

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

2. Commentary on the Middle Fifty Discourses
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PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

2. Commentary on the Middle Fifty Discourses

2. The Chapter on Monks

1. Commentary on the Ambalaṭṭhikarāhulovāda Sutta

107. "Thus have I heard" - this is the Discourse on the Exhortation to Rāhula at Ambalaṭṭhikā. Therein, "was dwelling at Ambalaṭṭhikā" means he dwells developing solitude in the mansion so named "Ambalaṭṭhikā," which was built in the manner of a meditation house on the border of the Bamboo Grove monastery for the purpose of dwelling by those desiring seclusion. A thorn is sharp from the very time of its birth; just so, this venerable one too dwelt there developing solitude even during the time when he was a seven-year-old novice. "Having emerged from seclusion" means having emerged from fruition attainment. "A seat" means here there was already a seat ordinarily prepared; he dusted it off and set it up. "Water vessel" means in a water container. "Udakaṭṭhāne" is also a reading.

"He addressed the Venerable Rāhula" means he addressed him for the purpose of giving exhortation. For many teachings of the Teaching were given by the Blessed One to the Elder Rāhula. The Novice's Questions were spoken to the elder himself. Likewise the Rāhula Connected Discourses, the Greater Discourse on the Exhortation to Rāhula, the Shorter Discourse on the Exhortation to Rāhula, and this Discourse on the Exhortation to Rāhula at Ambalaṭṭhikā.

For this venerable one, at the age of seven, having taken hold of the Blessed One by the corner of his robe, begging for his inheritance saying "Give me my inheritance, ascetic," was handed over by the Blessed One to the Elder Sāriputta, the Generalissimo of the Teaching, and was given the going forth. Then the Blessed One, thinking "Young boys speak talk that is proper and improper; I shall give him exhortation," having addressed the boy Rāhula, saying "It is not proper, Rāhula, for a novice to speak pointless talk; you, while speaking, would speak such talk" - the ten questions with fifty-five answers not abandoned by all Buddhas - "One question, one synopsis, one explanation; two questions, etc. ten questions, ten synopses, ten explanations." "What is called one?" "All beings are sustained by nutriment, etc. What is called ten?" "One endowed with ten factors is called a Worthy One" - he spoke this Novice's Questions. Again he thought, "Young boys are fond of speaking falsehood; they say 'what was not seen was seen by us, what was seen was not seen by us'; I shall give him exhortation." For the purpose of easy recognition even by looking with the eyes, first showing four similes of the water vessel, then two similes of the elephant and one simile of the mirror, he spoke this discourse. Furthermore, having shown the turning away from craving regarding the four requisites, the abandoning of desire and lust regarding the five types of sensual pleasure, and the greatness of the decisive support of a good friend, he spoke the Rāhula Discourse. He spoke the

Rāhula Connected Discourses to show that desire and lust should not be produced regarding existences at each and every point as it comes. "I am beautiful, my basis of beauty is pleasing" - he spoke the Greater Discourse on the Exhortation to Rāhula to show that desire and lust connected with the household life should not be produced in dependence on one's individual existence.

Therein, it should not be said that the Rāhula Discourse was spoken at such and such a time. For that was spoken by way of frequent exhortation. The Rāhula Connected Discourses were spoken from the time of being seven years old up to the time of being a newly ordained monk. The Greater Discourse on the Exhortation to Rāhula was spoken at the time of being an eighteen-year-old novice. The Shorter Discourse on the Exhortation to Rāhula was spoken at the time of being a newly ordained monk. Both the Boy's Questions and this Discourse on the Exhortation to Rāhula at Ambalaṭṭhikā were spoken at the time of being a seven-year-old novice. Among those, the Rāhula Discourse was spoken for the purpose of frequent exhortation; the Rāhula Connected Discourses for the purpose of the elder's grasping the embryo of insight; the Greater Exhortation to Rāhula for the purpose of dispelling desire and lust connected with the household life; the Shorter Exhortation to Rāhula was spoken for the purpose of making the elder attain arahantship at the time of the maturation of the fifteen qualities that ripen liberation. And with reference to this, the Elder Rāhula, speaking of the virtues of the Truth-finder in the midst of the community of monks, said this -

"As a blue jay would guard her seed, as a yak its finest tail-hair;
Prudent, accomplished in morality, the Truth-finder protected me."

The Novice's Questions was spoken for the purpose of abandoning inappropriate speech; this Discourse on the Exhortation to Rāhula at Ambalaṭṭhikā was spoken for the purpose of not engaging in conscious lying.

Therein, "passasi no" means "passasi nu" (do you see?). "Paritta" means small. "Sāmañña" means the ascetic practice. "Nikkujjitvā" means having turned face downwards. "Ukkujjitvā" means having turned face upwards.

108. "Just as, Rāhula, a king's elephant" - this simile is stated for the purpose of showing a comparison for one who is without restraint in conscious lying. Therein, "with tusks as long as a plough-pole" means with tusks similar to the pole of a chariot. "Fully grown" means having grown up, accomplished in stature. "Well-born" means of good birth, accomplished in lineage. "Experienced in battle" means one who has previously entered battle. "Does work" means he kills by rolling over those who come and go. But regarding "with the front part of the body" and so on, with the front part of the body, first, he brings down the planks, porches, watchtowers, ramparts, and so on of the counter-army; likewise with the hind part of the body. The work called "with the head" means having determined "I shall crush this area," he turns back and looks; by just that much, even a hundred, even a thousand are split in two. The work called "with the ears" means striking with the ears and bringing down the arrows that come and go. The work called "with the tusks" means the piercing of opposing elephants, opposing horses, elephant drivers, horse riders, foot soldiers, and so on. The work

called "with the tail" means the cutting and breaking with a long sword-staff or an iron pestle tied to the tail. "Yet he protects his trunk" means he protects the trunk by putting it into his mouth.

"Therein" means in that action of that elephant. "Not given up" means not relinquished; the elephant driver thinks "he sees victory for the others and defeat for us." "Does work with his trunk also" means having taken an iron club or an acacia pestle, he crushes an area of eighteen cubits all around. "Given up" means relinquished; the elephant driver thinks "now he fears nothing from anywhere among the elephant warriors and so on; he sees victory for us and defeat for the others." "I say there is no evil that he will not do" means there is no evil that should not be done by him, whether in the transgression of offences beginning with wrong-doing or in deeds such as matricide and so on. "Therefore, Rāhula" means since for one who consciously lies there is no evil that should not be done, therefore you should train thus: "I will not speak falsely even in jest or even for the sake of fun." "For the purpose of reviewing" means for the purpose of looking at; it means for the purpose of seeing whatever fault there is in the face. "Having reviewed, having reviewed" means having looked at, having looked at.

109. "Should certainly not be done" means it should definitively not be done. "You should withdraw" means you should turn back, you should not do it. "You should continue" means you should keep giving support, you should sustain it, you should do it again and again. "Training day and night" means training by night and by day.

111. "Should be felt troubled about" means one should be oppressed and afflicted. "Should be felt ashamed of" means one should be ashamed. "Should be felt disgusted with" means disgust should be produced as if having seen faeces. But because mental action is not a basis for confession, it is not said here "should be confessed." But in how many places should bodily action and verbal action be purified, and in how many places mental action? Bodily action and verbal action, to begin with, should be purified in one place, before the meal itself. For having done the meal duty, while seated at the day-quarters, one should review thus: "From the break of dawn up to my sitting in this place, is there in this interval any bodily action or verbal action of mine that is unpleasant to others?" If one knows that there is, what is fit for confession should be confessed, what is fit for disclosure should be disclosed. If there is not, one should dwell with that very joy and gladness. But mental action should be purified at this place of seeking almsfood. How? "Is there in me today, at the place of seeking almsfood, any desire or lust or aversion towards matter and so on?" If there is, one should determine by the mind itself: "I shall not do thus again." If there is not, one should dwell with that very joy and gladness.

112. "Ascetics or brahmins" means Buddhas or Individually Enlightened Ones or Truth-finder's disciples. "Therefore" means since in the past too they purified thus, in the future too they will purify, at present too they purify, therefore the meaning is that by you too, following their example, it should be trained thus. The remainder is clear everywhere. But this teaching the Blessed One concluded by way of a person who needs to be guided, as if taking the pinnacle with a fitting tremendous jewel of a heap of precious things raised up as far as the highest point of existence.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

2. Commentary on the Mahārāhulovāda Sutta

113. "Thus have I heard" - this is the Greater Discourse on the Exhortation to Rāhula. Therein, "followed closely behind" means not abandoning the sight, making the going uninterrupted, he followed from behind, again and again behind, by following in deportment. For at that time the Blessed One, placing foot after foot, went in front, again and again in front, with a graceful gait, and the Elder Rāhula, having become one who followed step by step after the One of Ten Powers, went behind, again and again behind.

Therein, the Blessed One shone like a noble bull elephant that had just emerged for the purpose of descending to a beautiful ground, having reached the middle of a sal grove in full bloom, and Rāhulabhadda was like a young elephant that had emerged behind the noble bull elephant. The Blessed One was like a maned lion that had emerged from a jewelled cave in the evening period and set out for his feeding ground, and Rāhulabhadda was like a young lion that had emerged following the lion, the king of beasts. The Blessed One was like a great tiger, powerful in fang, from a resplendent jungle thicket on a jewelled mountain, and Rāhulabhadda was like a young tiger following the tiger king. The Blessed One was like a supaṇṇa king that had emerged from a silk-cotton tree grove, and Rāhulabhadda was like a young supaṇṇa that had emerged behind the supaṇṇa king. The Blessed One was like a golden swan king that had sprung from Mount Cittakūṭa into the expanse of the sky, and Rāhulabhadda was like a young swan springing after the lord of swans. The Blessed One was like a great golden ship that had plunged into a great lake, and Rāhulabhadda was like a small boat following behind the golden ship. The Blessed One was like a wheel-turning monarch who had proceeded through the expanse of the sky by the power of the wheel treasure, and Rāhulabhadda was like the commander-jewel that had proceeded after the king. The Blessed One was like the king of stars that had traversed the sky free from clouds, and Rāhulabhadda was like the pure healing star that had followed along the path of the lord of stars.

The Blessed One too was born in the royal lineage of King Okkāka in the succession of Mahāsammata, and so too was Rāhulabhadda. The Blessed One too was born in a thoroughly pure family of the warrior caste, like milk poured into a conch shell, and so too was Rāhulabhadda. The Blessed One too went forth having abandoned the kingdom, and so too did Rāhulabhadda. The body of the Blessed One too, adorned with the thirty-two characteristics of a great man, was exceedingly captivating, like a jewelled archway raised in the cities of the gods, and like the coral tree in full bloom on every branch, and so too was that of Rāhulabhadda. Thus both accomplished in resolution, both gone forth from royalty, both of warrior-caste delicacy, both golden-coloured, both endowed with the marks, having entered upon one path, going in succession, they shone as if surpassing with their splendour the splendour of two discs of the moon, of two discs of the sun, of two Sakkas, Suyāmas, Santusitas, Sunimmitas, Vasavattīs, Great Brahmās, and so on.

There the Venerable Rāhula, while going behind the Blessed One, again and again behind, looked at the Truth-finder from the soles of his feet up to the tips of his hair above. He, having seen the charm and grace of the Blessed One's Buddha-

appearance, thought: "The Blessed One is beautiful, with a body variegated with the thirty-two characteristics of a great man, like one who has reached the midst of scattered golden powder by virtue of being encircled by the fathom-radiance, like a golden mountain encircled by a lightning creeper, like a golden festooned post variegated with jewels drawn by mechanical strings, even though covered with a red rag-robe, like a golden mountain wrapped in a red blanket, like a golden festooned post adorned with coral creepers, like a golden shrine honoured with red lead powder, like a golden sacrificial post smeared with lac-colouring, like a full moon that has just risen at that very moment from amidst red clouds. Oh, the achievement of splendour of an individual existence equipped with the power of the thirty perfections!" Then, having looked at himself too - "I too am beautiful. If the Blessed One had exercised wheel-turning sovereignty over the four great continents, he would have given me the position next to the commander. This being so, the surface of the Indian subcontinent would have been exceedingly resplendent" - thus, in dependence on his individual existence, he produced desire and lust connected with the household life.

The Blessed One too, while still going in front, thought - "Rāhula's individual existence now has fully developed skin, flesh, and blood. For the time has come for the mind to spring towards enticing visual objects and other sense objects. With what does Rāhula spend his time in abundance?" Then, together with the adverting itself, like a fish in clear water, and like a facial reflection in a pure mirror surface, he saw that arising of consciousness in him. Having seen - "This Rāhula, being my own son, coming behind me, thinking 'I am beautiful, my basis of beauty is pleasing,' produces desire and lust connected with the household life in dependence on his individual existence. He has plunged into an unsuitable place, entered upon a side road, walks outside his proper resort, like a traveller who has lost his bearings, he goes in a direction where one should not go. But this defilement of his, growing within, will not allow him to see his own welfare as it really is, nor the welfare of others, nor the welfare of both. Thereafter it will cause him to take conception in hell, in the animal realm, in the sphere of ghosts, in the titan realm, and in the confinement of a mother's womb" - thus it will cast him down in the round of rebirths without discernible beginning. For this one -

Greed is a producer of harm, greed is an agitator of the mind;
The danger born from within, that people do not understand.

One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man.

Just as a great ship filled with many precious things, taking in water through a gap between broken planks, should not be looked upon with indifference even for a moment, and it is proper to close its opening with speed, just so this one too should not be looked upon with indifference. Before this mental defilement destroys the jewels of morality and so on within him, I shall restrain him at that very moment" - thus he formed the intention. But in such situations, there occurs for the Buddhas what is called the elephant-look. Therefore, like a golden image turned by a machine,

having turned around with his entire body, he stood and addressed the good Rāhula. With reference to that, "Then the Blessed One, having looked back" and so on was said.

Therein, "whatever matter" and so on were explained in every way in the Visuddhimagga in the description of the aggregates. "This is not mine" and so on were stated in the Mahāhatthipadopama. Why does he ask "Only matter, Blessed One"? For him, it is said - Having heard "all matter - this is not mine, this I am not, this is not my self" - The inference arose: "The Blessed One says that all matter should be seen thus with insight wisdom; but how should one proceed regarding feeling and so on?" Therefore, standing on that inference, he asks. For this Venerable Rāhula was skilled in method; when it was said "this should not be done," he penetrates by a hundred inferences or by a thousand inferences that "this too should not be done, this too should not be done." Even when it is said "this should be done," the same method applies.

For this venerable one was eager to train; right early he would scatter a handful of sand in the precincts of the perfumed chamber - "Today may I receive this much exhortation, this much censure from the Perfectly Enlightened One, from my preceptor." The Perfectly Enlightened One too, when establishing him in the foremost position - "This is the foremost, monks, of my disciples who are monks eager to train, namely Rāhula" - thus he established him having made him foremost in training itself. That venerable one too roared that very lion's roar in the midst of the community of monks -

"Having directly known all this, the King of the Teaching, my father;
In the presence of the community of monks, established me in the foremost position.

I am the foremost of those eager to train, praised by the King of the Teaching;
And of those gone forth through faith, my companion is the most excellent.

The King of the Teaching is my father, and the safeguarder of the Teaching is my uncle;
Sāriputta is my preceptor, all is the Conqueror's Dispensation for me."

Then the Blessed One, since not only matter alone, but feeling and so on too should be seen thus, therefore said "Matter too, Rāhula" and so on. "Ko najja" means "who indeed today." It is said that this occurred to the elder: "The Perfectly Enlightened One, having known the desire and lust dependent on my individual existence, did not speak a talk by way of method saying 'Such a thought should not be thought by an ascetic'; he did not send a messenger saying 'Go, monk, tell Rāhula: do not think such a thought again.' But standing right in my presence, like one seizing a thief with his goods by the topknot, he gave the exhortation of the Fortunate One face to face. And the exhortation of the Fortunate One is indeed rare even in incalculable cosmic cycles. Having received an exhortation face to face from such a Buddha, what wise person of intelligent birth will today enter the village for almsfood?" Then this venerable one, having abandoned the task of food, turned back from the very place where, while standing, the exhortation had been received, and sat down at the foot of a certain tree. The Blessed One too, having seen that venerable one turning back, did

not say thus - "Do not turn back yet, Rāhula, it is time for your almsround." Why? For thus it occurred to him - "Let him for today consume the deathless food of mindfulness directed to the body."

"The Venerable Sāriputta saw" means going afterwards when the Blessed One had gone, he saw. For this venerable one, it is said, when dwelling alone there was one duty, and when dwelling together with the Blessed One there was another. For when the two chief disciples dwell alone, then right early, having swept the lodging, having attended to their toilet, having entered a meditative attainment, having sat down, they go on the alms round according to their own mind's preference. But the elders dwelling together with the Blessed One do not do thus. For then the Blessed One, surrounded by the community of monks, goes on the alms round first. When he had gone, the Elder, having departed from his own lodging - "In a place where many dwell, all are either able or not able to make everything pleasing" - having gone here and there, he sweeps any unswept place. If there is rubbish not thrown away, he throws it away. Where drinking water should be placed, if there is no drinking water stand, he places a drinking water pot. Having gone to the presence of the sick, "Friends, what shall I bring for you, what is desired by you?" He asks. Having gone to the presence of the newly ordained young monks - "Be delighted, friends, do not be discontented; the Buddha's Dispensation has practice as its essence," he exhorts. Having done thus, last of all he goes on the alms round. Just as a wheel-turning monarch, wishing to go somewhere, surrounded by his army, departs first, and the adviser treasure, having arranged the divisions of the army, departs afterwards; so the Blessed One, the wheel-turning monarch of the Good Teaching, surrounded by the community of monks, departs first, and the General of the Dhamma, who has become the adviser treasure of that Blessed One, having performed this duty, departs last of all. He, having thus departed, on that day saw Rāhulabhadda seated at the foot of a certain tree. Therefore it was said "going afterwards, he saw."

Then why did he direct him to mindfulness of breathing? Because it was suitable for his sitting posture. The Elder, it is said, without even considering "The Blessed One has taught this one the material meditation subject," having thought "In whatever manner this one is seated, motionless and unbound, this meditation subject is suitable for this sitting posture of his," spoke thus. Therein, "mindfulness of breathing" shows: having comprehended the in-breath and out-breath, having produced therein the fourfold or fivefold meditative absorption, having developed insight, attain arahantship.

"Is of great fruit" - how great is its fruit? Here a monk, devoted to mindfulness of breathing, seated on just one seat, having eliminated all mental corruptions, attains arahantship; being unable to do so thus, at the time of death he becomes one who attains arahantship simultaneously; being unable to do so thus, having been reborn in the heavenly world, having heard the Teaching from a young god who expounds the Teaching, he attains arahantship; having missed that, when a Buddha has not yet arisen, he realises individual enlightenment; not realising that, in the presence of Buddhas he becomes one of quick direct knowledge, like the Elder Bāhiya and others - thus it is of great fruit. "Of great benefit" is a synonym for that very thing. And this too was said -

"Whose mindfulness of breathing is complete, well developed;

Gradually practised, as taught by the Buddha;
He illuminates this world, like the moon released from a cloud."

Seeing this great fruitfulness, the Elder directs his co-resident pupil therein.

Thus the Blessed One the material meditation subject, and the Elder mindfulness of breathing - both having told the meditation subject, departed; Rāhulabhadda was left behind right in the monastery. The Blessed One, even though knowing his state of being left behind, neither himself took solid and soft food and went, nor sent it by the hand of the Elder Ānanda, nor gave a sign to King Pasenadi, Anāthapiṇḍika, and others. For having received merely a sign, they would have brought a carrying-pole meal. And just as the Blessed One, so too the Elder Sāriputta did nothing. The Elder Rāhula was without food, without a meal. But for that venerable one - Not even the thought arose "The Blessed One, even though knowing me left behind in the monastery, neither himself came having taken his own received almsfood, nor sent it by the hand of another, nor gave a sign to people; my preceptor too, knowing my state of being left behind, likewise did nothing" - from where then would he generate, on account of that, either an inferiority complex or arrogance? But the very meditation subject told by the Blessed One, both before the meal and after the meal - "Thus too matter is impermanent, thus too it is suffering, thus too it is foul, thus too it is non-self" - having attended to it continuously, like one churning fire, in the evening period he thought - "I have been told by my preceptor 'Develop mindfulness of breathing'; shall I not carry out his word? For one who does not carry out the word of one's teacher and preceptor is called difficult to admonish. There is no affliction harder than the arising of reproach 'Rāhula is difficult to admonish, he does not carry out even his preceptor's word'" - wishing to ask about the method of meditation, he went to the presence of the Blessed One. To show that, "Then the Venerable Rāhula" and so on was said.

114. Therein, "from seclusion" means from solitude. "Whatever, Rāhula" - why? The Blessed One, when asked about mindfulness of breathing, teaches the material meditation subject. For the purpose of abandoning desire and lust regarding matter. For thus it occurred to him - "Desire and lust have arisen in Rāhula in dependence on his individual existence, and previously the material meditation subject was spoken to him in brief. Now too I shall, by forty-two aspects, having removed desire for and having disassembled the individual existence, bring the desire and lust based upon it to the state of non-arising." Then why did he expand the space element? For the purpose of showing derivative materiality. For previously only the four primary elements were spoken of, not derivative materiality. Therefore, by this means, he expanded the space element in order to show that. Furthermore, matter delimited by internal space also becomes obvious.

Matter delimited by space goes to the state of being clear;
For the purpose of thus making it manifest, the Leader made that known.

Here, however, what should be said regarding the first four elements, that has been stated in the Mahāhatthipadopama itself.

118. Regarding the space element, "having the nature of space" means having gone to the state of space. "Grasped" means taken, adhered to; the meaning is deposited in the body. "Ear-hole" means the opening of the ear not touched by flesh, blood, and so on. The same method applies also to the nose-hole and so on. "By which" means by which hole. "Swallows" means makes enter inside; for from the binding of the tongue up to the membrane of the stomach, in human beings there is a hollow place measuring a span and four finger-breadths. With reference to that, this was said. "Where" means in whatever place. "Remains" means is established. For in human beings, the membrane of the stomach is large, the size of a cloth water-strainer. With reference to that, this was said. "Passes out below" means by which it exits below. The intestine is thirty-two cubits in length, crooked in twenty-one places. With reference to that, this was said. "Or whatever else" - by this he shows the extremely subtle space that has gone between the skin, flesh, and so on, and that exists in the form of pores of the hair. The remainder here too should be understood by the same method as stated regarding the solid element and so on.

119. Now, describing the characteristic of his such-like quality, he said beginning with "like the earth." For one who is not lustful and not averse towards desirable and undesirable things is called such-like by name. "Agreeable and disagreeable" - here, the eight types associated with consciousness accompanied by greed are called agreeable, and the two types associated with consciousness of displeasure are called disagreeable. "Will not remain obsessing the mind" means these contacts, having arisen, will not be able to remain having seized your mind as if taking it into a closed fist, obsessing it; thinking "I am beautiful, my basis of beauty is pleasing," desire and lust will not arise again in dependence on individual existence. In "faeces" and so on, faeces itself is "faeces-matter." Thus everywhere.

"Not established anywhere" means not established in even one among earth, mountains, trees, and so on; for if it were established on the earth, when the earth breaks apart it would break apart together with it; when a mountain falls it would fall together with it; when a tree is cut it would be cut together with it.

120. "Friendliness, Rāhula" - why did he begin this? For the purpose of showing the cause of the such-like quality. For previously the characteristic of the such-like quality was shown, but it is not possible to become such-like without a cause, nor does anyone become such-like by name through these reasons: "I am born of a noble family, I am very learned, I am an obtainer, kings, viceroys, chief ministers and so on associate with me, I am such-like"; but one becomes so through the meditation on friendliness and so on - thus he began this teaching for the purpose of showing the cause of the such-like quality.

Therein, "developing" means for one who is causing to reach either access or absorption. "Whatever anger" means whatever irritation towards beings, that will be abandoned. "Harming" means injuring beings with the hand and so on. "Discontent" means longing regarding secluded resting places and highly wholesome mental states. "Aversion" means the defilement of being struck against beings and activities wherever and whatever they may be. "Foulness" means access and absorption regarding the bloated and so on. And this meditation on foulness regarding the bloated and so on has already been spoken of in detail in the Visuddhimagga. "Lust" means lust for the five strands of sensual pleasure. "Perception of impermanence"

means the perception conascent with the observation of impermanence. Or this is indeed insight itself; though not perception, it is called perception under the heading of perception. "The conceit 'I am'" means the conceit "I am" regarding matter and so on.

121. Now, expanding the question asked by the elder, he said beginning with "mindfulness of breathing." Therein, this meditation subject and the meditation development and the meaning of the Pāḷi together with the talk on benefits, all in every way, have been expanded in the Visuddhimagga in the description of recollections. This teaching the Blessed One concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahārāhulovāda Sutta is concluded.

3. Commentary on the Cūḷamālukya Sutta

122. "Thus have I heard" - this is the Mālukiya-putta Discourse. Therein, "of Mālukiya-putta" means of the elder so named. "Set aside and rejected" means wrong views are not to be declared - thus they were both set aside and rejected. "Truth-finder" means a being. "That does not please me" means that non-declaration does not please me. "Having rejected the training" means having refused the training.

125. "Being who, whom do you reject" means either a requester might reject the one requested, or the one requested might reject the requester. You are neither a requester nor one requested; so now, being who, whom do you reject? This is the meaning.

126. "Pierced he would be" means he would be pierced by a man standing in the enemy army. "With thick smearing" means with a thick coating. "Physician" means a doctor. "Surgeon" means the extraction of darts, denoting the discourse on surgical cutting. "Of swallow-wort" means having taken the bark of the swallow-wort plant, they make a bowstring. Therefore it was said "of swallow-wort." "Of the smooth" means of bamboo strips. Even for hemp and milky sap plants, they make them just from bark strips. Therefore it was said "whether of hemp or of the milky sap plant." "Wild" means grown among mountain shrubs, river shrubs, and so on. "Cultivated" means planted and grown; made having taken a reed from a reed grove. "Sithilahānu" means of a bird so named. "Of a bherava" means of a black lion. "Of a semhārassa" means of a monkey. "Thus it is not" means the meaning is that when there is such a view, it does not exist.

127. "There is indeed birth" means when there is such a view, there is simply no abiding by the holy life, but birth indeed exists. Likewise, he shows "ageing, death, and so on." "Those I" means "those of which I." "Destruction" means striking down, ruin. The intention is: for my disciples, being wearied of these, attain Nibbāna right here.

128. "Therefore" means since this is undeclared, and only the four truths have been declared by me, therefore - this is the meaning. "Because, Mālukiya-putta, this is not connected with the goal" means this wrong view or this declaration is not based upon reason. "Not fundamental to the holy life" means it is not even the mere beginning of

the holy life, not even the mere preliminary morality. In the passage beginning with "not to disenchantment," it is not for the purpose of becoming disenchanted with the round of rebirths, or for the purpose of becoming dispassionate, or for the cessation of the round of rebirths, or for the purpose of the appeasement of lust and so on, or for the purpose of directly knowing the phenomena that should be directly known, or for the purpose of the highest enlightenment reckoned as the four paths, or for the purpose of the realisation of the unconditioned Nibbāna. "Because this" means this declaration of the four truths. "Fundamental to the holy life" means the foundation of the holy life, the former proximate cause. The remainder should be understood by the method of the opposite of what has been stated. This teaching too the Blessed One concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Cūḷamālukya Sutta is concluded.

4. Commentary on the Mahāmālukya Sutta

129. "Thus have I heard" - this is the Greater Discourse on Mālukya. Therein, "lower" means belonging to the lower portion, conducive to rebirth in sensual existence. "Mental fetters" means bondages. "To whom indeed" means to which god or human being do you remember them as having been taught? Did you alone hear it, and no one else? "Underlies" means it underlies through not having been abandoned. That which underlies is called a mental fetter.

And here, the mental fetter was asked about by the Blessed One, and the mental fetter itself was answered by the elder as well. Even this being so, a fault was imputed by the Blessed One regarding his statement. If one asks why? Because the elder held such a view. For this was his view: "One is called connected with mental defilements only at the moment of their occurrence; at other moments, one is unconnected." Therefore a fault was imputed to him by the Blessed One. Then the Venerable Ānanda thought - "This proclamation of the Teaching was begun by the Blessed One through his own natural inclination, thinking 'I shall expound the Teaching to the community of monks,' but it has been disrupted by this unwise monk. Come, let me, having requested the Blessed One, have the Teaching taught to the monks." He did thus. To show that, "When this was said, the Venerable Ānanda" and so on was said.

Therein, "obsessed by identity view" means seized by identity view, overpowered by it. "Overcome by identity view" means followed by identity view. "Escape" means the escape from views is Nibbāna; he does not understand that as it really is. "Not removed" means not dispelled, not driven away. "Lower mental fetter" means it is called a lower mental fetter. The same method applies to the remaining terms as well. The bright side is clear in meaning only. But here, from the statement "it is abandoned with its underlying tendencies," some say "the mental fetter is one thing, the underlying tendency is another." For just as when "food with vegetables" is said, the vegetables are different from the food, so from the statement "with underlying tendencies," there must be an underlying tendency different from the prepossession of identity view - this is their view. They should be rejected by such expressions as "having covered up to the head" and so on. For there is no person different from the

head. And furthermore, there might be - "If the mental fetter itself is the underlying tendency, this being so, the reproof using the simile of the young child would have been wrongly imputed by the Blessed One to the elder." It was not wrongly imputed. Why? "Because he held such a view" - this has been explained in detail. Therefore, it should be understood that the Blessed One said "it is abandoned with its underlying tendencies" with reference to this meaning: that very same mental defilement is a mental fetter in the sense of binding, and an underlying tendency in the sense of not having been abandoned.

132. In "having cut through the bark" and so on, this is the correlation of the simile: For attainment should be seen as like the cutting of the bark, insight as like the cutting of the softwood, and the path as like the cutting of the substance. But "practice" is fitting as a mixture of mundane and supramundane. "So should they be seen" means persons of such a nature should be seen thus.

133. "Through seclusion from clinging" means by seclusion from clinging. By this, seclusion from the five types of sensual pleasure is stated. "Through the abandoning of unwholesome mental states" - by this, the abandoning of the mental hindrances is stated. "Through the cessation of bodily inertia" - by this, the cessation of bodily laziness is stated. "Quite secluded from sensual pleasures" means having been without sensual pleasures through seclusion from clinging. "Secluded from unwholesome" means having been without the unwholesome through the abandoning of unwholesome mental states and through the cessation of bodily inertia. "Whatever is there" means whatever collection of mental states beginning with matter and so on arises there within the very moment of the attainment itself and originated by the attainment. "Those mental states" means the mental states beginning with matter and so on stated by the method beginning with "pertaining to matter." "As impermanent" means not as permanent. "As suffering" means not as happiness. In the terms beginning with "as a disease": as a disease in the meaning of illness; as a boil in the meaning of inner corruption; as a dart in the meaning of being pierced and in the meaning of generating suffering; as misery in the meaning of suffering; as an affliction in the meaning of disease; as alien in the meaning of not being one's own; as disintegrating in the meaning of crumbling; as empty in the meaning of being without a being; as non-self in the meaning of not being a self. Therein, by the two terms "as impermanent" and "as disintegrating," the characteristic of impermanence is stated; by the six beginning with "as suffering," the characteristic of suffering; by the three "as alien, as empty, as non-self," the characteristic of non-self.

"He from those mental states" means he, from those five-aggregate mental states within the attainment that have been seen by having thus applied the three characteristics. "Turns away the mind" means he withdraws the mind, releases it, removes it. "Focuses" means first, the insight consciousness focuses on the unconditioned, deathless element by way of hearing, by way of praise, by way of the Scriptures, and by way of description, thus: "This is peaceful, Nibbāna." The path consciousness does not speak thus: "This is peaceful, this is sublime" merely by way of making Nibbāna its object; but the meaning is that penetrating it in this manner, one focuses the mind there. "He, steady in that" means steady by that insight which has the three characteristics as its object. "Attains the elimination of mental corruptions" means he attains it by developing the four paths in due order. "By that

very lust for mental states" means by desire and lust for the mental states of serenity and insight meditation. For one who is able to utterly consume desire and lust regarding serenity and insight meditation attains arahantship; one who is unable becomes a non-returner.

"Whatever is there pertaining to feeling" - but here matter is not included. Why? Because it has been transcended. For this one, having below attained the fine-material-sphere meditative absorption and having transcended matter, has attained the immaterial-sphere attainment - thus matter has been transcended even by means of serenity; and having below thoroughly contemplated matter and having gone beyond it, now contemplates the immaterial - thus matter has been transcended even by means of insight. Moreover, in the immaterial-sphere of existence there is altogether no matter at all - with reference to that too, matter is not included here.

"Then why now" - he asks: what am I asking? For one going by means of serenity, unified focus of mind is the responsibility; he is called liberated in mind. For one going by means of insight, wisdom is the responsibility; he is called liberated by wisdom - here the elder has no uncertainty. This is just the intrinsic nature of things; but among those going by means of serenity alone, one is called liberated in mind, one liberated by wisdom. Among those going by means of insight too, one is called liberated by wisdom, one liberated in mind - he asks: what is the reason here?

"I say it is the difference in faculties" means I say it is the diversity of faculties. This is what is meant: you, Ānanda, did not fulfil the ten perfections and penetrate omniscience; therefore this is not obvious to you. But I penetrated it; therefore this is obvious to me. For here the diversity of faculties is the reason. For indeed, among those proceeding by means of serenity alone, for one monk unified focus of mind is the responsibility; he is called liberated in mind. For one, wisdom is the responsibility; he is called liberated by wisdom. And among those proceeding by means of insight alone, for one, wisdom is the responsibility; he is called liberated by wisdom. For one, unified focus of mind is the responsibility; he is called liberated in mind. The two chief disciples attained arahantship through the responsibility of serenity and insight. Among them, the General of the Dhamma became one liberated by wisdom, and the Elder Mahāmoggallāna one liberated in mind. Thus it should be understood that the difference in faculties is the reason here. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāmālukya Sutta is concluded.

5. Commentary on the Bhaddāli Sutta

134. "Thus have I heard" - this is the Bhaddāli Discourse. Therein, "food at one sitting" means eating food at one before-meal time; the meaning is "the meal to be eaten." "Freedom from illness" and so on are expanded in the Simile of the Saw. "I am not able" means I am not able. "There would be remorse, there would be regret" means eating thus, "Shall I indeed be able to live the holy life for as long as life lasts, or indeed not?" - thus there would be regret and remorse for me. This is the meaning. "Having eaten a portion" means the elders of old, it is said, having put food into the bowl, when ghee was given, having eaten just a little while hot with the ghee, having washed their hands, having taken out the remainder outside, having sat down in a

place pleasant with shade and water, they eat. The Teacher said this with reference to that. But Bhaddāli thought - "If, having once filled the bowl, having eaten the given food, having again washed the bowl, having filled it with cooked rice, having taken what was obtained outside, he were to eat in a place pleasant with shade and water, thus it would be suitable; otherwise who is able?" Therefore he said "Even thus, venerable sir, I am not able." It is said that this one, in the past, in the immediately preceding birth, was reborn in the realm of crows. Crows are indeed greatly hungry by nature. Therefore he was known as the "Hunger Elder." But while he was still crying out, the Blessed One, having crushed and overpowered him - "Whatever monk should eat or consume solid food or soft food at the improper time, there is an expiation" - thus he laid down the training rule. Therefore it was said "Then the Venerable Bhaddāli, etc. declared his lack of endeavour."

"As one who" means just as anyone else who does not fulfil the training, even while dwelling in the same monastery, would not come into the presence of the Teacher, just so he did not come. This is the meaning. He did not go to the attendance upon the Blessed One, nor to the place of expounding the Teaching, nor to the discussion pavilion, nor did he proceed along a single almsfood-round path. At whichever family the Blessed One sat down, he did not even stand at its door. If the Blessed One went to his dwelling place, he, having known beforehand, went elsewhere. It is said that this son of good family had gone forth through faith and was pure in morality. Because of that, no other thought arose in him - "I indeed, for the sake of my belly, have obstructed the Blessed One's laying down of a training rule; something unsuitable has been done by me" - this alone was his thought. Therefore, even while dwelling in the same monastery, out of shame he did not come into the presence of the Teacher.

135. "Are doing robe-making work" means people gave cloth for robes to the Blessed One; having taken that, they are making robes. "This fault" means this occasion, this offence; the meaning is: pay close attention to the reason for having refused when the Teacher was laying down a training rule. "More difficult" means for indeed, having completed the rains retreat and when monks have departed to the various directions, they ask "Where did you stay?" When they say "We stayed at Jeta's Grove," they become questioners: "Friend, which Jātaka did the Blessed One relate during this rainy season, which discourse, which training rule did he lay down?" Thereupon they will say: "He laid down the training rule on eating at the improper time; one elder named Bhaddāli refused it." Having heard that, monks - They say: "That the Blessed One should be refused when laying down a training rule is inappropriate and without reason." Thinking thus: "This fault of yours, having become well-known among the public, will become difficult to remedy" - they said thus. Furthermore, other monks too, having performed the invitation ceremony, will come to the Teacher's presence. Then you will convene the Community, saying "Come, friends, be companions to me as I ask forgiveness of the Teacher." There, visiting monks will ask: "Friend, what has this monk also done?" Thereupon, having heard this matter, they will say: "A serious thing has been done by the monk; that he should refuse the One of Ten Powers - this is inappropriate." Thinking thus too: "This offence of yours, having become well-known among the public, will become difficult to remedy" - they said thus. Or else the Blessed One, having performed the invitation ceremony, will depart on a journey; then you will convene the Community at each place you go for the purpose of asking

forgiveness of the Blessed One. There, monks dwelling in the various directions will ask: "Friend, what has this monk done?" etc. Thinking "it will become difficult to remedy" - they said thus.

"He said this" means thinking "Something improper was done by me, but the Blessed One, without clinging even to great faults, will accept my transgression," he spoke this statement beginning with "A transgression overcame me, venerable sir." Therein, "transgression" (*accaya*) means offence. "Overcame me" (*maṃ accagamā*) means it occurred having surpassed and overpowered me. "May he accept" (*paṭiggaṇhātu*) means may he pardon. "For the sake of restraint in the future" (*āyatiṃ saṃvarāya*) means for the purpose of restraint in the future, for the purpose of not committing again such an offence, fault, and stumbling. "Truly" (*taggha*) means categorically. "And this occasion too was not understood by you, Bhaddāli" (*samayopi kho te, bhaddāli*) shows that, Bhaddāli, there is one reason that was fitting to be understood by you, but that too was not penetrated by you, not observed.

136. In the passage beginning with "liberated in both ways," the follower of the Teaching and the faith-follower are the two persons possessing the path lasting one mind-moment. However, it is not proper even for the Blessed One to command these seven noble persons thus, and even if commanded by the Blessed One, it is not proper for them to do thus. But this was said by way of supposing an impossibility, for the purpose of showing the easy-to-admonish nature of noble persons and for the purpose of showing the difficult-to-admonish nature of the Elder Bhaddāli.

"Were you at that time one liberated in both ways" - why did he begin this teaching? For the purpose of subduing Bhaddāli. For this is the intention here: Bhaddāli, these seven noble persons are worthy of offerings in the world, masters in my Dispensation; when I am laying down a training rule, if there were a reason fitting to be obstructed, it would be proper for them to obstruct. But you are an outsider from my Dispensation; when I am laying down a training rule, it is not proper for you to obstruct.

"Empty, hollow" means inwardly void and hollow due to the absence of noble qualities; in the authoritative expression, nothing exists. "You make amends according to the Teaching" means you act in accordance with how the Teaching is established; the meaning is "you asked forgiveness." "We accept it from you" (*taṃ te mayaṃ paṭiggaṇhāma*) means we forgive that offence of yours. "For this is growth, Bhaddāli, in the Noble One's discipline" means this, Bhaddāli, is called growth in the Noble One's discipline, in the Dispensation of the Buddha, the Blessed One. Which? Having seen the transgression as a transgression, having made amends according to the Teaching, and undertaking restraint in the future. But making the teaching based on the standpoint of a person, he said: "Whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

137. "The Teacher blames" means having heard "A monk named so-and-so, a resident of such and such a monastery, a co-resident pupil of such and such an elder, a pupil of such and such a one, has entered the forest to produce supramundane states" - "What is the use of forest dwelling for him, who does not fulfil the training in my instruction?" - thus he blames. The same method applies to the remaining terms

as well. But here the deities not only blame, but having shown a frightful object, they also make the appearance of fleeing. "He himself blames himself" means when he reflects on his morality, the defiled state becomes obvious, the mind runs about, and does not cling to the meditation subject. He, remorseful, thinking "What is the use of forest dwelling for one such as me?" rises and departs. "He himself blames himself" means he is blamed by himself; or this itself is the reading. The bright side should be understood by the method opposite to what was stated. "He, quite secluded from sensual pleasures" and so on up to "thus realises" - this was said for the purpose of illustration.

140. "They forcibly again and again take action" means even for trifling faults, having censured them, they take action again and again. "Not thus" means even for great offences, just as with the other, they do not thus forcibly take action. He, it is said, expects assistance even from the community of monks, saying "Friend Bhaddāli, do not worry, such things happen, come and ask forgiveness of the Teacher," and also from the Teacher's presence, by sending some monk and having him summoned to his own presence, saying "Bhaddāli, do not worry, such things happen." Then, having thought "I have not been consoled even by the community of monks, nor even by the Teacher," he spoke thus.

Then the Blessed One, in order to show that both the community of monks and the Teacher exhort only one who is fit to be exhorted, and not the other, said beginning with "Here, Bhaddāli, a certain." Therein, "evades the issue with another issue" and so on are expanded in the Anumāna Sutta. "He does not behave properly" means he does not conduct himself even in proper conduct. "He is not subdued" means he does not conduct himself in conforming duty, but takes only the opposing way. "He does not make amends" means he does not conduct himself in the duty of making amends; he is not one in whom desire has arisen, very quickly hastening for the purpose of emergence from the offence. "Therein" means in that act of being difficult to admonish on his part. "One who habitually commits offences" means one who commits offences without interruption. "Full of offences" means the time when he is with offence is much, and the time when he is pure, without offence, is little - this is the meaning. "Is not quickly settled" means it is not quickly settled; it becomes a long thread. The experts in monastic discipline say to one who has come at the time of foot-washing: "Go, friend, it is the time for duties." To one who has come again, thinking it is the right time, having said "Go, friend, it is the time for your dwelling, go, friend, it is the time for giving recitation to novices and others, it is our bathing time, the time for attending upon the elders, the time for washing the face" and so on, they dismiss the one who has come whether during the daytime or during the night-time. Even when it is said "At what time, venerable sir, will there be an opportunity?" having said "Go, friend, you know only this one matter; such and such an elder who is an expert in monastic discipline is drinking softening medicine, such and such a one is taking a purgative, why are you in a hurry?" and so on, they make it a long thread indeed.

141. "Is quickly settled" means it is quickly settled; it does not become a long thread. Monks who have taken up zeal - "Friends, this monk is compliant; for those dwelling in the countryside, dwelling places, sitting places, and so on in lodgings near a village

are not comfortable, and the alms round too is difficult; let us quickly settle his legal case" - having assembled together, having rehabilitated him from the offence, they establish him in the pure end.

142. "One who occasionally commits offences" means he commits an offence from time to time. Although he is one who has shame and is regular, because of his being difficult to admonish, however, the monks proceed with him in the same way.

144. "Carries on merely through faith, merely through affection" means he sustains himself with a trifling amount of household-based faith and a trifling amount of household-based affection towards his teachers and preceptors. For this going forth is like the taking of conception; a newly gone forth one, not knowing the virtue of the going forth, sustains himself with a mere measure of affection towards his teachers and preceptors; therefore such ones should be treated kindly. For having received even a trifling amount of kind treatment, those established in the going forth will become great ascetics who have attained direct knowledge. By this much of a narrative, this very thing was shown by the Blessed One: "They exhort one who is fit to be exhorted, not the other."

145. "Became established through final knowledge" means they became established in arahantship. "When beings are declining" means when practice is declining, beings are said to be declining. "When the Good Teaching is disappearing" means when the Good Teaching of practice is disappearing. For the Good Teaching of practice too, when there are no beings who fulfil the practice, is said to disappear. "Corrupting conditions" means mental corruptions persist in these, thus they are corrupting conditions. In which both those pertaining to the present life and those pertaining to the future life - censure by others, remorse, murder, imprisonment and so on, as well as mental corruptions that are particular forms of suffering in the realms of misery - indeed persist. The meaning is: because those are the cause of them. The explanation here is: as long as those corrupting conditions, which are transgression-prone phenomena, do not appear in the monastic community, the Teacher does not lay down a training rule for disciples.

Having thus shown the inappropriate time, in order to show again the appropriate time, he said beginning with "But when, Bhaddāli." Therein, "when" means whenever, the meaning is "at which time." The remainder should be understood in accordance with what has already been stated. Or the meaning here in brief is this - At whatever time faults of transgression that have come to the designation of "corrupting conditions" appear in the monastic community, then the Teacher lays down a training rule for disciples. Why? For the warding off of those very faults of transgression reckoned as corrupting conditions.

Having thus stated that the non-arising of corrupting conditions is the inappropriate time for laying down training rules, and that their arising is the appropriate time, now in order to show the time of non-arising and the time of arising of those conditions, he said beginning with "Certain corrupting conditions do not appear here, Bhaddāli." Therein, "greatness" means the state of being great. For as long as the monastic community has not attained greatness by way of elders, newly ordained, and those of middle standing, lodgings are sufficient, and certain corrupting conditions do not

arise in the Dispensation. But when greatness is attained, those arise, and then the Teacher lays down a training rule. Therein, the training rules laid down when the monastic community had attained greatness are -

"Whatever monk should share a sleeping place with one not fully ordained for more than two or three nights, there is an expiation. Whatever nun should ordain annually, there is an expiation. Whatever nun should ordain two in one year, there is an expiation."

They should be understood by this method.

"The highest gain" means the peak of material gain. For as long as the monastic community has not attained the highest gain, corrupting conditions do not arise dependent on material gain. But when it is attained, they arise, and then the Teacher lays down a training rule -

"Whatever monk should give with his own hand solid food or soft food to a naked ascetic or to a wandering ascetic or to a female wandering ascetic, there is an expiation."

For this training rule was laid down when the monastic community had attained the highest gain.

"The highest fame" means the highest of fame. For so long as the monastic community has not attained the highest fame, corrupting conditions do not arise dependent on fame. But when it has attained it, they arise; then the Teacher lays down a training rule: "For drinking spirits and liquor, an expiation." For this training rule was laid down when the monastic community had attained the highest fame.

"Great learning" means the state of being very learned. For so long as the monastic community has not attained great learning, corrupting conditions do not arise. But when it has attained great learning, since persons who, having learnt one collection, two collections, or even five collections, emerging unwisely, comparing one thing with another by their flavour, explain the Teacher's instruction contrary to the Teaching and contrary to the monastic discipline, then the Teacher - "Whatever monk should say thus: 'Thus I understand the Teaching taught by the Blessed One' etc. even if a novice should say thus" - by such a method lays down a training rule.

"Has attained long standing" - here, "they know the nights" - thus "of long standing." They know many nights beginning from the day of one's own going forth; the meaning is "those who went forth long ago." The state of those of long standing is "long standing." Therein, it should be understood that when the monastic community had attained long standing, a training rule was laid down concerning Upasena Vaṅgantaputta. For that venerable one, having seen monks giving full ordination to those with less than ten rains retreats, himself with one rains retreat gave full ordination to a co-resident pupil. Then the Blessed One laid down a training rule: "One should not, monks, give full ordination to one with less than ten rains retreats. Whoever should give full ordination, there is an offence of wrong-doing." When the training rule had been thus laid down, again monks, foolish and inexperienced, gave full ordination saying "from ten years seniority, from ten years seniority." Then the Blessed One laid down a further training rule: "One should not, monks, give full ordination by one who is foolish and inexperienced. Whoever should give full

ordination, there is an offence of wrong-doing. I allow, monks, an experienced monk who is competent, with ten rains retreats or more than ten rains retreats, to give full ordination." Thus at the time of attaining long standing, two training rules were laid down.

146. "I expounded the exposition of the Teaching with the simile of the thoroughbred colt" means I expounded the Teaching by making a simile of a young thoroughbred. "Therein" means in that helpless state. "Indeed, Bhaddāli, this alone is not the cause" means this state of being one who does not fulfil the training alone is not the one cause.

147. "Trains it in the bridle" means he trains it by means of the bit-binding and so on, in the placing upon the mouth, to hold the neck up well. By "wrigglings" and so on, he spoke of the conduct of unruliness. For all these are mutual synonyms. "In that state" means in that conduct of unruliness. "Becomes quenched" means he becomes free from unruliness; the meaning is he gives up that unruliness. "In the yoke" means in the placing of the yoke, for the purpose of thoroughly taking hold of the yoke.

"Stepping in order" means the lifting up and setting down of all four feet all at once by a single stroke. For the enemy army, standing in a pit, having taken a sword, cut the feet of the horse as it approaches. At that time, thinking "This one will lift up all four feet all at once by a single stroke," they perform this training by the method of rope-binding. "In circling" means he trains in circling so that while seated on the horse one is able to pick up a weapon fallen on the ground, for the purpose of doing thus. "In prancing" means in treading the earth with the very tips of the hooves. For in making an incursion at night, so that the sound of footsteps is not heard, for that purpose, having given a signal at one place, they train it to walk on the very tips of the hooves only. With reference to that, this was said. "In speed" means in swift conveyance. "Dhāve" is also a reading. For the purpose of fleeing when there is one's own defeat, and for the purpose of seizing by pursuing one who is fleeing, he performs this training. "In charging" means in charging; for at the time of battle, when elephants are trumpeting the cry of a heron, or when horses are neighing, or when chariots are resounding, or when warriors are making acclamations, this training is performed for the purpose of entering the enemy army without fearing that noise.

"In the king's qualities" means in the qualities to be known by the king. King Kūṭakaṇṇa, it is said, had a horse named Guḷavaṇṇa. The king, having gone out through the eastern gate, thinking "I shall go to Cetiyaṇṇa," arrived at the bank of the Kalambanā river. The horse, standing on the bank, did not wish to descend into the water. The king, having addressed the horse-trainer - "Alas, the horse trained by you does not wish to descend into the water," he said. The teacher - "The horse is well-trained, Sire. For his mind is thus: 'If I descend into the water, the tail-hair will get wet; when the tail-hair is wet, water might fall on the king's limbs.' Thus, out of fear of letting water fall on your body, he does not descend. Have the tail-hair held up," he said. The king had it done so. The horse, having descended swiftly, went to the far shore. For this purpose, this training is performed. "In the royal lineage" means in the lineage of royal horses. And this is the lineage of royal horses: even with their bodies cut and broken by such a blow, without letting the rider fall to the enemy army, they carry him out to safety. The meaning is: for this purpose he performs the training.

"In the highest speed" means in the achievement of speed; he trains it so that it has the highest speed - this is the meaning. "In the highest horsemanship" means in the state of being the highest horse; he trains it so that it is the highest horse - this is the meaning. Therein, by nature only the highest horse deserves the training of the highest horse, not another. And only through the training of the highest horse does a horse proceed to the highest speed, not through another.

Herein is this story - It is said that a certain king, having obtained a Sindh colt, without knowing its Sindh nature, gave it to a trainer saying "Train this one." The trainer too, not knowing its Sindh nature, subjects it to the training exercises of bearded hack horses. It, because of the unsuitability to itself, does not proceed with the training. He, being unable to tame it, had it sent back saying "This is a fraudulent horse, great king."

Then one day, a certain young man who had formerly been a horse-trainer, while going carrying his preceptor's belongings, having seen it roaming on the back of the moat - "Venerable sir, this is a priceless Sindh colt," he told his preceptor. If the king were to know, he would make it a state horse. The elder said - "The king holds wrong view, dear son; perhaps he might gain confidence in the Buddha's teaching. Tell the king." He went, - "Great king, there is a priceless Sindh colt," he said. Has it been seen by you, dear son? "Yes, great king." What is proper to receive? Your golden plate for eating, your food for eating, your drink for drinking, your perfumes, your garlands. The king had everything given. The young man, having had them taken, departed.

The horse, having just smelled the perfume, thinking "Methinks there is a trainer who knows my qualities," having raised its head, stood looking about. The young man, having gone, snapped his fingers saying "Eat the food." The horse, having come, ate the food on the golden plate and drank the drink. Then, having anointed it with perfumes and having adorned it with royal ornaments, he snapped his fingers saying "Go forward, go forward." It, having gone ahead again and again before the young man, stood at the place of the state horse. The young man - "This, great king, is your priceless Sindh colt; have it looked after for a few days by this very procedure," having said this, he departed.

Then, after the elapse of a few days, having come, you will see the horse's power, great king. Very well, teacher, standing where shall I watch? Go to the park, great king. The king, having had the horse taken, departed. The young man, having snapped his fingers, gave a signal to the horse saying "Go around this tree." The horse, having sprung forward, went around the tree and came back. The king saw it neither going nor coming. Was it seen by you, great king? Not seen, dear son. Having said "Place a ceremonial staff leaning against this tree," he snapped his fingers saying "Take the ceremonial staff and come." The horse, having sprung forward, took it with its mouth and came back. Seen, great king. Seen, dear son.

Again he snapped his fingers: "Walk along the top of the park wall and come back." The horse did so. "Have you seen, great king?" Not seen, dear son. Having had a red woollen blanket brought and having had it bound to the horse's feet, he gave the same signal. The horse, having leaped up, went round about along the top of the wall. It appeared on the top of the park wall like the flame-tip of a firebrand being swung

by a strong man. The horse, having gone, stood nearby. Seen, great king. Seen, dear son. He gave the signal: "Go round about along the top of the wall of the royal bathing pond."

Again he gave the signal: "Having descended into the pond, walk about on the lotus petals." Having descended into the pond and having walked over all the lotus petals, it came back; not even a single petal was either untrodden or split or cut or broken. Seen, great king. Seen, dear son. Having snapped his fingers, he held out that palm of his hand towards it. Supported by its own element, having leaped, it stood on the palm of his hand. "Seen, great king?" Seen, dear son. Thus a highest horse indeed proceeds to the highest speed for the highest training.

"In the highest softness of speech" means with gentle speech. For with gentle speech, "Dear one, do not worry, you will become the king's state horse, you will receive royal food and so on" - thus the highest horse training should be carried out. Therefore it was said "in the highest softness of speech." "Fit for a king's use" means the king's enjoyment. "Is reckoned as a factor of the king himself" means wherever the king goes, like a hand, like a foot, it must go without being left behind. Therefore it goes by the reckoning of "a factor," or it is one factor among the four divisions of the army.

"With the right view of one beyond training" means with the right view of the fruition of arahantship. Right thought and the rest too are just associated with that. Right knowledge is just the right view stated before. But setting aside the eight fruition factors, the remaining mental states should be understood as liberation. The remainder is clear everywhere. But this teaching was concluded by taking the pinnacle of arahantship by way of a person who understands quickly.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bhaddāli Sutta is completed.

6. Commentary on the Laṭṭhikopama Sutta

148. "Thus have I heard" - this is the Discourse on the Simile of the Quail. Therein, "to that jungle thicket" - this Elder Mahā Udāyī too entered for almsfood together with the Blessed One and returned together with him. Therefore it should be understood that he approached the jungle thicket to which the Blessed One was approaching. "Remover" means one who takes away. "Bringer" means one who brings. "Having emerged from seclusion" means having emerged from fruition attainment.

149. "Yaṃ bhagavā" means at the time when the Blessed One. "Inṅha" is an indeclinable particle used in the sense of command. "Alteration" means alteration of mind. And that indeed was not dependent on the Blessed One, but it should be understood that it arose dependent on sumptuous food thus: "Not obtaining such sumptuous food, how shall we sustain ourselves?" "Once in the past" - by this he shows the superior nature of the evening meal. "Curry ingredients" means what is to be brought as curry - fish, meat, bamboo shoots, and so on. "We shall eat in unity" means we shall eat together. "Preparations" means specially prepared solid foods. "All those at night" means all those preparations are at night only, but during the day

they are few, limited, and slight. For human beings, even having sustained themselves during the day with rice gruel, conje, and so on, at night they eat according to their ability and as sumptuously as possible.

"Once again in the past" - by this he shows the danger in eating at night at the improper time. Therein, "in the dark of the night" means in thick darkness. "Young men" means thieves. "Who had done their deed" means those who had done their thieving deed. It is said that thieves who had done their deed, having invoked their deity and the deed having been accomplished, for the purpose of making an offering to that deity, kill people and take their throats' blood and so on. They, thinking that if other people were being killed there would be an uproar, and that no one would be searching for a renunciant, seize monks and kill them. With reference to that, this was said. "Those who had not done their deed" means those who, at the time of coming from the forest to the village, wished to make an oblation beforehand for the purpose of accomplishing their deed. "Invites to sexual misconduct" means she invites to sexual intercourse thus: "Come, monk, for just one night, having eaten right here, having stayed here, having enjoyed the pleasures, you will go tomorrow."

"Once again in the past" - by this he relates an incident seen by himself. "By a flash of lightning" means at the moment of a lightning flash. "Let out a cry" means made a loud sound. "Abhumme" - "bhū" means growth, "abhū" means non-growth; the meaning is "destruction is upon me." "A goblin indeed has come upon me" means a goblin has indeed come to devour me. "Ātumārī mātumārī" - here "ātu" means father, "mātu" means mother. This is what is meant - Whoever has a father or a mother, the mother and father, having somehow or other raised him saying "He is our little son," having given whatever solid and soft food, make him lie down in one place. He thus does not walk for almsfood at night. But your mother and father are dead, methinks; therefore you walk about thus.

150. "Just so" means just so, not seeing any benefit, without any reason at all. "They said thus" means he said it censuring. Therein, "they said" means they say. "What then of this" means on account of this trifle, what indeed is to be said? Should one not be as if not seeing, as if not hearing? "Insignificant thing" means of a small trifle. "This ascetic is too scrupulous" means this ascetic is excessively scrupulous, like one grinding butter, like one cutting through a lotus stalk thread with a saw, he over-exerts, he makes excessive effort. "Eager to train" means eager to train like Sāriputta, Moggallāna and others, and they establish displeasure towards them. For it occurs to them thus: 'If these were to say 'This is a trifle, remove it, Blessed One,' would the Teacher not remove it? But without speaking thus, having surrounded the Blessed One and seated, saying 'Thus it is, Blessed One, good, Blessed One, please lay down a rule, Blessed One,' they obtain even greater endeavour.' Therefore they establish displeasure towards them.

"Of them" means of those certain foolish men. "That" means that trifle to be abandoned. "A gross log" means it is like a great piece of wood bound to the neck. "An Indian quail, a little bird" means a cātaka bird. It is said that having cried a hundred cries and having danced a hundred dances, it takes food once. But having seen it settled on the ground from the sky, cowherds and others bind it with a rotting creeper for the purpose of amusement. With reference to that, this was said. "Awaits" means approaches. "For that, of her" means that bond of rotting creeper, because of

her small body and because of her little strength, is called a powerful bondage; like a great coconut-palm rope, it is difficult to break. "Of them" means of those foolish men, because of weakness of faith and because of weakness of wisdom, it is called a powerful bondage; even a mere matter of wrong-doing is difficult to abandon, like a great case of expulsion.

151. "Of what is to be abandoned in the bright side" means what is there to be said by the Blessed One on account of this trifle to be abandoned, of which the Blessed One has declared the abandoning. Is it not the case that, even having known the Blessed One's intention thus, it is still to be abandoned - this is the meaning. "Living at ease" means without eagerness. "Subdued" means with hair fallen down; not with hair raised upwards through fear of what is to be abandoned. "Living on what is given by others" means those whose livelihood is given by others; the meaning is they sustain themselves by what is obtained from others. "Dwelling with a mind become like a deer" means having stood on the side of not looking back, they dwell. For a deer, having received a blow, without forming the intention "I shall go to a human habitation and obtain medicine or wound oil," having received the blow, enters a forest without villages, places the struck spot underneath, lies down, and when it has become comfortable, rises and goes. Thus deer stand on the side of not looking back. With reference to this, it was said "dwelling with a mind become like a deer." "For that, of that" means that thong bondage, because of that noble elephant's great body and great strength, is called a feeble bondage. Like a rotting creeper, it is easy to break. "That of theirs" means for those sons of good family, because of the greatness of their faith and because of the greatness of their wisdom, even a great case of expulsion is easy to abandon, as if it were a mere case of wrong-doing.

152. "Poor" means possessed of poverty. "Penniless" means without possessions. "Destitute" means not wealthy. "Little house" means a small dwelling. "Broken and collapsed" means one whose house sticks, having become detached from the ridge-pole, are stuck on the circular frame, and having become detached from the circular frame, are stuck on the ground. "Open to crows" means where, when sitting inside thinking "We shall eat something," there is no separate door function, and crows enter from here and there and surround them. For bold crows, even at the time of fleeing, depart and flee by the very place where they are facing. "Not of the highest quality" means not of the highest quality like the house of those possessing merit. "Little cot" means a small bed made of bamboo slips. "Broken and collapsed" means sunken and raised. "Grain and seeds" means grain and seeds. Therein, "grain" means kudrūsaka grain. "Seeds" means species of seed such as gourd seeds, pumpkin seeds, and so on. "Not of the highest quality" means not of such quality as the pure seed of fragrant rice and so on belonging to those possessing merit. "Little wife" means a wretched wife. "Not of the highest quality" means with a basket-shaped head, with pendulous breasts, with a big belly, hideous like a goblin. "Asceticism" means the state of being an ascetic. "I would indeed be that man who" means I would indeed be a man who, having shaved off hair and beard, would go forth.

"He would not be able" means he, even having thought thus, having gone home -He investigates: "Going forth is indeed focused on material gain, difficult to do, difficult to approach; having walked for almsfood in even seven or eight villages, one may have to return with the bowl as if unwashed; being unable to sustain myself thus, when I

have come back again, a dwelling place must be sought; materials of grass, creepers, and timber are indeed difficult to assemble together - what shall I do?" Then that little house appears to him like the Vejayanta mansion. Then, having looked at the little cot - He thinks: "When I have gone, they will dismantle this and make it firewood for the oven; the legs, the frame, the bamboo slips and so on would have to be obtained again - what shall I do?" Then that appears to him like a royal bed. Then, having looked at the grain pot - "When I have gone, this wife will eat this grain together with this one and that one. When I have come back again, a livelihood would have to be obtained - what shall I do?" he thinks. Then that appears to him like twelve hundred and fifty storehouses. Then, having looked at the woman - He thinks: "When I have gone, some elephant keeper or horse keeper or whoever will seduce her; when I have come back again, a female cook would have to be obtained - what shall I do?" Then she appears to him like a beautiful goddess. With reference to this, "He would not be able" and so on was said.

153. "Groups of gold coins" means hundreds of gold coins. "Accumulation" means an accumulation made through continuity. "Groups of grain" means hundreds of cartloads of grain.

154. "Udāyī, there are these four persons" - what does this show here? Above, "they abandon that very thing, they do not abandon that very thing" - those who abandon and those who do not abandon were shown by way of categories, not analysed individually. Now, just as a man who has gone for the purpose of collecting building materials, having cut trees in succession, then having turned back and having abandoned the crooked ones, takes only those suitable to be brought to the work, just so, he began this teaching in order to show that, having discarded those who do not abandon, having made them negligible, the persons who abandon are four.

"For the abandoning of clinging" means for the abandoning of these clings: the clinging of aggregates, the clinging of mental defilements, the clinging of volitional activities, and the clinging of types of sensual pleasure. "Connected with clinging" means running after clinging. "Thoughts" - here, "they run" means they move along, thus "sara." "They think about" thus "saṅkappā." By both terms, only applied thoughts are spoken of. "Occur" means they overcome, they operate having submerged. "Bound" means connected with mental defilements. "Difference in faculties" means diversity of faculties. "Sometimes, on rare occasions" means after a long time has passed. "Through forgetfulness of mindfulness" means by forgetfulness of mindfulness. "Falling" means the falling onto the iron cauldron. By this much, three categories have been shown: "does not abandon, abandons, quickly abandons." Among those, four persons do not abandon, four persons abandon, four persons quickly abandon.

Therein, a worldling, a stream-enterer, a once-returner, and a non-returner - these four persons do not abandon. Let alone the worldlings and so on not abandoning, how does the non-returner not abandon? For he too, as long as there is craving for existence in him, so long he delights "Oh, what happiness! Oh, what happiness!" Therefore he does not abandon. But these very same four persons abandon. Let the stream-enterers and so on abandon, but how does the worldling abandon? For one who has begun insight, when mental defilements have suddenly arisen through forgetfulness of mindfulness, having aroused a sense of urgency thinking "A mental

defilement has arisen in a monk such as me!" having exerted energy, having developed insight, he uproots the mental defilements by the path. Thus he abandons. Those very same four quickly abandon. Therein, in this discourse, in the Mahāhatthipadopama, and in the Indriyabhāvanā - in these discourses, although the third turn is taken, the question should be understood as spoken of by the second turn only.

"Clinging is the root of suffering" - here the five aggregates are called clinging. "That is the root of suffering" - thus having understood, he is without clinging by way of the clinging of mental defilements; the meaning is without grasping, without craving. "Liberated in the extinction of clinging" means liberated by way of object in Nibbāna, the elimination of craving.

155. Having thus expanded the four persons, now those who abandon - "these by name abandon this many mental defilements." Those who do not abandon too - in order to show "these by name do not abandon this many mental defilements," he said beginning with "There are, Udāyī, these five types of sensual pleasure." Therein, "filthy happiness" means impure happiness. "Ignoble happiness" means happiness cultivated by the ignoble. "Should be feared" means one should fear both the attainment and the result of this happiness. "Happiness of renunciation" means happiness gone forth from sensuality. "Happiness of solitude" means happiness secluded from company and from mental defilements. "Happiness of peace" means happiness for the purpose of the appeasement of lust and so on. "Happiness of highest enlightenment" means happiness for the purpose of the arising of highest enlightenment reckoned as the path. "Should not be feared" means one should not fear either the attainment or the result of this happiness; it should indeed be developed.

156. "I call perturbable" means I say it is motion, movement, agitation. "And what is perturbable there" means and what is perturbable there. "This is perturbable there" means those applied and sustained thought that have not ceased, this is perturbable there. The same method applies also in the second and third meditative absorptions. "I call imperturbable" means I say this fourth meditative absorption is immobility, unshakeableness, without trembling.

"I call 'not enough'" means I say it is not to be made an object of attachment; it shows that craving-attachment should not be produced here. Or alternatively, "not enough" means incomplete; I say that the conclusion "this much is enough" should not be made. "Even of the plane of neither-perception-nor-non-perception" means I speak of the abandoning even of such a peaceful attainment. "Subtle or gross" means small or great, of little blame or of great blame. The remainder is clear everywhere. But the teaching was concluded with the pinnacle of arahantship by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Laṭukikopama Sutta is completed.

7. Commentary on the Cātuma Sutta

157. "Thus have I heard" - this is the Cātumā Discourse. Therein, "at Cātumā" means in the village so named. "About five hundred monks" means five hundred monks who had recently gone forth. The elders, it is said, thought - "These sons of good family have gone forth without even having seen the One of Ten Powers; we shall show them the Blessed One; having heard the Teaching in the presence of the Blessed One, they will become established each according to their own decisive support." Therefore they came bringing those monks. "Exchanging friendly greetings" means making friendly welcome talk beginning with "I hope, friend, it is bearable." "Preparing lodgings" means having asked about the dwelling places of their own respective teachers and preceptors, having opened the doors and windows, having taken out the beds, small chairs, mats made of stalks, and so on, having shaken them out, and setting them up in their proper places. "Setting in order their bowls and robes" means storing away the ascetic's requisites thus: "Venerable sir, place this bowl of mine here, this robe, this small dish, this water vessel, this walking stick."

"Making loud sounds and great sounds" means making an indistinguishable sound that was loud because of rising upwards, and great because of being spread out. "Like fishermen, methinks, at a fish haul" means a great multitude, having assembled at the place where fishermen had placed their fish baskets - "Give me another fish here, give me a piece of fish, a large one was given to him, a small one to me" - thus they make loud sounds and great sounds. With reference to that, this was said. Even when a net is cast for the purpose of catching fish, at that place both the fishermen and others make a great sound, saying "It has entered, it has not entered, it is caught, it is not caught." With reference to that too, this was said. "I dismiss" means I send away. "You should not dwell near me" explains: you, having come to the dwelling place of a Buddha such as me, make such a great sound; dwelling according to your own nature, what fitting conduct would you do? There is no business of dwelling near me for those such as you. Among them, not even a single monk was able to say "The Blessed One would dismiss us merely on account of a great sound" or anything else whatsoever; all, accepting the Blessed One's word, having said "Yes, venerable sir," departed. But this occurred to them: "We came thinking 'We shall see the Teacher, we shall hear a talk on the Teaching, we shall dwell in the presence of the Teacher.' But having come to the presence of such a venerable Teacher, we made a great sound; this is our own fault; we have been dismissed; it was not obtained by us to dwell in the presence of the Blessed One, nor to look upon his golden-coloured body, nor to hear the Teaching with his sweet voice." They, having become overcome with strong displeasure, departed.

158. "They approached" - it is said that those Sakyans saw those monks seated right there even at the time of their arrival. Then this occurred to them - "Why indeed have these monks turned back just after entering? We shall find out the reason for that" - having thought thus, they approached those monks. "Well then" is an indeclinable particle used in the sense of release. "Where then are you going?" means you, having just now come, where are you going? Is there some misfortune for you, or for the One of Ten Powers? But for those monks - although there was this verbal evasion: "Friends, we came for an audience with the Blessed One; the Blessed One has been seen by us; now we are going to our own dwelling place," yet without resorting to such a pretext, having reported just as it really was, they said: "The Community of monks has been dismissed by the Blessed One, friends." But those kings were bearers

of the yoke in the Dispensation; therefore they thought - "When five hundred monks depart together with the two chief disciples, the Blessed One's following will diminish; we shall make an effort for their return." Having thought thus, they said beginning with "If so, venerable ones." Even among those monks, not even a single monk turned back saying "We have been dismissed merely on account of a great sound; we did not go forth because we were unable to make a living"; but all equally accepted, saying "Yes, friends."

159. "May he delight in" means may he delight in, wishing for the coming of the Community of monks. "May he greet" means may he greet, producing the thought thus "let the Community of monks come." "Helped" means helped by material assistance and by assistance in the Teaching. "Alteration" means there might be an alteration of confidence, thinking "we do not obtain an audience with the One of Ten Powers." "Change" means for those falling away through alteration of confidence, there might be the alteration of change. "For young seeds" means for young crops. "There might be alteration" means at the time for watering, for those not obtaining water, there might be alteration through the state of withering; having dried up, there might be change through reaching the state of withering. But for a calf, the withering through thirst for milk is called alteration; having withered, death is called change.

160. "The Blessed One has been inspired to confidence": the Elder, it is said, while seated right there, saw with the divine eye that Brahmā had come, heard the sound of the request with the divine ear-element, and understood with the knowledge of others' mental states the Blessed One's state of being pleased. Therefore - Thinking "Going when being summoned by having sent some monk is not convenient; we shall go only when the Teacher himself sends," he spoke thus. "Living at ease" means having become without eagerness in other duties. "Pleasant abiding in the present life" means he says "Thus it occurred to me: 'Methinks the Blessed One, devoted to the abiding in fruition attainment, wishes to dwell; he will now dwell according to his own preference.'" "We too now" means we, while exhorting others, have been thrown out from the dwelling; what is the use of our exhorting others? He explains: "Now we too shall dwell just with pleasant abiding in the present life." The Elder failed in this matter and did not understand his own state of being burdened with responsibility. For this community of monks is the burden of both great elders; therefore, restraining him, the Blessed One said beginning with "Wait." The Elder Mahāmoggallāna, however, understood his own state of being burdened with responsibility. Therefore the Blessed One gave him applause.

161. "There are these four, monks" - why did he begin? There are four dangers in this Dispensation. Whoever is fearless of them is able to become established in this Dispensation. He began this teaching in order to show that the other, however, is not able. Therein, "for one entering the water" means a person entering the water. "The danger of crocodiles" means the danger of alligators. "The danger of fierce fish" means the danger of ferocious fish.

162. "This is a designation for wrath and anguish": for just as one who has entered external water, having sunk in the waves, dies, thus in this Dispensation, having sunk in wrath and anguish, he leaves the monastic community. Therefore wrath and anguish is stated as "danger of waves."

163. "This is a designation for gluttony": for just as one who has entered external water, having been bitten by a crocodile, dies, thus in this Dispensation, having been consumed by gluttony, he leaves the monastic community. Therefore gluttony is said to be "the danger of crocodiles."

164. "With body unguarded" means having become one whose body is unguarded by means of swaying the head and so on. "With speech unguarded" means having become one whose speech is unguarded by means of speaking gross words and so on. "With mindfulness not established" means not having established mindfulness of the body. "Unrestrained" means unclosed. "This is a designation for these five types of sensual pleasure": for just as one who has entered external water, having sunk in a whirlpool, dies, thus one who has gone forth in this Dispensation, having sunk in the whirlpool of the five types of sensual pleasure, leaves the monastic community. Therefore the five types of sensual pleasure are called "danger of whirlpools."

165. "Assails" means makes weary, causes to wither. "With the assailing of lust" means with a mind assailed by lust. "This is a designation for womankind": for just as one who has entered external water, having encountered a fierce fish and received a blow, dies, thus in this Dispensation, having encountered a woman, with sensual lust having arisen, he leaves the monastic community. Therefore womankind is stated as "danger of fierce fish."

But having feared these four dangers, just as for one not going down into the water there is no benefit in dependence on the water, and he is thirsty with thirst for water and has a body soiled with muddy dirt, just so for one not going forth in the Dispensation having feared these four dangers, there is no benefit in dependence on this Dispensation, and he is thirsty with the thirst of craving and has a mind defiled by the dust of mental defilements. But just as for one going down into the water without fearing these four dangers there is the benefit of the kind described, thus for one who has gone forth in the Dispensation without fearing these there is also the benefit of the kind described. But the Elder said: "Having feared the four dangers, one not entering the water is not able to cut through the stream and reach the far shore; not fearing and entering, one is able. Just so, having feared and not going forth in the Dispensation, one is not able to cut through the stream of craving and see the far shore of Nibbāna; but not fearing and going forth, one is able." The remainder is clear everywhere. But this teaching was concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Cātuma Sutta is completed.

8. Commentary on the Naḷakapāna Sutta

166. "Thus have I heard" - this is the Naḷakapāna Discourse. Therein, "at Naḷakapāna" means in the village so named. Formerly, it is said, our Bodhisatta, reborn in a monkey womb, a large-bodied monkey king attended by many thousands of monkeys, wandered at the foot of a mountain. And he was wise, of great merit. He exhorted his following thus - "At this foot of the mountain, dear ones, there are poisonous fruits, there are ponds occupied by nonhuman spirits. You should eat only

fruits that have been eaten before, and drink only waters that have been drunk before. Herein there is no need for you to ask me. But fruits not eaten before and waters not drunk before - without asking me, do not eat them, do not drink them."

They, one day, while roaming about, having gone to another foot of a mountain, having taken their food, looking for drinking water, having seen a pond occupied by a nonhuman spirit, without drinking hastily, having surrounded it on all sides, sat down looking for the arrival of the Great Being. The Great Being, having come, said "Why, dear ones, do you not drink the water?" "We are looking for your arrival." "Good, dear ones" - searching for footprints all around, he saw only footprints gone down, not footprints come out, and having seen, he understood "There is danger." And at that very moment, the nonhuman spirit born there, having parted the water in two, rose up - a water demon with a white face, blue belly, red hands and feet, with great fangs, with crooked teeth, deformed, hideous. He speaks thus: "Why do you not drink the water? Drink the sweet water. Why do you listen to this one's words?" The Great Being said - "Are you a nonhuman spirit dwelling here?" "Yes," he said. "Do you get those who go down here?" "Yes, I get them, and I shall devour all of you." "You will not be able to, demon." "But will you drink the water?" "Yes, we shall drink." "That being so, not even one of you will escape." "We shall drink the water, and we shall not come under your control" - having had a single reed brought, having taken it at the end, he blew, and the whole became one hollow tube. Having sat down right on the bank, he drank the water, and having had separate reeds brought for the remaining monkeys, having blown them, he gave them. All drank the water while the demon was watching. And this too was said -

"Having seen a footprint not come out, having seen a footprint gone down;
We shall drink water with a reed, you will indeed not kill me."

From that time onwards, up to this very day, the reeds in that place have only one hollow. For including this one, in this cosmic cycle there are four wonders lasting for the duration of the cosmic cycle - the image of a hare on the moon, the arrest of fire's advance at the place of the declaration of truth in the Quail Birth Story, the non-raining of the rain god at the dwelling place of the parents of Ghaṭikāra the potter, and the single-hollow nature of the reeds on the bank of that pond. Thus that pond, because drinking water was drunk through a reed, obtained the name Naḷakapāna. At a later time, a village was established in dependence on that pond, and for that too the name Naḷakapāna came to be. With reference to that, "at Naḷakapāna" was said. "In a palāsa grove" means in a kiṃsuka grove.

167. "Truly we, venerable sir" means definitively we, venerable sir, are delighting. They explain that others too who delight in your Dispensation, having been just like us, are delighting.

In "indeed not driven by kings" and so on, one person, having committed an offence against the king, runs away. The king asks: "Where, friend, is so-and-so?" "He has fled, Sire." He says: "Even in the place where he has fled he will not escape from me, but if he were to go forth, he would escape." Some friend of his, having gone and having reported that news to him, says: "If you wish to live, go forth." He, having gone forth, goes about protecting his life. This is called one driven by kings.

But one person goes about cutting the root of thieves. The thieves, having heard, say: "He does not know the state of our wanting him; we shall make him know." He, having heard that news, runs away. The thieves, having heard "He has fled," say: "Even in the place where he has fled he will not escape from us, but if he were to go forth, he would escape." He, having heard that news, goes forth. This is called one driven by thieves.

But one person, having consumed much debt, oppressed and afflicted by that debt, runs away from that village. The creditors, having heard, say: "Even in the place where he has fled he will not escape from us, but if he were to go forth, he would escape." He, having heard that news, goes forth. This is called one oppressed by debt.

But one who, frightened by one or another fear among those beginning with fear of the king, being afflicted and distressed, having departed and gone forth, is called one oppressed by fear. One who, being unable to live during famines and so on, has gone forth, is called one overcome by livelihood; the meaning is overcome, overpowered by livelihood. But among these, not even one has gone forth for these reasons; therefore he said beginning with "indeed not driven by kings."

"Seclusion" means having become secluded, having been separated. This is what is meant - The rapture and happiness reckoned as the first and second meditative absorptions, which is to be attained by one secluded from sensual pleasures and unwholesome mental states - if, secluded from sensual pleasures, secluded from unwholesome mental states, he does not attain rapture and happiness, or does not attain something more peaceful by way of the upper two meditative absorptions and the four paths, then these states beginning with covetousness remain obsessing his mind. Therein, "discontent" means longing regarding highly wholesome mental states. "Weariness" means the state of laziness. Thus, having shown that for one who, having gone forth, is unable to perform the task of one gone forth, these seven evil mental states, having arisen, overpower his mind, now, showing that the very one whose mind these mental states remain obsessing is also unable to perform the task of an ascetic, he again said "seclusion, Anuruddha" etc. "or something more peaceful than that."

Having thus shown the dark side, now in order to show the bright side by the same method, he said again beginning with "seclusion." Its meaning should be understood by the method already stated.

168. "After reflection" means having known. "One thing" means a certain thing. "Uses" means he makes use of what is fit to be used. The same method applies to the remaining terms as well. "Declares the rebirths" - let him declare regarding one who is capable of rebirth, but how does he declare regarding one who is incapable of rebirth? By saying that for one who is incapable of rebirth there is no conception in a further existence, he is said to declare regarding rebirths.

"For the purpose of deceiving people" means for the purpose of astonishing people. "For the purpose of flattering people" means for the purpose of persuading the public. "Thus may people know me" means the public will know me thus, thus a reputation will arise for me among the public - for this reason too he does not declare. This is the meaning. "With lofty inspiration" means those with great satisfaction.

169. "And that venerable one" means that venerable one who has attained final Nibbāna, of this venerable one who is still established. In "of such morality" and so on, morality and the rest should be understood as a mixture of mundane and supramundane. "Of such teachings" - here, however, by "teachings" mental states pertaining to concentration are intended. "There is comfortable dwelling" means for one who is fulfilling the practice fulfilled by that monk, having realised the fruition of arahantship, there is comfortable dwelling through the dwelling in fruition attainment; for one who is unable to attain arahantship, even while practising and fulfilling the practice, it is indeed called comfortable dwelling by name. By this method, the meaning should be understood in all instances.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Naḷakapāna Sutta is completed.

9. Commentary on the Goliyāni Sutta

173. "Thus have I heard" - this is the Goliyāni Discourse. Therein, "of coarse conduct" means of weak conduct, of gross conduct, expectant regarding requisites, like the Elder Mahārakkhita. When he, it is said, was seated at the supporting family, the attendant said: "I have given a robe to such and such an elder, venerable sir." "Well done by you, in giving a robe to one who dwells having considered that very thing." "I will give to you too, venerable sir." "You will do well, to one who is considering that very thing," he said. This too was such gross conduct. "Deferential" means with one who is senior; one should not dwell making oneself the senior. "At his own pleasure" means dwelling according to one's own wish, dwelling without restraint.

"Not encroaching" means not having encroached, not having intruded. Therein, whoever, when two great elders are seated on both sides, without asking their permission, sits down pushing against them with his robe or with his knee, this one is called sitting having encroached. But without doing thus, having stood near one's own allotted seat, when it is said "Sit down, friend," one should sit down. If they do not say so, having asked permission "I am sitting down, venerable sir," one should sit down. From the time of asking permission, whether it is said "Sit down" or not said, it is proper to sit down. "I will not prevent" - here, whoever, having gone beyond his own allotted seat, sits down in the place where the juniors would reach, this one is called one who prevents junior monks from a seat. For when he has thus sat down, the junior monks, grumbling "He does not let us sit down," either stand or wander about seeking a seat. Therefore one should sit down only at one's own allotted seat. Thus one does not prevent.

"Even the fundamentals of conduct" means even the mere practice of the duty of the fundamentals of conduct. "Not too early" means one should not enter too early in the morning, one should not return too late in the day; one should enter and depart together with the community of monks only. For one who enters too early in the morning and departs too late in the day, the duties of the shrine courtyard, the Bodhi-tree courtyard, and so on decline. Having washed the face early in the morning, cutting through spider webs, brushing off dew drops, having entered the village, having sought rice gruel, sitting right within the village until the time for almsfood, engaging in various kinds of pointless talk, having done the meal duty, having

departed during the day, one has to return to the monastery at the time when monks wash their feet. "One should not visit families before the meal or after the meal" - by one who guards this training rule: "Whatever monk, having been invited, with food, without asking permission from a monk who is present, should visit families before the meal or after the meal, except at the right time, there is an expiation" - in its analysis it is said that one should not visit before the meal and after the meal. "He is agitated and fickle" means he is one whose nature is restlessness, and is endowed with the fickleness of a young boy, as stated thus: decorating robes, decorating bowls, decorating lodgings, or the playing with and adorning of this foul body.

"One should be wise" means one should be endowed with practical wisdom in matters that need to be done such as robe-making and so on. "In the higher teaching and higher discipline" means exertion should be made in the Canon of the higher teaching and the Canon of monastic discipline, both by way of the Pāḷi text and by way of the commentary. For at the very minimum limit, in the higher teaching, it is not proper without the Dhammahadaya Vibhaṅga together with the dyad and triad matrices. But in the monastic discipline, it is not proper without the two Pātimokkhas well determined together with the judgment of valid and invalid acts.

"Immaterial" - by this much, the eight attainments too are stated. But by one who is completely unable to achieve those, exertion should be made even in seven, even in six, etc. Even in five. At the very minimum limit, having made familiar the preliminary meditation subject on one circular meditation object and having taken it up, one should go about; without this much it is not proper. "Super-human achievement" - by this he shows all the supramundane states. Therefore one should dwell having become a Worthy One; by one who is unable to attain arahantship, one should become established in the fruition of non-returning, the fruition of once-returning, or the fruition of stream-entry. By the very minimum method, having made familiar one approach to insight up to arahantship and having taken it up, one should go about. The remainder is clear everywhere. But the Venerable Sāriputta concluded this teaching by way of a person who needs to be guided, beginning from the duty of the fundamentals of conduct, gradually leading to arahantship.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Goliyāni Sutta is completed.

10. Commentary on the Kīṭāgiri Sutta

174. "Thus have I heard" - this is the Kīṭāgiri Discourse. Therein, "among the Kāsis" means in the province so named. "Come, you too, monks" means come, you too, monks, seeing these five benefits, eat apart from eating at night. Thus the Blessed One, not making them abandon these two meals - eating at the improper time during the night and eating at the improper time during the day - all at once, at one time made them abandon only eating at the improper time during the day, and then again, having let time pass, when making them abandon eating at the improper time during the night, he spoke thus. Why? For these two meals, being current, have been habitually practised and thoroughly practised in the round of rebirths, have crept in like water that has descended into a river, and sons of good family who are delicate, having been brought up eating good food in sheltered houses, abandoning the two

meals all at once, become wearied. Therefore, not making them abandon all at once, in the Bhaddāli Discourse he made them abandon eating at the improper time during the day, and here eating at the improper time during the night. But when making them abandon, not by threatening or by restraining, but by showing the benefit thus: "by reason of their abandoning, you will perceive freedom from illness" - only thus did he make them abandon. "Kīṭāgiri" is the name of that market town.

175. "Assaji and Punabbasuka" means Assaji and Punabbasuka, two teachers of groups among the six belonging to the group of six. Paṇḍuka, Lohitaka, Mettiya, Bhummajaka, Assaji, and Punabbasuka - these six persons are named the group of six. Among them, Paṇḍuka and Lohitaka, having taken their own following, dwell in Sāvattihī; Mettiya and Bhummajaka in Rājagaha; these two persons are resident at Kīṭāgiri. "Resident" means permanent dwellers; being engaged in that, they build lodgings not yet built, repair those that are old, and are masters over those that are built. "Temporal" means a benefit to be attained at a future time.

178. "If this, monks" - what does this show here? Monks, one who, having eaten three times a day, merely produces pleasant feeling is not called one who does what should be done in this Dispensation; but he began this teaching in order to show this meaning: this much feeling should be cultivated, this much should not be cultivated. "Abandon such pleasant feeling" - this was said by way of pleasure based on the household life, and "having attained, dwell in it" - this by way of pleasure based on renunciation. In the subsequent two instances as well, the meaning should be understood by way of displeasure and equanimity that are based on the household life and based on renunciation respectively.

181. Having thus shown the feeling to be cultivated and not to be cultivated, now in order to show those for whom a duty is to be done with diligence and those for whom it is not to be done, he said beginning with "I do not, monks, to all." Therein, "what had to be done by them has been done through diligence" means what had to be done by them through diligence, that has been done. "Suitable" means conforming to practice, conducive to the meditation subject, where by dwelling one is able to attain the paths and fruits. "Balancing the faculties" means making the faculties beginning with faith equal.

182. "Monks, there are these seven persons" - what does this show here? Those for whom there is nothing to be done with diligence, they are two. Those for whom there is, they are five - thus it shows this meaning: all these seven persons exist.

Therein, "liberated in both ways" means liberated in two ways. Liberated from the material body by the immaterial attainment, and from the mental body by the path. He is fivefold by way of the four who, having emerged from each one of the four immaterial attainments, having contemplated activities, attained arahantship, and the non-returner who, having emerged from cessation, attained arahantship. But the canonical text here - "And which person is liberated in both ways? Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, his mental corruptions are utterly eliminated" - thus has come in the Abhidhamma by way of one who has obtained the eight deliverances.

"Liberated by wisdom" means liberated through wisdom. He is fivefold only by way of these: a dry insight practitioner, and the four who, having emerged from the four

meditative absorptions, attained arahantship. But the canonical text here has come only by way of rejecting the eight deliverances. As he said - "He does not indeed touch with the body and dwell in the eight deliverances, yet having seen with wisdom, his mental corruptions are utterly eliminated. This is called a person liberated by wisdom."

"One who realises what has been touched within" - this is a body-witness. He who first touches the contact of meditative absorption, afterwards realises cessation, Nibbāna - he should be understood as sixfold, beginning with one standing in the fruition of stream-entry up to one standing in the path of arahantship. Therefore he said - "Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, some of his mental corruptions are utterly eliminated. This is called a person who is a body-witness."

"One who has attained what has been seen" means one attained to right view. Here this is the characteristic in brief - "Activities are suffering, cessation is happiness" - this is known, seen, understood, realised, touched by wisdom - thus one attained to right view. But in detail, he too, like the body-witness, is sixfold. Therefore he said - "Here a certain person understands as it really is: 'This is suffering'... etc. understands as it really is: 'This is the practice leading to the cessation of suffering,' and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom... etc. This is called a person attained to right view."

"Liberated by faith" means liberated through faith. He too is sixfold by the method already stated. Therefore he said - "Here a certain person understands as it really is: 'This is suffering' - understands as it really is... etc. he understands as it really is: 'This is the practice leading to the cessation of suffering.' And the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom... etc. but not as in the case of one attained to right view. This is called a person liberated by faith." For among these, for the one liberated by faith, at the preliminary-portion path-moment, the elimination of mental defilements occurs as if for one who is believing, as if for one who is placing confidence, as if for one who is resolving. For the one attained to right view, at the preliminary-portion path-moment, the knowledge that cuts through mental defilements proceeds being not slow, sharp, and courageous. Therefore, just as when one cutting a plantain with a not very sharp sword, the cut place is not smooth, the sword does not move swiftly, a sound is heard, and greater effort has to be made - of such a kind is the preliminary-portion path development of the one liberated by faith. But just as when one cutting a plantain with a sharpened sword, the cut place is smooth, the sword moves swiftly, no sound is heard, and there is no need for strong effort - of such a kind should be understood the preliminary-portion path development of the one liberated by wisdom.

"Follows the Teaching" - thus a follower of the Teaching. "Teaching" means wisdom; the meaning is that one develops the path preceded by wisdom. In the case of the faith-follower too, the same method applies. Both these, however, are standing on the path of stream-entry only. And this too was said - "Whatever person practising for the realisation of the fruition of stream-entry whose wisdom faculty is exceeding, develops the noble path preceded by wisdom, conveyed by wisdom. This person is called a follower of the Teaching." Likewise - "Whatever person practising for the realisation of the fruition of stream-entry whose faith faculty is exceeding, develops

the noble path preceded by faith, conveyed by faith. This person is called a faith-follower." This is the summary here. But in detail, this discussion beginning with one liberated in both ways is stated in the Visuddhimagga in the section on the development of wisdom. Therefore it should be understood according to the method stated there. But as for the canonical text that has come here for the purpose of showing the classification of these, therein, since without the material attainment there are no immaterial attainments, therefore it should be understood that even though "immaterial" is said, the eight deliverances are spoken of indeed.

"Having touched with the body" means having touched with the nascent mental body. "And having seen with wisdom" means and having seen with wisdom the noble truth teachings of this one. "Some mental corruptions" means the partial mental corruptions to be abandoned by the first path and so on. "Proclaimed by the Truth-finder" means the four truth teachings proclaimed by the Truth-finder. "Are well seen with wisdom" means because of having practised by connecting meaning with meaning, cause with cause, thus: "In this passage morality is spoken of, in this concentration, in this insight, in this the path, in this the fruition" - they are well seen by path wisdom. "Well practised" means practised thoroughly. "Faith is settled" means faith through conviction is established. "Yield to pondering to a moderate degree" means they yield to looking at to a limited extent. "Just faith" means faith itself; the other is a synonym for that very thing.

Thus among these persons for whom something is to be done with diligence, three are trainees who have penetrated path and fruition. Among them, resorting to suitable lodgings, associating with good friends, balancing the faculties, they gradually attain arahantship. Therefore for them the meaning of the canonical text is just as it stands. But at the end, the two are possessors of the path of stream-entry. By them, suitable lodgings were resorted to for that path, good friends were associated with, the faculties were balanced. But above, resorting, associating, and balancing for the sake of the three paths, they will gradually attain arahantship - this is the meaning of the canonical text here.

But a sophist, having taken this very canonical text -says: "The supramundane path does not last one mind-moment; it lasts many mind-moments." He should be told - "If, with reference to one consciousness one resorts to lodgings, with another one associates with good friends, with another one balances the faculties, and another is the path consciousness, you say 'The path does not last one mind-moment; it lasts many mind-moments,' this being so, one resorting to lodgings sees a mountain with dark-blue lustre, sees a forest, hears the sounds of deer and birds, smells the odour of flowers and fruits, drinking water tastes the flavour, sitting down and lying down experiences contact. Thus for you, even one possessing the five sense consciousnesses will be one possessing supramundane states. But if you accept this, you contradict the Teacher. For by the Teacher the five classes of sense consciousness were declared as absolutely indeterminate, wholesome-unwholesome was rejected for one possessing them, and the supramundane path is absolutely wholesome. Therefore abandon this doctrine" - thus he should be made to understand. If he does not accept the explanation, he should be dismissed thus: "Go, right early enter the monastery and drink rice gruel."

183. "I do not, monks, from the very beginning" means I, monks, do not speak of the accomplishment of final liberating knowledge as an establishment in arahantship from the very first, like the going of a frog by jumping up. "Anupubbasikkhā" - this is a nominative case used in the instrumental sense. The same method applies to the two terms that follow as well. "One in whom faith has arisen" means one in whom faith has arisen through trustworthy faith. "Approaches" means he goes to the presence of teachers. "Attends" means he sits down near. "Retains" means he retains having done so thoroughly. "Desire arises" means the desire to act, a wholesome desire, arises. "Strives" means he makes energy. "Scrutinises" means he weighs thus: "impermanent, suffering, non-self." "Having scrutinised, he strives" means thus weighing by way of judging insight, he strives in the striving of the path. "Resolute" means one whose mind is directed. "With the body the supreme truth" means he realises the truth of Nibbāna with the mental body. "And with wisdom" means he penetrates and sees with path wisdom associated with the mental body.

Now, because they, having heard of the Teacher's arrival, did not even go out to meet him, therefore censuring their conduct, he said beginning with "That faith, monks, was not there." Therein, "how far" means to how distant a place. It would be proper to say "departed even a hundred yojanas or even a thousand yojanas," but he did not say anything. "A fourfold explanation" is said with reference to the declaration of the four truths.

184. "Yassuddiṭṭhassā" means "of which recited." "Even that teacher, monks" shows an outsider's teacher. "Of such form" means of such a type. "Bargaining" means bidding up and bidding down. "Is not befitting" means does not occur. The meaning is that there is no increasing and reducing of the price as at the time of buying and selling. One who says "What is this bull worth? It is worth twenty" is called one who bids up. One who says "It is not worth twenty, it is worth ten" is called one who bids down. Prohibiting this, he said "bargaining is not befitting." Now, in order to show that bargaining, he said "If it were thus for us, then we would do it; if it were not thus for us, we would not do it."

"How much more, monks" means: monks, when the Truth-finder dwells altogether disconnected from worldly gains, how would such bargaining be fitting for a Teacher thus disconnected? "Having penetrated, conducts himself" means for one who, having dived into, having taken up, having grasped, conducts himself. "This is in conformity with the Teaching" means this is the intrinsic nature. "The Blessed One knows, I do not know" means the Blessed One knows the benefit in eating at one sitting, I do not know - thus out of faith in me, having given up eating three times a day, he eats food at one sitting. "Nourishing" means conducive to growth. "Full of vitality" means possessing cohesion. "Let only skin and" - by this he shows the fourfold energy. For here skin is one factor, sinews one, bones one, flesh and blood one - thus it shows that having determined upon energy endowed with four factors, he proceeds thus: "Without attaining arahantship I shall not rise." The remainder is clear everywhere. But the Blessed One concluded the teaching with the pinnacle of arahantship by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kīṭāgiri Sutta is completed.

The commentary on the second 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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