am mindful," by that much alone one is not freed from enmity. "For whom" means for whichever Worthy One. "In non-violence" means in compassion and in the preliminary stage of compassion. "Having a share of friendliness" means he develops both friendliness and the preliminary stage of friendliness. Or alternatively, "share" is called a portion. "Friendliness is the share of this one" - thus "one having a share of friendliness." This is what is meant - for whichever Worthy One whose mind is at all times delighted in non-violence, and for whom there is a portion of friendliness towards all beings, for him there is no enmity whatsoever with any person, demon. The fourth.

5. Commentary on the Sānu Discourse

239. In the fifth, "had been seized by a demon" - he was, it is said, the only son of that female lay follower. Then she gave him the going forth while still in his youth. From the time of going forth he was virtuous and dutiful; the duty towards teachers, preceptors, visitors, and so on was always performed by him; on the eighth day of the month, having risen early in the morning, having set up water in the water enclosure, having swept the hall for hearing the Teaching, having lit a lamp, he announces the hearing of the Teaching with a sweet voice. The monks, having known his strength, request him: "Recite a melodic recital, novice." He, without making any excuse such as "my heart-wind aches" or "a cough afflicts me," having ascended the pulpit, as if bringing down the celestial river, having given a melodic recital, while descending - he says: "There is a share of merit for my mother and father too in this melodic recital." His human mother and father do not know of the fact of merit having been given. But in the immediately preceding individual existence, his mother had been born as a demoness. She came together with the deities, and having heard the Teaching - she says: "I give thanks for the merit given by the novice, dear son." Since monks accomplished in morality are indeed dear to the world with its gods, the deities were modest and respectful towards that novice, regarding him as the Great Brahmā, as a great mass of fire. Out of respect for the novice, they regard that demoness with honour. At the hearing of the Teaching, demon assemblies, and so on, saying "Sānu's mother, Sānu's mother," they give the demoness the best seat, the best water, the best almsfood. Even influential demons, having seen her, step aside from the path and rise from their seats.

Then the novice, following the course of growth, with faculties matured, oppressed by discontent, being unable to dispel the discontent, with hair and nails grown long, wearing soiled inner and outer robes, without informing anyone, taking his bowl and robes, went alone to his mother's house. The female lay follower, having seen her son, having paid homage, said - "Dear son, you formerly come here together with teachers and preceptors or with young novices. Why have you come alone today?" He reported his state of dissatisfaction. The faithful female lay follower, having shown the danger in the household life in various ways, even while exhorting her son, being unable to convince him, thinking "Perhaps he will observe through his own natural

experience," having urged him on - having said "Wait, dear son, until I prepare rice gruel and a meal for you; having drunk the rice gruel, when you have finished your meal duty, I shall bring out and give you agreeable garments," having prepared a seat, she gave it. The novice sat down. The female lay follower, having prepared rice gruel and hard food in just a moment, gave it. Then, thinking "I shall prepare a meal," she sat down not far away and washes the rice-grain. At that time, that demoness thought: "Where indeed is the novice? Does he obtain any almsfood, or not?" Reflecting, having known that he was seated with the desire to disrobe, thinking "Let him not indeed cause me shame among the deities; I shall go and create an obstacle to his disrobing," having come and having possessed his body, having twisted his neck, she felled him to the ground. He writhes on the ground with eyes rolled back and spittle flowing. Therefore it was said "had been seized by a demon."

"Spoke" means the female lay follower, having seen that affliction of her son, having gone quickly, having embraced her son, laid him down on her thighs. The entire village inhabitants, having come, perform oblations and so on. The female lay follower, lamenting, spoke these verses.

"And the extra holiday" means people, thinking "We shall make the going out to meet and the following on from the eighth-day Observance," undertake the Observance factors on the seventh and also on the ninth; making the going out to meet and following on from the fourteenth and fifteenth, they undertake them on the thirteenth and also on the first day of the fortnight; thinking "We shall make the following on from the rains residence," between the two invitation ceremonies they become regular Observance keepers for a fortnight. With reference to this, it was said "and the extra holiday." "Well endowed with the eight factors" means well come together with the eight factors; associated with - this is the meaning. "Brahmacariya" means the foremost conduct. "Demons do not sport with them" means demons do not torment them, having seized them.

"Again the fourteenth" - by this verse the demoness who was intent upon the body of the novice spoke. "Whether openly or in secret" means in the presence of anyone or behind anyone's back. "There is freedom" means freedom exists. "Even flying up" means even having flown up. Even if you fly up like a bird and flee, even so there is no release for you - she says. And having said thus, she released the novice. The novice opened his eyes; the mother, having dishevelled her hair, breathing in and breathing out, weeps. He does not know "I have been seized by a non-human spirit." But looking around, "I was formerly seated on a chair. My mother, having sat down not far away, is washing rice-grain. But now I am seated on the ground, my mother too, breathing in and breathing out, weeps, and the entire village inhabitants too have gathered together. What indeed is this?" While lying down, he spoke the verse "They weep for the dead, mother."

"Having abandoned sensual pleasures" means having given up sensual pleasures of both kinds. "Returns again" means comes back by way of leaving the Order. "For though living he is dead" means even though one lives again having left the Order, he is as good as dead; therefore they weep for him too - she says.

Now, showing him the danger in the household life, she said beginning with "hot ashes." Therein, "hot ashes" means the household life, it is said, is called "hot ashes" in the sense of being hot. "To whom shall we make complaint" - Having said thus "Run forth, may it be well for you" - She says "You who wished to leave the Order have been brought to this by a demon; to whom shall we make complaint, make reproach, make report about this affliction?" "Do you wish to be burned again" - the meaning is: like goods removed from a burning house, having been brought out from the house and gone forth in the Buddha's Dispensation, do you wish to be burned in the household life which is like a great conflagration? He, while his mother was speaking and speaking, having observed, having regained shame and moral fear, said "There is no need for me of the state of a layman." Then his mother, pleased, saying "Good, dear," having fed him with sumptuous food, asked "How many rains retreats have you, dear?" "I have completed my rains retreats, lay follower." "Then, dear, receive full ordination" - she gave robe-cloths. He, having had the three robes made, being fully ordained, learning the word of the Buddha, having become a master of the three Canons, fulfilling this and that where morality and so on were mentioned, before long, having attained arahantship, having become a great speaker of the Teaching, having remained for one hundred and twenty years, having stirred the entire Indian subcontinent, attained final Nibbāna. The fifth.

6. Commentary on the Piyaṅkara Discourse

240. In the sixth, "Jeta's Grove" - on the borderland of Jeta's Grove there is a hut named Kosambaka; he dwells there. "Passages of the Teaching" - here the twenty-six chapters that have entered a separate collection as a text are intended. Therein, the elder at that time, seated inside the monastery, having performed a melodic recital with a sweet voice, recites the Chapter on Heedfulness. "Thus pleased" - it is said that she, having taken her son Piyaṅkara on her hip, beginning from the western part of Jeta's Grove, seeking food, gradually heading towards the city, searching for excrement, urine, spittle, nasal mucus, and foul food, having reached the elder's dwelling place, heard the sweet voice. For her, that sound, having cut through the skin and so on, having reached the bone marrow, became heart-touching and remained. Then not even a thought of seeking food arose in her; she stood with ears inclined, listening only to the Teaching. But the young demon child, due to his youth, had no mind for hearing the Teaching. He, being afflicted by hunger, again and again urged his mother: "Why, mother, do you stand like a stump wherever you go? Do you not seek solid food or soft food for me?" She, thinking "He is creating an obstacle to my hearing of the Teaching," thus pleased her little son: "Do not make a sound, Piyaṅkara." Therein, "do not make a sound" means do not make a sound.

By the verse "And towards living beings," she shows the five precepts undertaken by her own nature. Therein, "we would restrain ourselves" means we would restrain ourselves, we would be self-controlled. By this, abstinence from killing living beings is taken; by the second term, abstinence from lying; by the third term, the remaining three abstinences. "Perhaps we might be released from the realm of goblins" - she says: "If only, having abandoned the five enmities arisen in the demon world, having proceeded wisely, we might be released from this goblin-demon realm of famine and scarcity, dear one." The sixth.

7. Commentary on the Punabbasu Discourse

241. In the seventh, "now at that time" means at which time? At the time of the setting of the sun. At that time, it is said, the Blessed One, having expounded the Teaching to the public after the meal, having dismissed the public, having bathed in the bathing porch, sat down on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, looking towards the eastern world system. Then monks who were solitary wandering ascetics, wandering ascetics in pairs, and so on, wearers of rag-robles and almsfood eaters, having gone out from their own respective dwelling places, having come and paid homage to the One of Ten Powers, sat down as if being encircled by a red curtain. Then, having known their disposition, the Teacher gave a talk on the Teaching connected with Nibbāna.

"Thus pleased" - it is said that she, having taken her daughter on her hip and having taken her son by the finger, searching for excrement, urine, spittle, and nasal mucus near the wall enclosure at the back of Jeta's Grove, gradually arrived at the gateway of Jeta's Grove. And when the Blessed One is speaking such as "Ānanda, bring the bowl, bring the robe, give a gift to the leftovers eaters," the sound extends only about twelve cubits all around. When expounding the Teaching, even if the assembly sits filling up to the limit of the world-circle, it goes as far as the assembly; not even a finger's breadth goes beyond the assembly, so that "the sweet sound may not be lost without reason." There, this demoness, standing outside the assembly, did not hear the sound; but when she stood at the gateway, the perfumed chamber, standing facing the great Buddha-avenue, became visible to her. She, having seen the assembly motionless, free from restlessness of the hands and so on, out of respect for the Buddha, like a lamp flame in a windless place - "Surely there will be some goods to be distributed here, from which I shall obtain something of ghee, oil, honey, molasses, and so on, either dripping from a bowl or from a hand, or else fallen on the ground" - she entered the inner monastery. The guardian deity standing at the gateway for the purpose of warding off those who were obstructed did not prevent her, having seen the demoness's decisive support. By her coming into unity with the assembly, the sweet voice, having cut through the skin and so on, having reached the bone marrow, remained. Her little children urged her, standing motionless for the purpose of hearing the Teaching, in the same manner as before. She, thinking "They are creating an obstacle to my hearing of the Teaching," thus pleased her little children: "Be silent, little Uttarā."

Therein, "while" means: while I listen to the Teaching, be silent - this is the meaning. "The release from all mental knots" - having come to Nibbāna, all mental knots are released; therefore it is called "the release from all mental knots." "Excessive" means having gone beyond the limit, having exceeded the measure. "Fondness" means pursuit, aspiration. "More dear than that" - that which is this pursuit and aspiration for this Teaching, this is more dear to me than that - this is the meaning. Or the reading is "piyatarā." "Of beings" means just as it releases beings from suffering. Whom does it release? It should be said by bringing in "of beings." "The Teaching that has been fully awakened to" means the Teaching that the Blessed One has fully awakened to. "This Uttarā too has become silent" - he says: not only I myself, but this sister of mine, Uttarā too, has become silent. "Through not knowing the Good Teaching" means: mother, even formerly, not knowing this very Good Teaching, now experiencing this suffering of hunger, thirst, and so on, we live and dwell in suffering.

"The one with vision" means one with vision through five eyes. While expounding the Teaching itself, the Blessed One, observing the assembly, having seen the decisive support for the fruition of stream-entry of that demoness and of the young demon, turned the teaching around and explains the talk on the four truths; having heard that, the demoness, standing in that very place, together with her son, became established in the fruition of stream-entry. Her daughter too has decisive support, but due to being too young, she was not able to receive the teaching.

Now that demoness, giving thanksgiving to her son, said beginning with "Good indeed is a wise one." "Today I have risen up" means I have today risen up, risen well up from the round of rebirths, or risen up, risen well up in the Dispensation; may you too be happy. "Have been seen" means seen by me and by you. "Let Uttarā too hear from me" - she says: "Let my daughter Uttarā too hear of our penetration of the four truths." Simultaneously with the penetration of the truths, she too, like Sūciloma, having abandoned all the state of white skin-disease, itch, and so on, obtains divine success together with her son. But her daughter, just as in the world when supremacy is obtained by mother and father, that belongs to the children too, so she obtained success by the power of her mother alone. And from then on, she, together with her little children, having obtained a dwelling tree in a tree near the Perfumed Chamber itself, obtaining the sight of the Buddha morning and evening, hearing the Teaching, dwelt right there for a long time. The seventh.

8. Commentary on the Sudatta Discourse

242. In the eighth, "on some business" means trade is intended. Anāthapiṇḍika and the millionaire of Rājagaha were husbands of each other's sisters. When in Rājagaha goods yielding profit were very costly, the millionaire of Rājagaha, having taken them, having gone to Sāvatthī with five hundred carts, standing at a distance of about a yojana, would make known his own arrival. Anāthapiṇḍika, having gone out to meet him, having made great honour to him, having placed him on the same vehicle, enters Sāvatthī. If the goods sell quickly, he sells them. If not, having stored them at his sister's house, he departs. Anāthapiṇḍika too does in the same way. He, on that occasion too, went on that very business. With reference to that, this was said.

On that day, however, the millionaire of Rājagaha did not hear the letter sent by Anāthapiṇḍika, who was standing at a distance of about a yojana, for the purpose of making known his arrival; he had gone to the monastery for the purpose of hearing the Teaching. He, having heard the talk on the Teaching, having invited the Community of monks headed by the Buddha for the morrow, had the digging of ovens, fetching of firewood, splitting of wood, and so on done at his own house. Anāthapiṇḍika too, thinking "Now he will come out to meet me, now he will come out to meet me," not receiving a welcome even at the house door, having entered the inner house, did not receive much hospitality either. "How is it, great millionaire, is it well with the children? Are you not weary from the road?" That much only was the hospitality. He, having seen his great activity, said "What now, householder, will there be a marriage arrangement from the bride's side?" Having carried on the conversation according to the very method that has come in the chapter, having heard the word "Buddha" from his mouth, he obtained the fivefold rapture. That, having arisen from his head, goes as far as the soles of his feet; having arisen from

the soles of his feet, goes as far as the head; having arisen from both sides, descends to the middle; having arisen from the middle, goes to both sides. He, continuously touched by rapture, said "A Buddha, you say, householder? A Buddha, householder, I say" - having asked thus three times, he said "This sound too is rare in the world, that is to say, 'Buddha'." With reference to this, it was said "The householder Anāthapiṇḍika heard - 'A Buddha, it seems, has arisen in the world.'"

"This occurred to him - 'It is not the right time today'" - he, it is said, asked that millionaire, "Where, householder, does the Teacher dwell?" Then he - "Buddhas are difficult to approach, they are like venomous snakes; the Teacher dwells at the cemetery; it is not possible for those like you to go there at this hour" - thus he informed him. Then this occurred to him. "He lay down with his mindfulness directed to the Buddha" means on that day, it is said, not even a thought arose in him about the merchandise carts or the attendants; he did not even take his evening meal; but having ascended the seven-storeyed mansion, on the well-prepared, adorned, excellent couch, reciting "Buddha, Buddha," having lain down, he fell into sleep. Therefore it was said "he lay down with his mindfulness directed to the Buddha."

"During the night he rose three times, thinking it was dawn" means when the first watch had just passed, having risen, he recollected the Buddha; then powerful confidence arose in him, there was a light born of rapture, all darkness disappeared; it became like the brilliance of a thousand lamps, like the rising of the moon, and like the rising of the sun. He, thinking "I have surely reached the early morning, the sun has risen," having risen and having looked up at the moon standing in the sky, thinking "Only one watch has gone, there are two more remaining," having entered again, he lay down. By this method, at the end of the middle watch too and at the end of the last watch too - thus he rose three times. At the end of the last watch, however, having risen at the very strong break of dawn, having come to the flat roof, he was facing the great gate; the door of the seven-storeyed building had opened by itself. He, having descended from the mansion, proceeded along the middle of the street.

"They opened" means having thought "This great millionaire has gone out thinking 'I shall go to attend upon the Buddha,' and at the very first sight he will become established in the fruition of stream-entry, and having become the chief attendant of the three jewels, having built an incomparable monastery, he will be one with doors open to the noble company of the four directions; it is not proper to shut the door for him," they opened. "Disappeared" means Rājagaha, it is said, was crowded with people - nine crores within the city, and nine outside the city - thus in dependence on it, eighteen crores of people dwelt. Being unable to carry out the dead at improper times, having stood on the watchtowers, they throw them outside the gates. The great millionaire, just as he had gone outside the city, stepped on a fresh corpse with his foot, and struck yet another with the back of his foot. Flies flew up and swarmed around. The foul smell struck his nostrils. His confidence in the Buddha had become diminished. Therefore the light disappeared for him, and darkness appeared.

"Proclaimed a sound" means thinking "I shall generate enthusiasm in the millionaire," as if striking a golden bell, he proclaimed a sound with a sweet voice.

"A hundred thousand maidens" means the preceding terms too should be connected with this very term "thousand." For just as a hundred thousand maidens, so a hundred thousand elephants, a hundred thousand horses, a hundred thousand

chariots - this is the meaning here. Thus one hundred thousand of each was indicated. "Of a step forward" means a step forward is, in walking together, the space of a fist-jewel between two steps. "Are not worth a sixteenth fraction" means having divided that one step forward into sixteen parts, from that one portion again into sixteen, from that one into sixteen - thus one portion of what has been divided into sixteen, sixteen times, is called a sixteenth fraction; those four hundred thousand are not worth that sixteenth fraction. This is what is meant - A hundred thousand elephants, a hundred thousand horses, a hundred thousand chariots, a hundred thousand maidens - and those adorned with jewelled earrings, or princesses of the entire Indian subcontinent - from this, so many gains, the volition occurring in that spot reckoned as a sixteenth fraction for one going to the monastery is more superior. But on whose account was this going to the monastery taken up? On account of one who, having gone to the monastery, becomes established in the fruition of stream-entry without obstacle. It is proper even on account of one going thinking "I shall make offerings with scents, garlands and so on, I shall pay homage at the shrine, I shall listen to the Teaching, I shall make an offering of lamps, having invited the monastic community I shall give a gift, I shall become established in the training rules or in the refuges."

"The darkness disappeared" means he, it is said, thought - "I perceive myself as alone, but I have attendants too; why should I be afraid?" - and he became courageous. Then strong confidence in the Buddha arose in him. Therefore the darkness disappeared. In the remaining cases too, the same method applies. Furthermore, going forward and forward on the frightful cemetery path, he saw various kinds of corpses such as skeletons, those with flesh and blood still attached, and so on. He heard the sounds of dogs, jackals, and so on. Crushing all that danger by again and again increasing his confidence directed towards the Buddha, he went on indeed.

"Come, Sudatta" means that millionaire, it is said, while going along, thought - "In this world many sectarians such as Pūraṇa Kassapa and others say 'We are Buddhas, we are Buddhas'; how indeed might I know the Buddhahood of the Teacher?" Then this occurred to him - "The name arisen on account of my virtues the public knows, but my family-given name no one apart from me knows. If he is a Buddha, he will address me by my family-given name." The Teacher, having known his mind, spoke thus.

"Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. "Attachments" means cravings. "Peace" means the appeasement of the mental defilements. "Having attained" means having reached. And having said this, the Teacher, having given him a progressive discourse, at the end made known the four truths. The millionaire, having heard the proclamation of the Teaching, having become established in the fruition of stream-entry, having invited the Community of monks headed by the Buddha, from the following day onwards began to give a great gift. Bimbisāra and others sent a message to the millionaire - "You are a visitor; whatever is not sufficient, have it brought from here." He, having rejected them all saying "Enough, you have much to do," gave a great gift for seven days with the wealth brought by five hundred carts. And at the conclusion of the giving, having made the Blessed One promise the rains residence at Sāvattthī, giving a hundred thousand at every yojana in between

Rājagaha and Sāvattthī, having monasteries built - forty-five of them - having gone to Sāvattthī, having had the great monastery of Jetavana built, he dedicated it to the Community of monks headed by the Buddha. The eighth.

9. Commentary on the First Sikkhā Discourse

243. In the ninth, "from road to road" means having taken one road and going from there to another, one is called approaching from road to road. The same method applies in the case of crossroads too. And here, "road" means a street. "Crossroads" means a junction of four roads. "What have they done" means what have these done? The meaning is what are they doing? The meaning is what are they doing? "They lie as if drunk on honey" means they lie as if having drunk a fragrant honey beverage. One who has drunk a fragrant honey beverage, it is said, is unable to raise his head, and having become unconscious, simply lies down. Therefore he spoke thus.

"And that which is irresistible" means and he teaches that Teaching as irresistible. For even very sweet external food does not please one who eats it again and again - "Take it away, what is the use of this?" It has to be sent back, has to be removed; this Teaching is not thus. For the wise, even listening to this Teaching for a hundred years or a thousand years, do not reach satisfaction. Therefore he said "irresistible." "Full and delicious in itself, nourishing" means not requiring anything added, nourishing. For just as external things such as unbroken milk-rice and so on, only when sprinkled and mixed with ghee, honey, and sugar, are sweet and nourishing, this Teaching is not thus. For this is sweet and nourishing by its own nature, not sprinkled with anything else. Therefore he said "full and delicious in itself, nourishing." "The wise drink it, methinks" means wise persons drink it, as it were. "Like travellers from a rain cloud" means like travellers scorched by heat drinking water that has come forth from within a rain cloud. The ninth.

10-11. Commentary on the Second Sikkhā Discourse and Others

244. In the tenth, "merit indeed he has generated, much" means "much merit indeed he generates." The tenth.

245. The eleventh is clear in itself. The eleventh.

12. Commentary on the Āḷavaka Discourse

246. In the twelfth, "at Āḷavī" - "Āḷavī" refers to both that country and that city. And that abode was situated not far from the city, at a distance of about a league. The Blessed One, dwelling there, is said to be "dwelling at Āḷavī" in dependence on that city. "In the abode of the demon Āḷavaka" - here, however, this is the progressive discourse - The king of Āḷavī, it is said, having abandoned the enjoyment of various entertainments, for the purpose of warding off thieves, for the purpose of deterring rival kings, and for the purpose of exercising, going hunting every seventh day, one day made an agreement with the army - "On whichever side the deer flees, that is his burden." Then the deer fled on his very side, and the king, endowed with speed, having taken his bow, on foot alone pursued that deer for three yojanas. And eṇi-deer are indeed of three-yojana speed. Then, having killed that one whose speed was exhausted, standing as if it had entered water, having cut it in two, though having no need for the meat, for the purpose of freeing himself from reproach that "he was not able to catch the deer," carrying it on a pingo, coming back, having seen not far from

the city a great banyan tree with thick leaves and foliage, he approached its root for the purpose of dispelling fatigue. And in that banyan tree, the demon Ālavaka, having obtained an abode from the Great King, dwells eating living beings that enter the area touched by the shadow of that tree at the noon period of the day. He, having seen him, approached to devour him. The king made an agreement with him - "Release me; I shall send you a human being and a pot of boiled rice day by day." The demon - "You, heedless with the enjoyment of royal pleasures, will not remember; but I am not permitted to devour those who have not approached my abode and who have not been authorised; thus I would lose even you" - and did not release him. The king, having authorised himself saying "On whatever day I do not send, on that day take me and devour me," released by him, set out facing the city.

The army, having set up camp on the road and standing there, having seen the king, saying "What, great king, are you so wearied from fear of disgrace?" went forward to meet him and received him. Speaking thus, they went forward to meet him and received him. The king, without reporting that incident, having gone to the city, having finished his morning meal, having summoned the mayor, reported this matter. The mayor - "Was a time limit set, Sire?" he asked. "It was not set," he said. "That was badly done, Sire, for non-human spirits obtain only what has been delimited; but when it is not delimited, there will be affliction for the country. Let it be, Sire; even though you acted thus, you live at ease and enjoy the happiness of kingship; I shall do here what needs to be done." He, having risen early in the morning, standing at the door of the prison, with reference to whoever are condemned to death, says "Whoever desires life, let him come out." Whoever comes out first, he leads him to the house, bathes him, feeds him, and sends him saying "Give this pot of boiled rice to the demon." As soon as he entered the tree-root, the demon, having created a frightful individual existence, devoured him like a root-tuber. By the power of the demon, it is said, the entire body of human beings, from the hair and so on, becomes like a lump of butter; the men who had gone to have the demon's food delivered, having seen that, frightened, reported it to their friends. From that time onwards, people abstained from thievery, thinking "The king seizes thieves and gives them to the demon." Then at a later time, due to the absence of new thieves and the exhaustion of old thieves, the prisons were empty.

Then the mayor informed the king. The king had his own wealth scattered in the city streets, thinking "Perhaps someone might take it out of greed." No one even touched it with a foot. He, not obtaining thieves, informed the ministers. The ministers said "Let us send one old person from each family in succession; he is already on the path of death even by nature." The king restrained them, saying "People will cause an uproar saying 'He sends our father, he sends our grandfather'; let this not please you." They said "Then, Sire, let us send an infant, a child lying on its back, for such a one has no affection thinking 'my mother' or 'my father'." The king gave permission. They did so. In the city, mothers of children, taking their children, and pregnant women, having fled to other countries, reared the children and brought them back. Thus twelve years passed.

Then one day, having searched the entire city and not finding even a single child, the ministers reported to the king - "There is not, Sire, a child in the city except your son, the prince Ālavaka, in the inner palace." The king said "Just as my son is dear to me,

so he is to the whole world; but there is nothing dearer than oneself. Go and give him too and protect my life." And at that time the mother of Āḷavaka, having bathed and adorned her son, having made a fine cloth pad, having laid him on her lap, was seated. The king's men, by the king's command, having gone there, while she and the sixteen thousand queens were wailing, together with the nurse, took him and departed, saying "Tomorrow he will be the demon's food." And on that day the Blessed One, having risen towards the break of dawn, in the perfumed chamber at the Jeta's Grove monastery, having entered upon the great compassion attainment, surveying the world with the Buddha-eye, saw the decisive support for the arising of the fruition of non-returning for the prince Āḷavaka, and for the arising of the fruition of stream-entry for the demon, and at the conclusion of the teaching, for eighty-four thousand living beings the attainment of the eye of the Teaching. He, when the night became light, having performed the before-meal duties, with the after-meal duties well completed, while the Observance day of the dark fortnight was occurring, when the sun had set, alone, without a companion, taking his bowl and robe, by foot alone, having gone thirty yojanas from Sāvattṥī, entered the dwelling of that demon. Therefore it was said "in the abode of the demon Āḷavaka."

But did the Blessed One dwell at the foot of the banyan tree in which was the dwelling of Āḷavaka, or in the dwelling itself? In the dwelling itself. For just as the demons see their own dwelling, so too does the Blessed One. He, having gone there, stood at the door of the dwelling. At that time Āḷavaka had gone to the Himalayas for an assembly of demons. Then the gatekeeper of Āḷavaka, a demon named Gadrabha, having approached the Blessed One and paid homage, said "Why, venerable sir, has the Blessed One come at an improper time?" Yes, Gadrabha, I have come. If it is not troublesome for you, I would dwell for one night in the dwelling of Āḷavaka. It is not troublesome for me, venerable sir, but that demon is hard and harsh; he does not even perform salutations and so on to his mother and father. Let it not please the Blessed One to stay here. I know, Gadrabha, his intrinsic nature; there will be no obstacle for me. If it is not troublesome for you, I would dwell for one night.

For the second time too the demon Gadrabha said this to the Blessed One - "Venerable sir, Āḷavaka is like a fire-heated pan; he does not know 'mother and father' or 'ascetics and brahmins' or 'the Teaching'; and for those who have come here, he even deranges their minds, splits their hearts, and having seized them by the feet, hurls them across the ocean or across the world-circle." For the second time too the Blessed One said - "I know, Gadrabha; even if it is not troublesome for you, I would dwell for one night." It is not troublesome for me, venerable sir, but that demon, without being informed, might deprive even of life me who allows entry. I shall inform him, venerable sir. As you please, Gadrabha, inform him." Then, venerable sir, you yourself know," and having paid respect to the Blessed One, he departed facing towards the Himalayas. The door of the dwelling itself opened of its own accord for the Blessed One. The Blessed One, having entered the inner dwelling, having sat down on that very divan made of celestial jewels where, sitting on specially marked auspicious days and so on, Āḷavaka enjoys his glory, emitted a golden radiance. Having seen that, the demon's women came and, having paid homage to the Blessed One, surrounded him and sat down. The Blessed One gave them a miscellaneous talk on the Teaching by the method beginning with "Formerly, having given gifts, having undertaken morality, having venerated what is worthy of

reverence, you attained this success; now too do likewise; do not dwell overcome by jealousy and stinginess towards one another." They, having heard the sweet utterance of the Blessed One, having given thousands of acclamations, surrounded the Blessed One and sat down just so. Gadrabha too, having gone to the Himalayas, informed Āḷavaka - "May you know, dear sir, the Blessed One is seated in your mansion." He made a sign to Gadrabha, saying "Be silent; having gone, I shall do what is to be done." He was, it is said, ashamed before the men; therefore he acted thus, thinking "Let no one hear in the midst of the assembly."

At that time, Sātāgira and Hemavata, having paid homage to the Blessed One at Jeta's Grove itself, together with their retinues, were going through the sky by various vehicles, thinking "We shall go to the meeting of the demons." In the sky there is not a path everywhere for the demons; having avoided the mansions situated in the sky, there is a path only by way of the path-space. But Āḷavaka's mansion was situated on the ground, well guarded, surrounded by a wall, with well-arranged gates, watchtowers, and gateways, covered above with a bronze net, resembling a casket, three yojanas in height; above it there is a path. They, having arrived at that place, were not able to go further. For above the place where the Buddhas are seated, no one is able to go as far as the highest point of existence. They thought "What is this?" Having adverted, having seen the Blessed One, having descended like a clod thrown in the sky, having paid homage, having heard the Teaching, having circumambulated, saying "We are going to the meeting of the demons, Blessed One," praising the three subjects, they went to the meeting of the demons. Āḷavaka, having seen them, having stepped back, gave them space, saying "Sit down here." They announced to Āḷavaka - "It is a gain for you, Āḷavaka, in whose abode the Blessed One dwells. Go, friend, attend upon the Blessed One." Thus the Blessed One dwelt in the abode itself, not at the root of the banyan tree on which Āḷavaka's abode was. Therefore it was said - "On one occasion the Blessed One was dwelling at Āḷavā in the abode of the demon Āḷavaka."

Then Āḷavaka, etc. said this - "Get out, ascetic!" - why did he say this? Out of desire to anger him. Therein the connection should be understood thus from the beginning - For since talk about faith is badly spoken to one who is faithless, just as talk about morality and so on is to those who are immoral and so on, therefore, having heard the praise of the Blessed One from the presence of those demons, like a crystal of salt thrown into fire, with his heart crackling with anger within, he said "Who is this so-called Blessed One who has entered my abode?" They said - "Do you not know, friend, the Blessed One, our Teacher, who, standing in the Tusita realm, having made the five great investigations" - by this method, speaking up to the turning of the wheel of the Teaching, having mentioned the thirty-two advanced signs at the conception and so on, "Did you not see even these marvels, friend?" They accused him. He, even though he had seen, said through the power of anger "I did not see." Friend Āḷavaka, whether you saw or not, what use is there for you in seeing or not seeing? What will you do to our Teacher? You who, compared with him, appear like a calf born that very day near a great bull with trembling hump, like a young elephant near an elephant in three-fold rut, like an old jackal near the king of beasts whose shoulder is adorned with bright, hanging mane, like a crow-pigeon with broken wings near the king of supaṇṇas whose body has grown to one hundred and fifty yojanas. Go, whatever is to be done by you, do that. When this was said, the angered Āḷavaka,

having risen up, having stood with his left foot on the red arsenic slab - "See now whether your Teacher is of great might, or I" - with his right foot he trod upon the peak of Mount Kelāsa, measuring sixty yojanas. That, like a lump of iron struck by an iron hammer, shed flakes of bark; he, standing there, proclaimed "I am Āḷavaka." The sound pervaded the entire Indian subcontinent.

It is said that four sounds were heard throughout the entire Indian subcontinent - That which the demon general Puṇṇaka, having defeated King Dhanañjaya Korabya at dice, having clapped his hands, proclaimed "I have won"; And that which Sakka, the lord of the gods, when the Dispensation of the Blessed One Kassapa was declining, having made the young god Vissakamma into a dog - had him proclaim "I devour evil monks and evil nuns and male lay followers and female lay followers and all those who speak what is not the Teaching"; And that which in the Kusa Jātaka, when the city was besieged by seven kings on account of Pabhāvatī, having placed Pabhāvatī together with himself on the back of an elephant, having gone out from the city - the great man proclaimed "I am King Mahākusa with the voice of a lion"; And that which, having stood on the summit of Kelāsa, was Āḷavaka's. For at that time it was as if he had stood at the door and proclaimed throughout the entire Indian subcontinent. And even the Himalayas, three thousand yojanas in extent, trembled by the might of the demon.

He raised a whirlwind - "By this very means I shall put the ascetic to flight." Those winds, of various kinds beginning with the eastern, having arisen, having split mountain peaks measuring half a yojana, a yojana, two yojanas, and three yojanas, having uprooted forest shrubs, trees, and so on, having entered the city of Āḷavī, crushing old elephant stables and so on, scattering roof tiles into the sky. The Blessed One determined: "Let there be no obstruction to anyone." Those winds, having reached the one of ten powers, were unable to stir even the corner of his robe. Thereupon he raised a great rain. "Having submerged the ascetic with water, I shall kill him." By his power, rain clouds of various kinds - of a hundred layers, a thousand layers, and so on - arose one above another and poured down rain. By the force of the torrents of rain, the earth became full of holes. A great flood came over the forest trees and so on, but was unable to moisten even a dewdrop's worth on the robe of the one of ten powers. Thereupon he raised a rain of stones. Great, great mountain peaks, smoking and blazing, having come through the sky, upon reaching the one of ten powers, turned into divine clusters of flowers. Thereupon he raised a rain of weapons. Single-edged and double-edged swords, spears, hoof-tipped arrows, and so on, smoking and blazing, having come through the sky, upon reaching the one of ten powers, became divine flowers. Thereupon he raised a rain of embers. Embers the colour of kimsuka flowers, having come through the sky, having become divine flowers at the feet of the one of ten powers, scattered about. Thereupon he raised a rain of hot ashes. Extremely hot ashes, having come through the sky, having become sandalwood powder at the feet of the one of ten powers, fell down. Thereupon he raised a rain of sand. Extremely fine sand, smoking and blazing, having come through the sky, having become divine flowers at the feet of the one of ten powers, fell down. Thereupon he raised a rain of mud. That rain of mud, smoking and blazing, having come through the sky, having become divine fragrance at the feet of the one of ten powers, fell down. Thereupon he raised darkness, thinking "Having frightened the

ascetic, I shall put him to flight." That, having become like darkness possessed of four factors, upon reaching the one of ten powers, disappeared like darkness dispelled by the radiance of the sun.

Thus the demon, being unable to put the Blessed One to flight by these nine rains of wind, rain, stones, weapons, embers, hot ashes, sand, mud, and darkness, himself approached the Blessed One with a fourfold army crowded with hosts of spirits of manifold forms, bearing various kinds of weapons in hand. Those hosts of spirits, having made manifold transformations, crying "Seize him! Strike him!" appeared as if coming upon the Blessed One from above. But indeed, like flies upon a red-hot lump of metal, they were utterly unable to cling to the Blessed One. Yet even so, unlike at the seat of enlightenment where Māra turned back at the very moment of his arrival, without turning back they caused disturbance for about half the night. Thus, being unable to shake the Blessed One even by the display of manifold terrifying visions for about half the night, Āḷavaka thought - "What if I were to release against this invincible one the cloth-weapon."

There are, it is said, four foremost weapons in the world - Sakka's thunderbolt weapon, Vessavaṇa's mace weapon, Yama's eye weapon, and Āḷavaka's cloth weapon. If indeed Sakka, enraged, were to strike the summit of Sineru with his thunderbolt weapon, it would pierce through one hundred and sixty-eight thousand yojanas and go down below. The mace weapon released by Vessavaṇa at the time of anger, having struck off the heads of many thousands of demons, comes back again to within arm's reach and remains. When Yama, enraged, merely glances with his eye weapon, many thousands of Kumbhaṇḍas, spreading out like sesame seeds on a heated pan, perish. If Āḷavaka, enraged, were to release the cloth weapon into the sky, for twelve years the rain god would not rain. If he were to release it upon the earth, all trees, grasses, and so on, having withered, would not grow again within twelve years. If he were to release it into the ocean, all the water would dry up like a drop of water on a heated pan. If he were to release it upon a mountain even similar to Sineru, it would break into fragments and scatter. He, having removed his upper garment, took hold of this cloth weapon of such great power. For the most part, the deities of the ten-thousand-fold world system gathered together swiftly, thinking "Today the Blessed One will tame Āḷavaka; there we shall hear the Teaching." Deities wishing to see the battle also gathered together. Thus even the entire sky was filled with deities.

Then Āḷavaka, having roamed about over and above near the Blessed One, released the cloth weapon. That, like a thunderbolt wheel, making a frightful sound in the sky, smoking and blazing, upon reaching the Blessed One, for the purpose of crushing the demon's conceit, became a foot-wiping cloth and fell at his feet. Āḷavaka, seeing that, like a bull with broken horns, like a snake with fangs removed, powerless, free from pride, with the banner of conceit fallen, thought - "Even my cloth weapon did not overcome the ascetic. What indeed is the reason?" "This is the reason - the ascetic is devoted to the abiding in friendliness; come, let me anger him and separate him from friendliness." By this connection, this was said - Then the demon Āḷavaka approached the Blessed One, etc. "Get out, ascetic!" Herein, this is the intention - Why have you, without my permission, entered my abode and seated yourself in the midst of the women's quarters like the master of the house? This is not fitting for an ascetic, that

is to say, the use of what is not given and association with women. Therefore, if you abide in the practice of an ascetic, get out, ascetic! Some, however - say "Having spoken these and other harsh words, thus he said this."

Then the Blessed One - knowing "Since an obstinate one cannot be trained by counter-obstinacy, for when counter-obstinacy is being applied, just as if one were to break bile into the nose of a fierce dog, that dog would become exceedingly more fierce, so he becomes more obstinate; but by gentleness he can be trained," accepted his word with the endearing words "Very well, friend," and went out. Therefore it was said "Very well, friend," and the Blessed One went out.

Thereupon Āḷavaka - "This ascetic is indeed compliant, having gone out by just a single word. Without reason I marched against the whole night with battle against an ascetic so easy to make go out" - having become soft-minded, he thought again - "Even now it is not possible to know whether he went out through compliance or whether he is prone to wrath. Come, let me investigate." Thereupon he said "Enter, ascetic." Then, thinking "he is compliant," for the purpose of defining the state of his own softened mind, again speaking a term of endearment, "Good, friend," the Blessed One entered. Āḷavaka, again and again investigating that very state of compliance, said for the second time and the third time too "Go out, enter." The Blessed One too did likewise. If he had not done so, the mind of the demon, obstinate even by nature, having become more obstinate, would not have become a vessel for a talk on the Teaching. Therefore, just as a mother convinces a crying little son by giving or doing whatever he wishes, so the Blessed One, in order to convince the demon crying with the crying of mental defilements, did whatever he said. And just as a nurse, having given something to a child not drinking mother's milk and having soothed him, makes him drink, so the Blessed One, wishing to make the demon drink the milk of the supramundane Teaching, soothing him by doing what he wished to be said, acted thus. And just as a man wishing to fill a gourd with the four sweets cleans its inside, so the Blessed One, wishing to fill the demon's mind with the supramundane four sweets, performed the going out and entering up to the third time in order to cleanse the stain of wrath inside it.

Then Āḷavaka thought "This ascetic is compliant; told 'go out,' he goes out; told 'enter,' he enters. What if I were to weary this ascetic in just this way for the whole night and then, having seized him by the feet, hurl him across the Ganges?" Having aroused an evil mind, for the fourth time he said "Go out, ascetic." Having known that, the Blessed One said "I will not do that for you." When thus spoken to, seeking something further to be done, he will think a question should be asked. Having known that this will be an opening for a talk on the Teaching, he said "I will not do that for you." Therein, "na" is in the sense of rejecting. "Kho" is in the sense of emphasis. "Ahaṃ" is an indication of oneself. "Taṃ" is a causal expression. Therefore here the meaning should be understood thus: "Because you think thus, therefore I, friend, will indeed not go out; whatever is to be done by you, do that."

Thereupon Āḷavaka, since even formerly, at the time of travelling through the sky - "What indeed is this, a golden mansion, or is it one of the silver or jewel mansions? Come, let us see it" - thus, when those possessing supernormal power, hermits and wandering ascetics, came to his own mansion, having asked them questions and when they were unable to answer, he vexes them with derangement of mind and so

on; therefore, thinking "I shall vex the Blessed One too in the same way," he said beginning with "I will ask you a question" and so on.

But from where did he get the questions? It is said that his mother and father, having attended upon the Blessed One Kassapa, learnt eight questions together with the answers. They taught Āḷavaka when he was young; he, with the passage of time, forgot the answers. Thereupon, thinking "Let not even these questions be lost," having had them written on a golden tablet with natural vermilion, he deposited them in the mansion. Thus these questions that were asked are indeed within the domain of a Buddha alone. The Blessed One, having heard that, since no one is able to create an obstacle to the relinquished gains of the Buddhas, or an obstacle to their life, or an obstruction to the fathom-wide halo of the knowledge of omniscience and so on, therefore, showing him the majestic power of the Buddha not shared with anyone in the world, he said beginning with "I do not see anyone, friend, in the world with its gods" and so on.

Thus the Blessed One, having warded off his intention to harass, generating enthusiasm for asking questions, said "But ask, friend, whatever you wish." Its meaning is - "Ask, if you wish; there is no burden for me in answering questions." Or alternatively, "Ask whatever you wish. I shall answer everything for you" - thus he made the invitation of the Omniscient One, not shared with Individually Enlightened Ones, chief disciples, and great disciples. Thus, when the Blessed One had made the invitation of the Omniscient One, then the demon Āḷavaka addressed the Blessed One in verse.

Therein, "what here is wealth" means what indeed here is wealth. "Wealth" means riches. For it produces happiness reckoned as joy; therefore it is called "wealth." "Well practised" means well done. "Happiness" means bodily and mental comfort. "Brings" means brings, fetches, gives, conveys. "Have" is an indeclinable particle used in the sense of certainty. "Sweeter" means exceedingly sweet. "Sādhutara" is also a reading. "Among flavours" means of phenomena designated as flavours. "How" means in what manner. The life of one living how is "how-living-life." But for the ease of verse composition, it is said with the nasal sound. Or the reading is "kathaṃjīviṃ jīvataṃ"; its meaning is "how-living among those who live." Thus by this verse, "What indeed in this world is the foremost wealth for a person? What well practised brings happiness? What is sweeter among flavours? Living how do they call life foremost?" He asked these four questions.

Then the Blessed One, answering in the very same method as answered by the One of Ten Powers Kassapa, spoke this verse "Faith here is wealth." Therein, just as wealth of gold and silver and so on brings the happiness of enjoyment, wards off the suffering of hunger, thirst, and so on, appeases poverty, is the cause for obtaining jewels such as pearls and so on, and brings about the continuity of the world, so too mundane and supramundane faith, according to its origination, brings mundane and supramundane resultant happiness, wards off the suffering of birth, ageing, and so on for those practising with faith as their yoke, appeases poverty of virtues, and is the cause for obtaining jewels such as the enlightenment factor of mindfulness and so on.

"Faithful, accomplished in morality, endowed with fame and wealth;
Whatever place he frequents, there he is venerated."

Because of this statement, having taken it that it also brings about the continuity of the world, it is called "wealth." But since their wealth of faith is one that follows along, is not shared with others, is the cause of all success, and is the source even of mundane wealth of gold and silver and so on. For it is only the faithful one who, having performed meritorious deeds such as giving and so on, attains wealth; but for the faithless one, wealth is only for harm; therefore it is said "foremost." "For a person" is a teaching by way of the superior delimitation. Therefore it should be understood that not only for a man, but for women and others too, the wealth of faith alone is foremost.

"The Teaching" means the ten wholesome states, or the teaching of giving, morality, and meditation. "Well practised" means well done, well conducted. "Brings happiness" means it brings human happiness as in the case of Soṇa the merchant's son, Raṭṭhapāla, and others; divine happiness as in the case of Sakka and others; and at the final goal, the happiness of Nibbāna as in the case of Mahāpaduma and others.

"Truth" - this word "truth" appears in many meanings. That is: In "One should speak truth, one should not be angry" and so on, in the sense of verbal truth. In "Ascetics and brahmins established in truth" and so on, in the sense of abstinence-truth. In "Why do they speak truths as different, the skilled declaring themselves disputants" and so on, in the sense of view-truth. In "There are, monks, these four brahmin truths" and so on, in the sense of brahmin-truth. In "For there is one truth, there is no second" and so on, in the sense of ultimate truth. In "Of the four truths, how many are wholesome" and so on, in the sense of noble truth. But here, having included the ultimate truth, Nibbāna, and abstinence-truth within, verbal truth is intended, by whose power water and so on come under control, and they cross to the far shore of birth, ageing, and death. As he said -

"By truth of speech one runs upon the water,
Even poison the wise destroy by truth;
By truth the god thundering sheds rain,
Those established in truth aspire to peace.

"Whatever flavours there are on earth,
Truth is sweeter among those flavours;
Ascetics and brahmins established in truth,
Cross to the far shore of birth and death."

"Sweeter" means more sweet, more sublime. "Among flavours" means those things fit to be tasted by the method of "root flavour, trunk flavour" and so on; and those which by the method of "I allow, monks, all fruit juice," "Master Gotama is one without flavour," "those, brahmin, tastes of forms, tastes of sounds," "no offence in the flavour of flavours," "this Teaching and discipline has one flavour, the flavour of liberation," "or the Blessed One is a partaker of the taste of meaning, the taste of the Teaching" and so on - excluding the flavour of form and the flavour of conduct, the remaining ones such as phrasing and so on are called "tastes of the Teaching." Among those flavours, truth is indeed sweeter; truth alone is sweeter. Or finer, more excellent, more supreme. For root flavour and so on nourish the body and bring happiness subject to defilement. Among the flavours of truth, the flavours of

abstinence-truth and verbal truth nourish the mind through serenity, insight, and so on, and bring happiness not subject to defilement. The flavour of liberation is sweet because it is pervaded by the flavour of ultimate truth, and the taste of meaning and the taste of the Teaching have proceeded in dependence on meaning and teaching that constitute the means for its attainment.

"Living by wisdom is the life" - but here, among the blind, the one-eyed, and the two-eyed, the two-eyed person, whether a householder who lives having accomplished through wisdom the householder's practice of undertaking work, going for refuge, giving, sharing, undertaking morality, observance day duties, and so on; or one gone forth who lives having accomplished through wisdom the practice of one gone forth, which is reckoned as morality that produces freedom from remorse, and which also includes the classification of purification of mind and so on beyond that - the life of that one who lives by wisdom, or that life of wisdom, they call foremost - thus the meaning should be understood.

When the Blessed One had thus answered, the demon, having heard the four questions and being delighted, asking the remaining four questions, spoke the verse "How does one cross the flood?" Then the Blessed One, answering him by the former method itself, spoke the verse "By faith one crosses." Therein, although whoever crosses the fourfold flood also crosses the ocean of the round of rebirths, gets over the suffering of the round, and becomes purified from the stain of mental defilements, yet even this being so, since one without faith, not believing in the crossing of the flood, does not spring forward; one who is heedless through the release of the mind to the five types of sensual pleasure does not cross the ocean of the round of rebirths because of attachment right there; the lazy one dwells in suffering, beset by unwholesome mental states; one without wisdom, not knowing the path of purification, does not become purified - therefore this verse was spoken by the Blessed One showing the opposite of those.

When this verse was thus stated, since the faith faculty is the proximate cause of the factors of stream-entry, therefore by this term "by faith one crosses the flood," he makes known the crossing of the flood of views, the path of stream-entry, and the stream-enterer. But since the stream-enterer, endowed with diligence reckoned as persevering practice in the development of wholesome mental states, having attained the second path, setting aside the path of returning to this world only once, crosses the ocean of the round of rebirths, the subject matter of the flood of becoming that was not crossed by the path of stream-entry, the remainder, therefore by this term "by diligence the ocean," he makes known the crossing of the flood of becoming, the path of once-returning, and the once-returner. And since the once-returner, having attained the third path by energy, gets over the suffering of sensuality, the subject matter of the flood of sensuality that was not gone beyond by the path of once-returning, and that which is called the flood of sensuality, therefore by this term "by energy one gets over suffering," he makes known the crossing of the flood of sensuality, the path of non-returning, and the non-returner. But since the non-returner, having attained the wisdom of the fourth path that is absolutely pure, by means of wisdom that is pure through the disappearance of the perception of sensuality, abandons the supreme stain reckoned as ignorance that was not abandoned by the path of non-returning, therefore by this term "by wisdom one

becomes purified," he makes known the crossing of the flood of ignorance, the path of arahantship, and arahantship. And at the conclusion of this verse spoken with the pinnacle of arahantship, the demon became established in the fruition of stream-entry.

Now, having taken that very term "wisdom" stated in "by wisdom one becomes purified," asking a question mixed with mundane and supramundane by his own discernment, he spoke this verse of six terms: "How does one obtain wisdom?" Therein, "how" - in every case these are questions about the fitness of the meaning. For this one, having known the meaning of wisdom and so on, asks about its fitness - "How, by what fitness, by what reason does one obtain wisdom?" This same method applies to wealth and so on.

Then the Blessed One, showing the obtaining of wisdom by four reasons, said beginning with "having faith." Its meaning is - Having faith in that Teaching by which, in the preliminary stage through the classification of bodily good conduct and so on, and in the later stage through the classification of the thirty-seven factors pertaining to enlightenment, the Worthy Ones - the disciples of the Buddhas and Individually Enlightened Ones - attained Nibbāna, one who has faith in the Teaching of the Worthy Ones obtains mundane and supramundane wisdom for the attainment of Nibbāna; and that indeed not by faith alone. But since one in whom faith has arisen approaches, approaching one attends, attending one gives ear, having given ear one hears the Teaching, therefore from the approaching onwards up to the hearing of the Teaching one obtains the desire to listen. What is meant? Even having believed in that Teaching, having approached the teachers and preceptors at the proper time, having attended upon them by performing duties, when through attending upon them their minds are pleased and they wish to say something, then, with the desire to listen having been attained, having given ear, one listening obtains it. Thus, even with the desire to listen, one who is diligent through the continuous presence of mindfulness, and discerning through the knowledge of what is well spoken and what is ill spoken, obtains it, not the other. Therefore he said "diligent and discerning."

Thus, since through faith one enters upon the practice conducive to the obtaining of wisdom, through the desire to listen one hears attentively the means for the achievement of wisdom, through diligence one does not forget what has been grasped, through discernment, having grasped it neither deficiently nor excessively and without distortion, one makes it widespread. Or, through the desire to listen, with ears inclined, one hears the Teaching that is the cause for the obtaining of wisdom; through diligence one retains the Teaching that has been heard; through discernment one investigates the meaning of the teachings retained; then gradually one realises the ultimate truth. Therefore, when asked by him "How does one obtain wisdom?" the Blessed One, showing these four reasons, spoke this verse.

Now, answering the three questions beyond that, he spoke this verse beginning with "one who acts fittingly." Therein, without neglecting place, time, and so on, one who performs the fitting means of achievement for mundane or supramundane wealth is "one who acts fittingly." "One who bears the yoke" means one who has not laid down the yoke by the power of mental energy. "Energetic" means, by the method beginning with "whoever regards cold and heat as no more than grass," one accomplished in industriousness by the power of bodily energy, of unflagging effort.

"Finds wealth" means one obtains mundane wealth, like the junior pupil who, by means of a single dead mouse, before long obtained the amount reckoned as four hundred thousand; and supramundane wealth, like the Elder Mahallaka Mahātissa. He, having made the undertaking "I shall dwell in only three postures," at the time when sloth and torpor came, having moistened a straw pad, having placed it on his head, having entered water going up to the neck, warding off sloth and torpor, in ten rains retreats attained arahantship. "By truth" means by verbal truth too one attains fame as "a speaker of truth, a speaker of what is factual," and by ultimate truth too one attains fame thus: "a Buddha, an Individually Enlightened One, a noble disciple." "By giving" means giving whatever is wished for and desired, one binds friends; the meaning is one accomplishes, one makes. Or, giving what is hard to give, one binds that. Or, by the avenue of giving, all four ways of supporting others should be understood as taken; what is said is that by these one makes friends.

Having thus answered four questions by a method common to both householders and those gone forth, mixed with mundane and supramundane, now, answering this fifth question "how does one not grieve after death?" from the standpoint of a householder, he said beginning with "for whom these" and so on. Its meaning is - For one who, because of being endowed with the faith stated in "having faith in the Worthy Ones" - the faith that gives rise to all wholesome qualities - is faithful; "one who seeks a home" means for a householder who seeks the household life or who seeks and searches for the five types of sensual pleasure, one who enjoys sensual pleasures - truth of the kind stated in "by truth one attains fame." In "listening attentively one obtains wisdom," what is stated by the terms "attentive listening" and "wisdom" is just self-control. In "one who bears the yoke, who is energetic," what is stated by the term "yoke-bearing" and the term "industriousness" is steadfastness. In "by giving one binds friends," generosity of the kind stated - and thus these four qualities exist. "He indeed after death does not grieve" means having gone from this world to the world beyond, he indeed does not grieve.

Thus the Blessed One, having answered the fifth question too, urging that demon, said beginning with "come now, ask others too" and so on. Therein, "iñgha" is an indeclinable particle used in the sense of urging. "Others too" means ask also many ascetics and brahmins about other qualities. Or ask also other many ascetics and brahmins beginning with Pūraṇa who claim to be omniscient. Whether there is found here, more than truth of the kind stated by us in "by truth one attains fame," a cause for attaining fame; or more than self-control stated by the designation of "attentive listening" and "wisdom" in "listening attentively one obtains wisdom," a cause for obtaining mundane and supramundane wisdom; or more than generosity of the kind stated in "by giving one binds friends," a cause for binding friends; or more than patience - which is reckoned as energy that has reached the state of enthusiasm in the sense of enduring a great burden, stated by the term "yoke-bearing" and the term "industriousness" in "one who bears the yoke, who is energetic," dependent on this and that reason - a cause for finding mundane and supramundane wealth; or more than these very four qualities stated as "truth, self-control, steadfastness, generosity," a cause for not grieving after going from this world to the world beyond - this here is the explanation of meaning together with the brief construal. But in detail, it should be understood by analysing each term by the methods of extraction of meaning, extraction of synonymous terms, and word explanation.

When this was said, the demon, because the doubt by which he might ask others had been abandoned, having said "how now should I ask many ascetics and brahmins," and making known even to those who do not know the reason for his not asking, said "I who today understand what is the benefit pertaining to the future life." Therein, "today" - the intention is "having made today the starting point." "I understand" means I know in the aforesaid manner. "What is the benefit" - by this much he shows what is pertaining to the present life, stated by the method beginning with "listening attentively one obtains wisdom." "Pertaining to the future life" - by this, what is stated as "for whom these four qualities exist" is the cause for the absence of sorrow after death, pertaining to the future life. And "benefit" (attha) is a designation for cause. For this word "attha" occurs in the sense of text in such passages as "with meaning and with phrasing." In such passages as "I have need of gold and money, householder," in the sense of need. In such passages as "there is benefit for those of good conduct," in the sense of growth. In such passages as "many people associate for the sake of benefit," in the sense of wealth. In such passages as "one practises for the welfare of both," in the sense of welfare. In such passages as "and a wise person when a matter has arisen," in the sense of reason. But here in the sense of reason. Therefore, that which is the cause pertaining to the present life for the obtaining of wisdom and so on, and that which is the cause pertaining to the future life for the absence of sorrow after death - that which I today understand by myself through the method stated by the Blessed One - how then should he ask many ascetics and brahmins? Thus here the meaning should be understood in brief.

Thus the demon, having said "I understand what is the benefit pertaining to the future life," showing that that knowledge has the Blessed One as its root, said "indeed for my benefit the Buddha." Therein, "for the benefit" means for the welfare and for the growth. "Where what is given is of great fruit" means by the generosity stated in "for whom these four qualities exist," where what is given is of great fruit - I understand that Buddha who is the foremost worthy of offerings - this is the meaning. Some, however, say "he said this with reference to the Community."

Having thus shown by this verse the achievement of his own welfare, now making clear the practice accompanied by understanding, he said beginning with "I shall wander." Therein, "from village to village" means from divine village to divine village. "From town to town" means from divine city to divine city. "Paying homage to the Enlightened by himself and to the good nature of the Teaching" means having praised the Buddha's perfect self-enlightenment and the good nature of the Teaching, and by the word "and" having praised the good practice of the Community by the method beginning with "The Blessed One is indeed a Perfectly Enlightened One, the Teaching of the Blessed One is indeed well-proclaimed" and beginning with "The Community of the Blessed One's disciples is indeed practising well," paying homage, having become a proclaimer of the Teaching, "I shall wander" - this is what is said.

Thus the conclusion of this verse, the passing of the night, the arising of the sound of applause, and the bringing of the Āḷavaka prince to the demon's abode all occurred at the very same moment. The king's men, having heard the sound of applause - Reflecting "Such a sound of applause does not arise for anyone except the Buddhas; has the Blessed One come?" and having seen the bodily radiance of the Blessed One, without standing outside as before, without hesitation they entered right inside and

saw the Blessed One seated in the demon's abode, and the demon standing with joined palms raised. Having seen the demon, they said - "This, great demon, is the prince brought for the oblation. Come, eat him or consume him, or do with him as you wish." He, being ashamed because of his state as a stream-enterer, and especially being thus spoken to in front of the Blessed One, then received that boy with both hands and offered him to the Blessed One, saying "This boy, venerable sir, was sent to me; I give him to the Blessed One. Buddhas are compassionate for the welfare of others. May the Blessed One, venerable sir, accept this child for his welfare and happiness." And he spoke this verse -

"This boy bearing the marks of a hundred merits,
Endowed with all limbs, with perfect characteristics;
Elated in mind, glad at heart, I give him to you,
Accept him, O One with Vision, for the welfare of the world."

The Blessed One accepted the boy. And while accepting, for the purpose of creating a blessing for both the demon and the boy, he spoke a verse lacking one line. The demon, taking the boy for refuge, completed it three times with the fourth line. That is:

"May this boy be long-lived,
And may you, demon, be happy;
May you remain free from illness for the welfare of the world.
This boy goes for refuge to the Buddha;
This boy goes for refuge to the Teaching;
This boy goes for refuge to the Community."

Then the Blessed One gave the boy to the king's men - "Having raised him, give him back to me." Thus, because that boy had passed from the hands of the king's men to the hand of the demon, from the hand of the demon to the hand of the Blessed One, and from the hand of the Blessed One back again to the hands of the king's men, he came to be known by name as "Hatthaka of Āḷavī." Seeing the king's men returning having taken him, the farmers, forest workers, and others, frightened, asked "Did the demon not want the boy because he was too young?" They asked out of fear. The king's men said "Do not be afraid. Security has been made by the Blessed One," and reported everything. Thereupon, saying "Excellent! Excellent!" the entire city of Āḷavī with a single uproar turned towards the demon. The demon too, when the time for the Blessed One's alms round arrived, having taken the bowl and robes, followed halfway along the road and turned back.

Then the Blessed One, having walked for almsfood in the city, having completed his meal duty, sat down on a Buddha-seat that had been prepared at the foot of a certain secluded tree at the city gate. Thereupon the king and the citizens, having assembled together with the great multitude of people, having approached the Blessed One, having paid homage, having surrounded him, sat down - "How, venerable sir, did you tame such a cruel demon?" they asked. The Blessed One, beginning with the battle, told them: "Thus he rained down the ninefold rain, thus he created terrifying spectacles, thus he asked questions. To him I answered thus" - and he related that very Āḷavaka Sutta. At the conclusion of the discourse, there was full realisation of the teaching for eighty-four thousand living beings. Thereupon the king and the citizens,

having made an abode for the demon near the dwelling of the Great King Vessavaṇa, established a perpetual offering endowed with honour of flowers, fragrances, and so on. And that boy, when he had reached the age of discretion, they sent off saying: "You obtained your life in dependence on the Blessed One; go and attend upon the Blessed One himself and the Community of monks." He, attending upon the Blessed One and the Community of monks, before long, having become established in the fruition of non-returning, having learnt the entire word of the Buddha, had a retinue of five hundred lay followers. And the Blessed One designated him in the foremost position - "This is the foremost, monks, of my disciples who are lay followers who support an assembly by the four ways of supporting others, that is to say, Hatthaka of Āḷavī." The twelfth.

Thus in the Sāratthappakāsinī

Of the Commentary on the Saṃyutta Nikāya

the commentary on the Yakkha Saṃyutta is completed.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 1. Commentary on the Book with Verses. 10. Connected Discourses with Demons Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org