

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)

2. Commentary on the Book of Causation (2. Nidānavagga-
aṭṭhakathā)

10. Connected Discourses with Monks (10. Bhikkhusaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

10. Connected Discourses with Monks

1. Commentary on the Kolita Sutta

235. In the first discourse of the Bhikkhusaṃyutta, "friends" is the address of disciples. For Buddhas, Blessed Ones, when addressing disciples, address them as "monks," but disciples, thinking "let us not be equal to the Buddhas," first say "friends" and afterwards say "monks." And the Community of monks, when addressed by Buddhas, gives the reply "venerable sir"; when addressed by disciples, "friend." "This is called" means since in the second meditative absorption applied and sustained thought cease, through whose cessation the sound sense base reaches non-continuance, therefore that which is this second meditative absorption, this is called "noble silence." This is the explanation here. In "either a talk on the Teaching or noble silence," however, attention to the meditation subject and also the first meditative absorption and so on have come under the term "noble silence" as well.

"Accompanied by applied thought" means having applied thought as object. "Perceptions and attention" means perception and attention. "Occur" (samudācaranti) means they proceed. It is said that the elder's second meditative absorption was not well-practised. Then, for him who had emerged from it, applied and sustained thought did not present themselves as peaceful. Thus for him both the second meditative absorption and the perceptions and attention were only conducive to relinquishment; showing that, he said thus. "Steady" means rightly establish. "Unify" means make fully focused. "Concentrate" means rightly place, apply. "Great direct knowledge" means the state of possessing the six higher knowledges. It is said that the Teacher, by this means, over seven days, having developed the elder's concentration that was conducive to relinquishment, brought the elder to the state of possessing the six higher knowledges. The first.

2. Commentary on the Upatissa Discourse

236. In the second, "is there indeed anything in the world" - this was said with reference to even the most eminent being or activity. "Even of the Teacher" - this, because the Venerable Ānanda had exceeding desire and affection for the Teacher, therefore he asks for the purpose of knowing "Would not sorrow and so on arise in this elder from the change of the Teacher as well?" "For a long time" - he said this with reference to the elapsed time beginning from the day when the Discourse on the Discernment of Feeling was taught to the wandering ascetic Dīghanakha at the entrance of the Boar's Cave. For on that day these defilements following the round of rebirths were uprooted for the elder. The second.

3. Commentary on the Ghaṭṭa Discourse

237. In the third, "in a single dwelling" means in a single inner room. At that time, it is said, many visiting monks gathered together. When the lodgings were not sufficient by the residential cell allocation or by the dwelling allocation, one inner room fell to the two elder monks. They sat during the day in separate places, but at night they spread a robe-curtain between them. They sat only in their own respective places that they had reached. Therefore it was said "in a single dwelling." "With a gross" - this was said with reference to the grossness of the object. For he dwelt with the abiding of the divine eye and the divine ear-element, and the object of those is gross, being reckoned as the visible form sense base and the sound sense base. Thus, because visible form was seen by the divine eye and sound was heard by the divine ear-element, that abiding became known as gross. "The divine eye became pure" means it became pure for the purpose of seeing the Blessed One's visible form. "And the divine ear-element" - that too became pure for the purpose of hearing the Blessed One's sound. For the Blessed One too, both of those became pure for the purpose of seeing the elder monk's visible form and for the purpose of hearing his sound. At that time, it is said, the elder monk, thinking "How is the Teacher dwelling now?" having increased the light, with the divine eye, having seen the Teacher seated in the perfumed chamber in the monastery at Jeta's Grove, heard his sound with the divine ear-element. The Teacher too did likewise. Thus they both saw each other and heard each other's sound.

"Putting forth strenuous energy" means one whose energy is complete, one whose energy has been exerted. "Only for the purpose of placing beside" - a stone pebble the size of a mustard seed placed near the Himalaya, which is three thousand yojanas in breadth, "Is the Himalaya indeed great, or is this stone pebble?" - thus what is said is that it would be only for the purpose of placing beside. In the remaining cases too, the same method applies. "A cosmic cycle" means a duration of life. "A pot of salt" indicates a salt jar standing with the rim of the world-circle as its base and with its rim reaching up to the Brahmā world.

But these elder monks, in bringing the simile, brought it by way of both similarity and existing quality. How? For this supernormal power is similar to the Himalaya in the meaning of being exceedingly lofty and in the meaning of being vast; wisdom is similar to the flavour of salt that has pervaded all curries, in the meaning of having entered into and remained in the phenomena of the four planes. Thus, for now, they brought it by way of similarity. But the characteristic of concentration was clear and manifest for the Elder Mahāmoggallāna. Although it is not the case that the Elder Sāriputta does not possess supernormal power, yet by the Blessed One, saying "This is the foremost, monks, of my disciples who are monks possessing supernormal power, namely Mahāmoggallāna," this one alone was established in the foremost position. But the characteristic of insight was clear and manifest for the Elder Sāriputta. Although the Elder Mahāmoggallāna too possesses wisdom, yet by the Blessed One, saying "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta," this one alone was established in the foremost position. Therefore, just as these two do not reach each other's responsibility, so they brought it by way of existing quality. For in the characteristic of concentration, Mahāmoggallāna reached accomplishment; in the characteristic of insight, the Elder Sāriputta; and in both of these, the Perfectly Enlightened One. The third.

4. Commentary on the Nava Discourse

238. In the fourth, "living at ease" means without eagerness. "Keeps still" means dwells. "Service" means the duty to be done regarding robes. "Pertaining to the higher mind" means dependent upon the higher consciousness, the highest consciousness. "One who obtains at will" means one who obtains at will through the ability to attain at whatever moment one wishes. "One who obtains without difficulty" means one who obtains without pain through the ability to attain having easily suppressed the obstacles to meditative absorption. "One who obtains without trouble" means one who obtains extensively through the ability to emerge according to the determined time; the meaning is one whose meditative absorptions are well-practised. "By undertaking slackly" means having set going loose energy. The fourth.

5. Commentary on the Sujāta Discourse

239. In the fifth, "handsome" (abhirūpa) means one whose form has surpassed other forms. "Good-looking" (dassanīya) means worthy of being seen. "Pleasing" (pāsādika) means able to inspire confidence in the mind by seeing. "Beauty of complexion" (vaṇṇapokkharatā) means the beauty of skin complexion. The fifth.

6. Commentary on the Lakunḍakabhaddiya Discourse

240. In the sixth, "ugly" means of deformed bodily appearance. "Stunted" means short. "One who is despised" means one who is by nature despised on account of his measure. It is said that the group of six monks, fondling him here and there saying "Friend Bhaddiya, friend Bhaddiya," sport with him in various ways, pull him and drag him about. Therefore it was said "one who is despised." But why was he born of such a form? It is said that in the past he was a great king, and old men and old women were repulsive to him. If he saw old men, having had their topknots set up and their loincloths tied, he had them made to play according to his liking. Having seen old women too, having made whatever alterations he wished to them, he had them made to play according to his liking. Great embarrassment arose in the presence of their sons, daughters and others. His evil doing caused a single uproar from the earth up to the six heavenly worlds.

Then Sakka thought - "This blind fool vexes the public; I shall give him a refutation." He, having assumed the appearance of an old villager, having loaded a pot of buttermilk onto a small carriage, driving the vehicle, enters the city. The king too, having mounted an elephant and come out from the city, having seen him - "This old man is coming towards us with a buttermilk cart; stop him, stop him!" he said. The people, rushing here and there, do not see him. For Sakka had determined thus: "Let only the king see me, not others." Then, while those people were saying "Where, Sire? Where, Sire?" the king together with the elephant, like a calf under its mother, went under the vehicle. Sakka broke the pot of buttermilk.

The king, from the head downwards, had a body soaked with buttermilk. He, having had his body rubbed down, having bathed in the park pond, with body adorned, while entering the city, saw him again. Having seen him, "That old man seen by us appears again. Stop him, stop him, will you not!" he said. The people ran here and there saying "Where, Sire? Where, Sire?" He met with the same treatment as the first time again. At that moment Sakka, having caused the oxen and the vehicle to disappear,

standing in the sky, said: "Blind fool, you perceive me as 'this is a buttermilk trader'; I am Sakka, the king of gods. I have come thinking 'I shall put a stop to this evil doing of yours.' Do not do such a thing again!" Having thus threatened him, he departed. By this action he was ugly.

But in the time of the Perfectly Enlightened One Vipassī, this one, having become a cuckoo named Cittapatta, dwelling in the deer-park called Khema, one day having gone to the Himalayas, having taken a sweet mango fruit with his beak, while coming back, having seen the Teacher attended by the community of monks, thought - "On other days I see the Truth-finder empty-handed. But today I have this ripe mango; I shall give it to the One of Ten Powers." Having descended, he moves about in the air. The Teacher, having known his mind, looked at his attendant. He, having taken out the bowl, having paid homage to the One of Ten Powers, placed it in the Teacher's hands. The cuckoo placed the ripe mango in the bowl of the One of Ten Powers. The Teacher, having sat down right there, consumed it. The cuckoo, with a gladdened mind, having reflected again and again on the virtues of the One of Ten Powers, having paid homage to the One of Ten Powers, having gone to his own nest, spent a week with just joy and happiness. By this action his voice was sweet.

Now, in the time of the Perfectly Enlightened One Kassapa, when a shrine was begun, "Of what measure shall we make it? Of seven yojanas in measure. That is too great; let us make it six yojanas in measure. This too is too great; let us make it five yojanas, four yojanas, three yojanas, two yojanas." This one, having been the chief carpenter at that time, having said "Thus, my dear, it is fitting to make it easy to look after in the future," taking a rope and encircling, standing at a distance of a league, said "Let each side be a league; the shrine will be a yojana in circumference and a yojana in height." They stood by his word. The shrine was completed in seven years plus seven days and seven months. Thus he made a measure for the immeasurable Buddha. By that action he was born stunted.

"Elephants, spotted deer, and deer" means elephants and spotted deer. "There is no equality in body" means there is indeed no measure in body; bodily measure is not a reason - this is the meaning. The sixth.

7. Commentary on the Visākha Discourse

241. In the seventh, "with polished speech" (poriyā vācāya) means with sweet speech similar to the speech of city-dwellers, of town people, with syllables and terms not fallen away. "Distinct" (vissatṭhāya) means not hurried, unhindered; the meaning is not impaired by bile and phlegm. "Free from drooling" (anelagalāya) means just as slow people speak speech with spittle flowing from the mouth, not of such a kind, but rather faultless, pure speech. "Included" (pariyāpannāya) means included in the four truths, proceeding without letting go of the four truths. "Independent" (anissitāya) means not spoken having made it dependent on the round of rebirths. "For the Teaching is the banner of the sages" means the ninefold supramundane Teaching is called the banner of the sages. The seventh.

8. Commentary on the Nanda Discourse

242. In the eighth, "pressed and smoothed" means pressed on one side by striking with the hand or with a mallet, and smoothed by turning over and striking. "Having applied collyrium" means having filled with eye ointment. "A clear bowl" means a clay bowl of bright colour. But why did the Elder do thus? For the purpose of knowing the Teacher's disposition. For thus it occurred to him: "If the Teacher says 'How splendid indeed is this youngest brother of mine,' I shall conduct myself in this manner for as long as life lasts. If he sees a fault in this, having abandoned this manner, having taken a refuse-rag, having made it into a robe, wearing it, dwelling in a remote lodging, I shall conduct myself thus." "Assasi" means you will be.

"By gleanings from strangers" means the gleanings of one who seeks food prepared with spices and fragrant at distinguished houses of wealthy people is called gleanings from relatives. But mixed food obtained by one standing at the door going from house to house in succession is called gleanings from strangers. This is what is intended here. "Without longing for sensual pleasures" means without regard for sensual pleasures as objects and sensual pleasures as defilements. "A forest-dweller" and so on - all is said by way of undertaking alone. "Without longing for sensual pleasures" - this discourse was spoken at a later time by one who had come after having been shown the nymphs in the heavenly world. From the day this was spoken, the Elder, striving and endeavouring, in just a few days became established in arahantship and became the foremost worthy of offerings in the world including its gods. The eighth.

9. Commentary on the Tissa Discourse

243. In the ninth, "unhappy" means one in whom displeasure has arisen. But why had he become thus afflicted and unhappy? For he was one who had gone forth from the warrior caste; therefore, having given him the going forth, they had him dressed in a double-layered cloth, wrapped him in an excellent robe, applied collyrium to his eyes, and anointed his head with red arsenic oil. He, when the monks had gone to their night quarters and day quarters, not knowing that a monk should sit in a secluded place, having gone to the refectory, having climbed onto a large chair, sat down. Monks who were wandering ascetics of the directions, visiting, wearers of rag-ropes, having come, thinking "In this very manner, with bodies covered in dust, it is not possible to see the one of ten powers. Let us put down our belongings first," went to the refectory. He, when those great elders were coming, sat motionless just as he was. Other monks asked permission saying "Shall we perform the duty of foot-washing, shall we fan with a palm-leaf fan?" But this one, while remaining seated, asked "How many rains retreats have you?" Having asked, when they said "We are without rains retreats. But how many rains retreats have you?" He said "We have gone forth today." Then the monks said to him "Friend, you have just recently had your topknot cut off, even today the smell of lice wafts from the roots of your hair, yet you, when so many seniors are asking permission to perform duties, sit silent and motionless, you do not have even a measure of esteem - in whose Dispensation have you gone forth?" Having surrounded him, striking him with verbal spears, they said "Have you gone forth being oppressed by debt or oppressed by fear or being unable to make a living?" They said. He looked at one elder, and when that one said "Why do you look at me, old fellow?" When this was said, he looked at another; when that one too said the same thing, then the warrior-caste pride arose in him, thinking "These, having surrounded me, are piercing me with verbal spears." Gem-coloured tears

flowed in his eyes. Then he said to them - "To whose presence have you come?" They said "What, do you think 'They have come to my presence'? Do you think us to be those who have fallen from the marks of a householder?" Having said this, they said "We have come to the presence of the Teacher, the foremost person in the world including its gods." He, having become angry, thinking "You have come to the presence of my brother; if so, I shall now make you go by the very road by which you came," having departed, thought on the road - "When I have gone in this very manner, the Teacher will not have them expelled" - afflicted, unhappy, shedding tears, he went. For this reason he had become thus.

"With verbal goading" means with a goad of words. "They assailed" means they made it continuously pervaded, that is to say, they pierced from above. "A speaker" means he speaks to others just as he pleases. "Not willing to do what others bid" means he is not able to endure the words of others. Now for the present, you have been pierced by this anger, by this aforesaid verbal goading. But in the past, you were also banished from the country. When this was said, the monks requested the Blessed One, saying "At which time, Blessed One?" The monks requested the Blessed One.

The Teacher said - In the past, a king of Bārāṇasī exercised kingship in Bārāṇasī. Then one of noble birth and one outcast - two sages went to Bārāṇasī. Of those, the one of noble birth, having gone first, sat down in the potter's workshop. The outcast hermit, having gone afterwards, requested permission there. The potter said: "There is a gone forth one who has entered here first; ask him." He, having taken his requisites, having stood at the doorway of the hall, said: "Teacher, give us too permission for a one-night stay." "Enter, friend." Having entered, he asked the one seated: "Friend, of what clan are you?" He asked. "I am of outcast clan." "It is not possible to sit in one place together with you; go to one side." And he, having spread out a grass mat right there, lay down; the one of noble birth lay down near the door. The other, going out for the purpose of urinating, stepped on his chest. And when it was said "Who is this?" He said: "It is I, teacher." "Hey, outcast, do you not see a path from another direction? Yet you came and stepped on me." "Teacher, without seeing I stepped on you; forgive me." He, when the great man had gone outside, thought - "This one, even when coming back, will come from this very direction" - and having turned around, lay down. The great man too, thinking "The teacher has lain down with his head from here; I shall go by the side of his feet," while entering, again stepped right on his chest. And when it was said "Who is this?" He said: "It is I, teacher." "The first time it was done by you not knowing; now you did it deliberately. When the sun rises for you, may your head split into seven pieces!" - thus he cursed. The great man, without saying anything, just before dawn seized the sun and did not allow it to rise. People and elephants, horses, and so on awoke.

People, having gone to the royal palace, said: "Sire, in the entire city there is no one who has not awoken, yet the break of dawn is not apparent. What indeed is this?" "If so, investigate the city." They, while investigating, having seen two hermits in the potter's workshop, thinking "This must be the deed of these," having gone, reported to the king. And when told by the king "Ask them," having come, they asked the one of noble birth - "The darkness was made by you." "It was not made by me; but this fraudulent matted-hair ascetic, this wretch of endless deceit - ask him." They, having come, asked the great man - "The darkness was made by you, venerable sir." "Yes,

this teacher cursed me; therefore it was made by me." They, having gone, reported to the king. The king too, having come, asked the great man: "Was it done by you, venerable sir?" He asked. "Yes, great king." "Why, venerable sir?" "I have been cursed by this one. If he will ask forgiveness of me, I shall release the sun." The king said: "Ask forgiveness of him, venerable sir." The other said: "Would one of noble birth like me ask forgiveness of such an outcast? I will not ask forgiveness."

Then the people, having said "Will you not ask forgiveness of your own accord?" Having seized him by the hands and feet, having made him lie down at his feet, they said "Ask forgiveness." He lay down silent. Again they said to him "Ask forgiveness." Thereupon he said "Forgive me, teacher." The great man, having said "I shall forgive you and release the sun, but when the sun has risen your head will split into seven pieces," said "Having placed a lump of clay the size of his head on his crown, place him in the river in water up to the neck." The people did so. By that time the royal army with its countryside had assembled. The great man released the sun. The sun's rays, having come, struck the lump of clay. It broke into seven pieces. At that very moment he dived under and, having come out at another ford, ran away. The Teacher, having brought this story, having made the connection thus: "Now you receive censure in the presence of the monks; in the past too, on account of this wrath, you were banished from the country," then, exhorting him, said beginning with "This is indeed not proper for you, Tissa." The ninth.

10. Commentary on the Theranāmaṅga Discourse

244. In the tenth, "speaks in praise" means one who speaks of the benefits. "What is past is abandoned" means through the abandoning of desire and lust for the five aggregates in the past, that is called abandoned. "Future" means the five aggregates of the future too are called relinquished there through the relinquishment of desire and lust. "The all-conquering" means one who stands having overcome all aggregates, sense bases, and elements, and the three existences. "The all-knowing" means one who stands having made all of the aforesaid manner known and obvious. "In all phenomena" means untainted in those very phenomena by the taints of craving and views. "Having abandoned all" means one who stands having abandoned that very all there through the abandoning of desire and lust. "Liberated through the elimination of craving" means liberated through the liberation that has as its object Nibbāna, which is termed the elimination of craving. The tenth.

11. Commentary on the Mahākappina Discourse

245. In the eleventh, "Mahākappina" means a great elder so named, who had attained the power of direct knowledge, included among the eighty great disciples. It is said that during his time as a householder he ruled a kingdom of three hundred yojanas in the city of Kukkuṭavatī. But because he was one in his final existence, he went about with ears inclined to hear such a teaching. Then one day, surrounded by a thousand ministers, he went for sport in the pleasure grove. And at that time, foot-traders from the Middle Country, having gone to that city, having set in order their goods, thinking "We shall see the king," with presents in hand, having gone to the gate of the royal palace, having heard "The king has gone to the pleasure grove," having gone to the pleasure grove, standing at the gate, they informed the doorkeeper. Then, when it was announced to the king, the king, having had them

summoned, when they had handed over their presents and stood having paid homage, "Dear ones, where have you come from?" He asked. "From Sāvattthī, Sire." "Is your country prosperous with plenty of food, and is the king righteous?" "Yes, Sire." "But is there any news in your country?" "There is, Sire, but it is not possible to speak of it with unrinsed mouths." The king had water given with a golden water-vessel. They, having rinsed their mouths, facing the One of Ten Powers, having raised joined palms, said "Sire, in our country a jewel called the Buddha has arisen." For the king, upon merely hearing the word "Buddha," rapture arose pervading his entire body. Then he said "Do you say 'Buddha,' dear ones?" He said. "We say 'Buddha,' Sire." Having had them say it thus three times, thinking "The term 'Buddha' is immeasurable; it is not possible to measure it," pleased with that very thing, having given a hundred thousand, he again asked "What other news?" He asked. "Sire, a jewel called the Dhamma has arisen." Having heard that too, likewise having obtained the acknowledgement three times, having given yet another hundred thousand, he again asked "What other news?" He asked. "The jewel of the Community has arisen, Sire." Having heard that too, likewise having obtained the acknowledgement three times, having given yet another hundred thousand, having written the fact of the gift on a document, he sent them saying "Dear ones, go to the presence of the queen." When they had gone, he asked the ministers "Dear ones, a Buddha has arisen in the world; what will you do?" "Sire, what do you wish to do?" "I shall go forth." "We too shall go forth." They all, without looking back at home or household, on the very horses they had mounted and come on, departed.

The merchants, having gone to the presence of Queen Anojā, showed the letter. She, having read it, asked "Many coins have been given to you by the king; what was done by you, dear ones?" He asked. "A dear message has been brought, queen." "Is it possible, dear ones, to let us hear it too?" "It is possible, queen, but it is not possible to speak with unrinsed mouths." She had water given with a golden water-jug. They, having rinsed their mouths, reported in the same manner as had been reported to the king. She too, having heard, with gladness arisen, in the same manner, having obtained an acknowledgement three times for each term, making three three by the counting of acknowledgements, gave nine hundred thousand. The merchants received in all twelve hundred thousand. Then she asked them "Where is the king, dear ones?" "He has departed saying 'I shall go forth,' queen." "If so, dear ones, you may go" - having dismissed them, having summoned the womenfolk of the councillors who had gone with the king, she asked "Do you know the place where your husbands have gone, mothers?" "We know, lady; they have gone for amusement in the park with the king." Yes, they went; but having gone there, having heard "A Buddha has arisen, the Dhamma has arisen, the Community has arisen," they have gone saying "We shall go forth in the presence of the One of Ten Powers." "What will you do?" "But what do you, lady, wish to do?" "I shall go forth; I would not place on the tip of my tongue what has been vomited up by them." "If so, we too shall go forth" - having had all the chariots yoked, they departed.

The king too, together with a thousand councillors, reached the bank of the Ganges. And at that time the Ganges was full. Then, having seen it, thinking "This Ganges is full, teeming with fierce fish; there are no slaves or men who have come with us who might make us a boat or a raft; but the virtues of this Teacher are spread from Avīci below to the highest point of existence above. If this Teacher is a Perfectly

Enlightened One, may the hooves of these horses not become wet" - they urged the horses over the surface of the water. Not even the amount of a hoof of a single horse became wet; as if going along a royal highway, having reached the far shore, they arrived at another great river ahead. There was no other declaration of truth; by that very declaration of truth they crossed that river too, which was half a yojana in breadth. Then, having reached the third great river named Candabhāgā, they crossed that too by that very declaration of truth.

The Teacher too, on that day, at the time towards the break of dawn, having emerged from the attainment of great compassion, surveying the world, having seen "Today Mahākappina, having abandoned a kingdom of three hundred yojanas, surrounded by a thousand councillors, is coming to go forth in my presence," thinking "It is fitting for me to go out to meet them," right early, having attended to his toilet, surrounded by the Community of monks, having walked for almsfood in Sāvattihī, after the meal, having returned from his alms round, having taken the bowl and robes by himself, having flown up into the sky - on the bank of the river Candabhāgā, at a place facing their crossing ford, there is a great banyan tree - there, having sat down cross-legged, having established mindfulness in front of him, he emitted the six-coloured Buddha rays. They, coming out at that ford and looking at the six-coloured Buddha rays running here and there, having seen the face of the One of Ten Powers, resplendent like the full moon, thinking "The Teacher with reference to whom we have gone forth, certainly this is he" - having reached a conclusion by the very seeing, from the place where they saw him onwards, bowing down, paying homage, having approached, they paid homage to the Teacher. The king, having clasped the ankles, having paid homage to the Teacher, sat down to one side together with the thousand councillors. The Teacher taught them the Dhamma. At the conclusion of the teaching, all, having become established in arahantship, requested the going forth from the Teacher. The Teacher, thinking "Previously, because of having given robes, these have come having taken their own robes," having stretched out his golden-coloured hand, said "Come, monks; well proclaimed is the Dhamma. Live the holy life for the rightly making an end of suffering." That itself was those venerable ones' going forth and full ordination; like elders of sixty rains retreats, they surrounded the Teacher.

Queen Anojā too, with a retinue of a thousand chariots, having reached the bank of the Ganges, not seeing any boat or raft brought for the king's sake, thought through her own experience - "The king must have gone having made a declaration of truth. But that Teacher was not born only for their benefit alone. If that Teacher is a Perfectly Enlightened One, may our chariots not sink in the water" - and she drove the chariots onto the surface of the water. Not even as much as the rim of the wheels of the chariots became wet. Crossing the second and third rivers too by that very pledge of truth, she saw the Teacher at the foot of the banyan tree. The Teacher thought "If desire and lust were to arise in these women seeing their own husbands, it would create an obstacle to path and fruition; that will not be able to happen thus" - and he made it so that they did not see each other. They all, having come out from the ford, having paid homage to the One of Ten Powers, sat down. The Teacher expounded the Teaching to them. At the conclusion of the teaching, all having become established in the fruition of stream-entry, they saw each other. The Teacher thought "Let Uppalavaṇṇā come." The elder nun, having come, having given the

going forth to all of them, having taken them, went to the nuns' dwelling. The Teacher, having taken the thousand monks, went through space to Jeta's Grove. With reference to this, it was said - "Mahākappina" means a great elder of that name, who had attained the power of direct knowledge, among the eighty great disciples.

"Among people" (janetasmim) means among the generation (janita); the meaning is "among the populace" (pajā). "Those who trace their lineage by clan" (ye gottapaṭisārino) means those who trace back and claim their clan saying "We are Vāseṭṭhas, Gotamas"; the meaning is that the noble is foremost among them. "Accomplished in true knowledge and conduct" (vijjācaraṇasampanno) means endowed with the eight true knowledges and with conduct consisting of fifteen factors. "Shines" (tapati) means is brilliant. "The brahmin shines when meditating" (jhāyī tapati brāhmaṇo) means the brahmin who has eliminated the mental corruptions, meditating with the twofold meditative absorption, shines, is brilliant. But at that moment, the Elder Kāḷudāyī was seated not far away, meditating with the twofold meditative absorption. "The Buddha shines" (buddho tapati) means the omniscient Buddha is brilliant. This is, it is said, the verse of all blessings. It is said that King Bhātika, having caused a veneration to be made, said to the teacher - "Speak one verse of victory-blessing not separate from the Three Jewels." He, having contemplated the three Canons of the Buddha's teaching, while reciting this verse, having said "The sun shines by day," raised joined palms towards the setting sun. "The moon radiates at night" - he raised joined palms towards the rising moon. "The noble shines when armoured" - he raised joined palms towards the king. "The brahmin shines when meditating" - he raised joined palms towards the community of monks. Having said "The Buddha shines with radiance," he then raised joined palms towards the Great Shrine. Then the king, saying "Do not lower your hand," placed a thousand upon his still-raised hand. The eleventh.

12. Commentary on the Sahāyaka Discourse

246. In the twelfth, "for a long time in harmony" means those whose attainment has been established having agreed and come together for a long time. It is said that they wandered together for five hundred births. "The Good Teaching agrees with them" means now this teaching of the Dispensation agrees and accords with them. "In the Teaching proclaimed by the Buddha" means in the Teaching proclaimed by the Buddha, the teaching of the Dispensation of these shines - this is the meaning. "Well disciplined by Kappina" means well disciplined by their own preceptor in the Teaching proclaimed by the Noble One. The remainder is clear everywhere. The twelfth.

The commentary on the Bhikkhu Connected Discourses is completed.

Thus in the Sāratthappakāsinī, the Commentary on the Saṃyutta Nikāya,

the commentary on the Nidāna Chapter 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.

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