

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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2. The Collection of the Middle Length Discourses -
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PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

3. Commentary on the Final Fifty Discourses

3. The Chapter on Emptiness

1. Commentary on the Cūḷasuññata Sutta

176. "Thus have I heard" is the Shorter Discourse on Emptiness. Therein, "on one occasion" - the Elder, it is said, having performed his duty to the Blessed One, having gone to his own day-quarters, having determined the time limit, having entered the emptiness fruition attainment with Nibbāna as object, seated, he emerged at the determined time. Then activities presented themselves to him as empty. He became willing to hear a talk on emptiness. Then this occurred to him - "But it is not possible to go like one striking yoke against yoke and say to the Blessed One 'Please speak to me a talk on emptiness, venerable sir.' Come, let me remind him of a talk that the Blessed One spoke to me while dwelling in dependence on Nagaraka; thus the Blessed One will speak to me a talk on emptiness." Reminding the One of Ten Powers, he said beginning with "on one occasion."

Therein, "idaṃ" is merely an indeclinable particle. "Was this, venerable sir" - the Elder, standing on one term, was able to learn and retain sixty thousand terms; would he not be able to retain the one term "abiding in emptiness"? But it is not proper for one willing to hear to ask as though knowing; wishing to hear the talk on emptiness being made manifest and expounded in detail, he said thus as though not knowing. One person, even though not knowing, appears as though knowing; what would the Elder do with such deceit? Even in matters he himself knew, having shown esteem for the Blessed One, he said beginning with "was this."

"Formerly too" means even at the time of dwelling in dependence on Nagaraka at the time of the first enlightenment. "Now too" means even now. But having said thus, he thought - "Ānanda is willing to hear a talk on emptiness. But one person is able to hear, not to learn; one person is able both to hear and to learn, but not to teach; Ānanda, however, is able to hear, to learn, and to teach - a talk on emptiness." Thus, speaking that, he said beginning with "just as." Therein, "empty of elephants, cattle, horses, and mares" means there, there are elephants and so on made by way of wooden figures, book figures, and painted figures; there is also what was made by way of painting at the place where Vessavaṇa, Mandhātara, and others stood; there is also what was established by way of jewel-adorned windows, door-fastenings, beds, chairs, and so on; there is also gold and silver placed for the purpose of restoring what is worn out; there are also women and men made by way of wooden figures and so on, and coming for the purpose of hearing the Teaching, asking questions, and so on; therefore it is not empty of those. This was said with reference to the absence of

elephants and so on that are bound by the faculties and endowed with consciousness, of gold and silver that can be enjoyed at whatever moment one wishes, and of women and men dwelling in permanent residence.

"Dependent on the Community of monks" means for even when monks have entered for almsfood, it is not empty due to monks accepting the monastery meal, and monks engaged in attending the sick, attending the sick-attendants, recitation, robe-making, and so on; thus, because of the constant presence of monks, he said thus. "Unity" means oneness; the meaning is there is one non-emptiness. It is said that there is one non-empty state. "Not attending to" means not making in the mind, not adverting to, not reviewing. "Perception of village" means the perception of village arisen either by way of occurrence or by way of defilements, thinking "village." The same method applies to the perception of people too. "Attends to the unity dependent on the perception of forest" means "this is the forest, this is the tree, this is the mountain, this is the blue radiance, this is the jungle thicket" - thus, dependent on just one forest, he attends to the perception of forest. "Springs forward" means descends into. "Becomes resolved" means he becomes resolved thus "it is so." "Whatever disturbances there would be" means whatever disturbances of occurrence or disturbances of defilements there would be dependent on the perception of village, those are not present here in the perception of forest. In the second term too, the same method applies. "And there is" means but there is this mere disturbance of occurrence arising dependent on the one perception of forest.

"Whatever is not there" means whatever, like the elephants and so on in Migāramātā's mansion, arisen as disturbance of occurrence and disturbance of defilements arising by way of the perception of village and the perception of people in this perception of forest, that does not exist. "But whatever remains there" means whatever, like the Community of monks in Migāramātā's mansion, mere disturbance of occurrence of the perception of forest remains there. "He understands: 'This being present, this exists'" means he understands that which is existing as "this exists." "Entry into emptiness" means the arising of emptiness.

177. "Not attending to the perception of people": here he does not take up the perception of village. Why? For thus it occurred to him - "Having turned back the perception of village by the perception of people, the perception of people by the perception of forest, the perception of forest by the perception of earth, the perception of earth by the perception of the plane of infinite space, etc. the perception of the plane of nothingness by the perception of the plane of neither-perception-nor-non-perception, the perception of the plane of neither-perception-nor-non-perception by insight, having turned back insight by the path, I shall gradually show what is called absolute emptiness." Therefore he began the teaching thus. Therein, "the perception of earth": why does he attend to the perception of earth, having abandoned the perception of forest? Because of the non-achievement of distinction through the perception of forest. For just as when a man, having seen a delightful field site - "The rice and so on sown here will succeed well, I shall obtain great gain" - even though he looks at the field site seven times, the rice and so on do not succeed at all; but if he clears that site of stumps and thorns, ploughs it, and sows, this being so they succeed. Just so - "This is the forest, this is the tree, this is the mountain, this is the blue-radiance jungle thicket" - even if he attends to the

perception of forest seven times, he reaches neither access nor concentration; but through the perception of earth, with the constant practice of the meditation subject, having done the preliminary work on the earth kasiṇa, having produced the meditative absorptions, having developed insight with meditative absorption as its proximate cause, it is possible to attain arahantship. Therefore, having abandoned the perception of forest, he attends to the perception of earth. "Dependent on" (paṭicca) means dependently arisen.

Now, in order to show a simile for that earth kasiṇa in which he has the perception of earth, he said beginning with "just as." Therein, "belonging to a bull" (usabhassa etaṃ) means "of a bull" (āsabhaṃ). But other cattle have both boils and wounds from blows. For their hide, when being stretched out, is not free from wrinkles; but because of the bull's perfection of characteristics, those defects are absent. Therefore its hide was taken. "With a hundred stakes" (saṅkusatena) means with a hundred pegs. "Fully stretched out" (suvihaṭṭaṃ) means having spread it out, well beaten. For what is beaten with stakes fewer than a hundred is not free from wrinkles; but what is beaten with a hundred stakes becomes free from wrinkles, like the surface of a drum. Therefore he spoke thus. "Uphill and downhill" (ukkūlavikkūlaṃ) means high and low, elevated ground and low-lying ground. "River fastnesses" (nadīviduggaṃ) means rivers and places difficult to traverse. "Attends to the unity dependent on the perception of earth" (pathavīsaññaṃ paṭicca manasi karoti ekattaṃ) means he attends to one perception arisen dependent on just the kasiṇa earth. "Measure of disturbance" (darathamattā): from this point onwards, in all instances, the measure of disturbance should be understood by way of the disturbance that is occurring.

182. "Signless concentration of mind" means the concentration of insight-consciousness. For it is called "signless" because it is devoid of the sign of permanence and so on. "This very body" shows the basis of insight. Therein, "this very" means this very one composed of the four great elements. "Having six sense bases" means connected with the six sense bases. "Conditioned by life" means as long as there is the occurrence of the life faculties, so long it is said that there is a mere disturbance of occurrence conditioned by life.

183. "Again, signless" was said to show the counter-insight of insight. "Dependent on the mental corruption of sensuality" means it has been said that the disturbances of arising and occurring dependent on the mental corruption of sensuality are not present here, that they do not exist in the noble path and in the noble fruition. "This very body" was said for the purpose of showing the disturbance of the residue of clinging. Thus, having turned back the perception of village by the perception of people, etc. having turned back insight by the path, gradually what is called absolute emptiness has been shown.

184. "Pure" means free from impurity. "Unsurpassed" (anuttara) - devoid of anything higher, the foremost of all. "Emptiness" means the attainment of the fruition of emptiness. "Therefore" means because in the past too, ascetics and brahmins reckoned as Buddhas, Individually Enlightened Ones, and disciples of the Buddha. In the future too, and at present too, ascetics and brahmins reckoned as Buddhas and disciples of the Buddha, having attained, dwelt in, will dwell in, and dwell in this very pure, supreme, unsurpassed emptiness, therefore. The remainder is clear everywhere.

2. Commentary on the Mahāsuṇṇata Sutta

185. "Thus have I heard" is the Greater Discourse on Emptiness. Therein, "of Kāḷākhemaka" means he was dark in skin colour; "Khemaka" however was his name. "Dwelling" means a dwelling made in that very Nigrodha Monastery, having enclosed a certain area with a wall, having constructed a gateway, and having installed lodgings such as swan-shaped and quail-shaped beds and so on, as well as circular pavilions, dining halls, and so on. "Many lodgings" means beds, chairs, mattresses and pillows, straw-mats, pieces of leather, grass spreads, leaf spreads, straw spreads, and so on were prepared; bed against bed... etc. straw spread placed against straw spread, it was like a dwelling place of monks living in a group.

"Do many indeed" means since for the Blessed One there is no such thing as doubt, because all mental defilements were uprooted while still on the seat of enlightenment, this is a question preceded by applied thought, and in the preliminary part of the applied thought, this particle "nu" is merely an indeclinable. When one goes to the conclusion, it is not undetermined. It is said that before this, ten or twelve monks dwelling in one place had never been seen by the Blessed One.

Then this occurred to him - This so-called group living is habitually practised in the round of rebirths, like water that has overflowed a river; even in hell, the animal realm, the sphere of ghosts, and the titan realm, as well as in the human world, the heavenly world, and the brahma world, group living alone has been habitually practised. For hell, ten thousand yojanas in extent, is without interval with beings, like a measure filled with lead powder; in the place of the fivefold binding, punishment, and torture, there is no measure or limit of beings; likewise in the places of planing with adzes and so on - thus they are cooked as groups indeed. In the animal realm, in a single ant-hill there is no measure or limit of termites; likewise of ants and so on in each hole and so on. In the animal realm too, it is group living only. And the cities of ghosts, extending a league or half a yojana, are filled with ghosts. Thus in the sphere of ghosts too, it is group living only. The dwelling of the titans, ten thousand yojanas in extent, is like an ear-hole with a needle inserted into the ear. Thus in the titan realm too, it is group living only. In the human world, in Sāvattthī there were fifty-seven hundred thousand families; in Rājagaha, both inside and outside, eighteen crores of people dwelt. "Thus in other places too" means in the human world too, it is group living only. Beginning with the terrestrial deities, in the heavenly worlds and brahma worlds too, it is group living only. For each young god has two and a half crores of dancers; some have nine crores; in one place even ten thousand brahmās dwell.

Then he thought - "By me, for four incalculable periods exceeding a hundred thousand cosmic cycles, the ten perfections were fulfilled for the purpose of demolishing group living, yet these monks, from this very point, having formed a group, have become delighting in groups, acting unsuitably." He, having aroused a sense of religious urgency regarding the Teaching, thought again - "If it were possible to lay down a training rule that 'two monks should not dwell in one place,' I would lay

down a training rule; but this is not possible. Come, let me teach a discourse called the Practice of the Greater Emptiness, which for sons of good family eager to train will be like a regulation of training rules, and like a full-length mirror placed at the city gate. Then, just as in a single mirror, warriors and others, having seen their own faults, abandoning them, become blameless, just so, even after my final Nibbāna, for five thousand years, sons of good family, having reflected upon this discourse, having dismissed their groups, delighting in solitude, will make an end of the suffering of the round of rebirths." And sons of good family, as if fulfilling the Blessed One's wish, having reflected upon this discourse, having dismissed their groups, having exhausted the suffering of the round of rebirths, having attained final Nibbāna, have passed beyond the path of counting. For at the Vālikapiṭṭhi Monastery too, the Elder named Abhidhammika Abhaya, at the time of entering the rains retreat, having recited this discourse together with many monks, said "The Perfectly Enlightened One instructs thus; what shall we do?" All of them, during the rainy season, having dismissed their groups, delighting in solitude, attained arahantship. This discourse is called "The Breaking Up of Groups."

186. "Of Ghaṭṭā" means of the Sakyan so named. "In the dwelling" - this dwelling too should be understood as having been made in a certain part of the Nigrodhārāma itself, like the dwelling of Kāḷākhemaka. "Robe-making work" means both the repair of old and soiled robes by patching, raising up worn places, washing and so on, and also the arrangement of cloth that has arisen for the purpose of robes through examining, sewing and so on that has not yet been made, are applicable; but here the arrangement not yet made is intended. For people gave robe-cloths to the Elder Ānanda. Therefore the elder, having taken several monks, did robe-making work there. Those monks too, right early, from the time when a needle and thread could be discerned, sat down and rose up when they could no longer be discerned. Thinking "We shall arrange the lodgings only when the needle-work is finished," they did not arrange them. "It is the time of making robes for us" - the elder, it is said, thought: "Certainly the lodgings have not been put in order by these monks, and they will have been seen by the Blessed One. Thus the Teacher, being displeased and wishing to admonish them well, I shall be a support for these monks." therefore he spoke thus. Now here this is the intention - "No, venerable sir, these monks are not merely delighting in activity; but they are dwelling thus on account of robe-making duty."

"Indeed not, Ānanda" means: Ānanda, whether it be the time of work or not the time of work, whether it be the time of making robes or not the time of making robes, a monk who delights in company does not shine at all. Do not be a support in a place where support should not be given. Therein, "company" means the gathering together of one's own assembly. "Group" means the gathering together of various people. Thus whether one delights in company or delights in a group, in every way a monk who delights in the abundance of a group, who is bound by the bond of a group, does not shine. But after the meal, having swept the day-quarters, with well-washed hands and feet, having taken up the root meditation subject, a monk devoted to delight in solitude shines in the Buddha's Dispensation. "Happiness of renunciation" means the happiness of one who has gone forth from sensuality. "Happiness of solitude" too is just the happiness of solitude from sensuality. It leads to the purpose of the appeasement of lust and so on - thus "happiness of peace." It leads to the purpose of the highest enlightenment of the path - thus "happiness of highest

enlightenment." "One who obtains at will" means one who obtains as wished, one who obtains what is desired. "One who obtains without difficulty" means one who obtains without suffering. "One who obtains without trouble" means one who obtains abundantly.

"Temporary" means liberated from mental defilements at each and every time of attainment. "Pleasant" means agreeable. "Liberation of mind" means the liberation of consciousness pertaining to the fine-material-sphere and immaterial-sphere. For this was said: "The four meditative absorptions and the four immaterial attainments - this is the temporary deliverance." "Perpetual" means not liberated from mental defilements by way of a particular time, but rather what is said is the absolutely liberated, the supramundane. For this was said: "The four noble paths and the four fruits of asceticism - this is the perpetual deliverance." "Unshakable" means not to be shaken by mental defilements.

By this much, what has been spoken of? A monk who delights in company, bound by the bond of a group, is able to produce neither mundane virtue nor supramundane virtue; but having dismissed the group, delighting in solitude, he is able. For thus the Bodhisatta Vipassī, surrounded by eighty-four thousand gone-forth ones, wandering for seven years, was unable to produce the virtue of omniscience; having dismissed the group, delighting in solitude for seven days, having ascended the ground of enlightenment, he produced the virtue of omniscience. Our Bodhisatta, wandering together with the group of five for six years, was unable to produce the virtue of omniscience; when they had departed, delighting in solitude, having ascended the ground of enlightenment, he produced the virtue of omniscience.

Having thus shown the absence of achievement of virtue for one who delights in company, now showing the arising of faults, he said beginning with "I do not, Ānanda." Therein, "form" means the body. "For one who is attached to it" means for one who is attached through the influence of lust to whatever form. "Would not arise" means would not arise for one attached to whatever form - I do not see such a form; rather, they do indeed arise, just as for Sañcaya through the alteration reckoned as Sāriputta and Moggallāna's going to become disciples of the One of Ten Powers, just as for Nāṭaputta through the alteration of the householder Upāli, and just as for the millionaire and others in the Piyajātika Sutta.

187. "Now, Ānanda, this" - what is the connection? For if some ill-witted newly gone forth one should say - "The Perfectly Enlightened One, like cows that have entered a field, drives us alone out from the group, commits us to solitude, yet he himself dwells surrounded by kings, royal ministers, and so on" - in order to cut off the opportunity for his words - he began this teaching in order to show that "even when seated in the midst of an assembly extending to the limits of the world-circle, the Truth-finder is alone." Therein, "of all signs" means of the conditioned signs of matter and so on. "Internally" means internal as to domain. "Emptiness" means the attainment of the fruition of emptiness. "Therein" is a locative used in the accusative sense; the meaning is "that." "Again, therein" means standing in the midst of that assembly. "Slanting towards seclusion" means slanting towards Nibbāna. "Having become completely free" means with the end gone, departed from, unbound from the conditions conducive to mental corruptions. "Connected with dismissal" means connected with a dismissing word thus: "Go, you."

But at what time does the Blessed One speak thus? At the time of the after-meal function, or at the time of the first watch function. For the Blessed One, after the meal, having practised the lion's posture in the Perfumed Chamber, having risen, having attained fruition attainment, sits down. At that time the assembly gathers together for the purpose of hearing the Teaching. Then the Blessed One, having known the time, having come out from the Perfumed Chamber, having gone to the excellent Buddha-seat, having expounded the Teaching, like one preparing a medicinal oil decoction, without exceeding the time, with a mind slanting towards seclusion, dismisses the assembly. In the first watch too, he dismisses thus: "The night has passed, Vāseṭṭhas. Now do as you think fit." For the Buddhas, from the time of attaining enlightenment onwards, even the two sets of fivefold sense consciousness are slanting towards Nibbāna only. "Therefore, Ānanda" means because the emptiness abiding is peaceful and sublime, therefore.

188. "Internally" means within the resort of its own domain. "Internal emptiness" means here one's own internal, based upon one's own five aggregates - this is the meaning. "He is fully aware" means fully aware through knowing the state of non-success of the meditation subject. "Externally" means in another's five aggregates. "Internal-external" means at one time internally, at another time externally. "Imperturbability" means thinking "I shall become one liberated in both ways," he attends to imperturbability, the immaterial attainment.

"On that very same former" was said with reference to the basic meditative absorption. For when one who has emerged from a basic meditative absorption that is not well-practised attends to internal emptiness, the mind does not spring forward there. Thereupon, thinking "How indeed regarding another's continuity?" he attends externally; there too it does not spring forward. Thereupon - Thinking "At one time regarding one's own continuity, at another time regarding another's continuity, how indeed?" he attends internally-externally; there too it does not spring forward. Thereupon, wishing to become one liberated in both ways, thinking "How indeed regarding the immaterial attainment?" he attends to imperturbability; there too it does not spring forward. Now - "My mind does not spring forward" - with slackened energy one should not follow behind attendants and others, but rather the basic meditative absorption itself should be thoroughly attended to again and again. In order to show that "just as for one cutting a tree, when the hatchet does not carry through, having had it sharpened again, for one cutting, the hatchet cuts through - so too attention to the meditation subject carries through," he said beginning with "on that very same." Now, showing that for one thus practising, whatever he attends to, there the attention succeeds, he said "springs forward."

189. "With this abiding" means with this abiding of serenity and insight meditation. "Thus he is fully aware there" means thus, even while walking up and down, when that meditation subject is succeeding, he is fully aware by knowing "my meditation subject is succeeding." "He lies down" means he reclines. Here, having walked up and down for some time - having known "now I shall be able to walk up and down for this much time," one should stand without abandoning the posture. This same method applies in all instances. "I will not speak," "thus he is fully aware there" means by knowing thus "I will not speak," he acts with full awareness there.

Again, in the second instance, he acts with full awareness by knowing "I will speak

such talk." This monk's serenity and insight are still young; for the purpose of protecting them -

"Residence, resort, talk, person, and also food;
Climate and posture too, the suitable should be resorted to."

Seven suitable things should be sought. This was said for the purpose of showing them. In the instances concerning applied thought, full awareness should be understood by the knowing of both not thinking and thinking.

190. Having thus spoken of two paths by the abandoning of applied thought, now describing the insight of the third path, he said beginning with "There are, Ānanda, these five types of sensual pleasure." "Sense base" means in any one of those very types of sensual pleasure that is a cause for the arising of mental defilements. "Mental activity" means one whose mental defilements have not been abandoned, due to their occurring. "This being so" means just as it is existing. "Fully aware" means fully aware through knowing the non-success of the meditation subject. In the second section, "evaṃ santametam" means "this being the case, this." "Fully aware" means fully aware through knowing the success of the meditation subject. For this one, reviewing thus "Has the desire and lust regarding the five types of sensual pleasure been abandoned by me or not?" having known the state of non-abandonment, having aroused energy, uproots that by the path of non-returning; then immediately following the path is the fruition; having emerged from the fruition, reviewing, he knows the state of abandonment. By his knowing, it is said "he is fully aware."

191. Now, describing the insight of the path of arahantship, he said beginning with "There are, Ānanda, these five aggregates of clinging." Therein, "that is abandoned" means the conceit "I am" regarding matter, the desire "I am," the underlying tendency "I am" is abandoned. Likewise, the full awareness regarding feeling and so on should be understood by the very same method as stated.

"These, Ānanda, are the teachings" - he said this with reference to the teachings of serenity, insight, path, and fruition spoken of above. "Having wholesomeness as their basis" means having come from wholesomeness. For wholesome states are both wholesome and having wholesomeness as their basis, as follows: the first meditative absorption is wholesome, the second meditative absorption is both wholesome and having wholesomeness as its basis, etc. The plane of nothingness is wholesome, the plane of neither-perception-nor-non-perception is both wholesome and having wholesomeness as its basis; the plane of neither-perception-nor-non-perception is wholesome, the path of stream-entry is both wholesome and having wholesomeness as its basis, etc. The path of non-returning is wholesome, the path of arahantship is both wholesome and having wholesomeness as its basis. Likewise, the first meditative absorption is wholesome, the states associated with it are both wholesome and having wholesomeness as their basis, etc. The path of arahantship is wholesome, the states associated with it are both wholesome and having wholesomeness as their basis.

"Noble" means free from mental defilements, pure. "Supramundane" means higher than the world, distinguished. "Untouched by the Evil One" means not trodden upon by the Evil One, by Māra. For Māra does not see the mind of a monk who sits having entered the eight attainments that serve as the foundation for insight, and is unable to know "it occurs in dependence on this particular object." Therefore "untouched" is said.

"What do you think" - why did he say this? Even in a group there is one benefit; he said this to show that. "To follow" means to go after, to attend upon.

"Indeed not, Ānanda" - here, although by the Blessed One - "Armed with learning, monks, a noble disciple abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself in purity" - thus the very learned one is made like a warrior endowed with five weapons. But since he, even having learnt the Scriptures, does not proceed along the conforming practice befitting that, that weapon does not exist for him. For one who proceeds, it exists for him alone. Therefore, showing that he is not worthy to follow for that purpose, he said "Indeed not, Ānanda."

Now, to show the purpose for which he should be followed, he said beginning with "And whatever." Thus in this discourse, in three places the ten topics of discussion have come. In "Thus I will speak such talk," they have come by way of what is suitable and unsuitable; in "that is to say, discourse, mixed prose and verse," here they have come by way of the Scriptures; in this place they have come by way of completion. Therefore, by one speaking on the ten topics of discussion in this discourse, they should be spoken standing at this place.

Now, since for a certain person the purpose is not accomplished even when dwelling alone, therefore, with reference to that, showing the danger in solitude, he said beginning with "This being so, Ānanda." Therein, "this being so" means when there is such solitude.

193. "Teacher" means an external teacher who is a founder of a religious order. "Approach" means they come towards, they approach. "Desires infatuation" means he aspires to the craving of infatuation, he sets it going - this is the meaning. "Through misfortune for the teacher" means the misfortune for the teacher through the misfortune of mental defilements arisen internally. In the case of the remaining misfortunes too, the same method applies. "Have slain him" means they killed him. For by this, the death of virtuous qualities is spoken of.

"To the nether world" means to a thorough falling down. But why is it that only the misfortune for the one living the holy life - is said to be "more painful in result and more bitter in result and leads to the nether world"? For the external going forth is of little gain; therein there is no great quality to be produced, there is only the mere eight attainments and five direct knowledges. Thus, just as for one who has fallen from a donkey's back there is no great suffering, there is merely the smearing of the body with dust, so in the external doctrine one declines from merely mundane qualities alone; therefore the former pair of misfortunes was not stated thus. But going forth in the Dispensation is of great gain; therein the four paths, the four fruits, and Nibbāna are the great qualities to be attained. Thus, just as a prince of the warrior caste, well-born on both sides, mounted upon the excellent back of an

elephant, going about the city, having fallen from the elephant's back, undergoes great suffering, so one declining from the Dispensation falls away from the nine supramundane qualities. Therefore this misfortune for the one living the holy life is stated thus.

196. "Therefore" means because the misfortune for the one living the holy life is more painful in result than the remaining misfortunes, or because one transgressing the practice of a foe leads to harm and suffering for a long time, while the practice of a friend leads to welfare - therefore. Thus it should be connected with the meaning both above and below. "As friends" means by the practice of a friend. "As foes" means by the practice of enmity.

"Having turned aside from the Teacher's instruction" means for even one who intentionally transgresses a mere wrong-doing or insulting speech is called one who conducts himself having turned aside. One who does not transgress that very same is called one who does not conduct himself having turned aside.

"I will not, Ānanda, exert myself towards you thus" means I will not proceed towards you thus. "Raw" means uncooked. "Unfired vessels" means raw, not too dry vessels. For a potter takes a raw, not too dry, uncooked vessel gently with both hands, thinking "Let it not break." Thus, just as a potter proceeds therein, I will not proceed towards you thus. "Restraining again and again" means I will not remain silent having exhorted only once; having restrained again and again, I will exhort and instruct again and again. "Removing again and again" means having removed faults again and again. Just as among fired vessels a potter, having removed the broken, cracked, and worn-out ones, having put them together, takes only the well-fired ones by beating them again and again, just so I too, having removed again and again, will exhort and instruct again and again. "What is the core will stand" means for you being thus exhorted by me, whatever is the core of path and fruition, that will stand. Moreover, mundane qualities too are intended here as the core. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāsuññata Sutta is completed.

3. Commentary on the Acchariyaabbhuta Sutta

197. "Thus have I heard" is the Discourse on Wonderful and Marvellous Qualities. Therein, "yatra hi nāma" is an indeclinable particle in the sense of wonder. The meaning is "the Truth-finder who indeed." "Who have cut off obsession" - here, obsessions are namely craving, conceit, and wrong view - these three mental defilements. "Who have cut off the path" - here, "the path" means the round of wholesome-unwholesome action. "Who have exhausted the round of rebirths" is a synonym for that very thing. "Who have transcended all suffering" means who have transcended all suffering reckoned as the resultant round of rebirths. "Will recollect" - this is a future tense expression by virtue of the indeclinable particle "yatra"; but the meaning here should be understood in the past tense. For the Blessed One recollected those Buddhas; he will not recollect them now. "Of such birth" means Vipassī and so on were of the warrior caste birth, Kakusandha and so on were of brahmin birth. "Of such clan" means Vipassī and so on were of the Koṇḍañña clan,

Kakusandha and so on were of the Kassapa clan. "Of such morality" means of such morality by way of mundane and supramundane morality. "Of such teachings" - here, mental states pertaining to concentration are intended. The meaning is "of such concentration" by way of mundane and supramundane concentration. "Of such wisdom" means of such wisdom by way of mundane and supramundane wisdom. "Of such dwelling" - here, however, since the mental states pertaining to concentration have already been taken above, dwelling too has already been taken; if one asks why then is what has already been taken taken again, this is not what has already been taken. For this is for the purpose of illustrating the attainment of cessation; therefore the meaning here is "of such dwelling in the attainment of cessation."

"Of such liberation" - here, liberation is fivefold: liberation by suppression, liberation by substitution of opposites, liberation by eradication, liberation by subsiding, and liberation by escape. Therein, the eight attainments are reckoned as liberation by suppression because of being liberated from the mental hindrances and so on that have been suppressed by themselves. The seven observations beginning with the observation of impermanence are reckoned as liberation by substitution of opposites because of being liberated from the perception of permanence and so on, which have been abandoned by themselves through the force of their respective opposing factors. The four noble paths are reckoned as liberation by eradication because of being liberated from the mental defilements that have been eradicated by themselves. The four fruits of asceticism are reckoned as liberation by subsiding because of having arisen when the mental defilements have subsided through the power of the paths. Nibbāna is reckoned as liberation by escape because of being escaped from all mental defilements, because of being departed from them, and because of standing far from them. Thus, by way of these five liberations, the meaning here of "of such liberation" should be understood in this way.

199. "Therefore" means since you say "Truth-finders are wonderful," therefore let the wonderful and marvellous qualities of the Truth-finder occur to you exceedingly. "Mindful and fully aware" - here there are two kinds of full awareness: in the human world and in the heavenly world. Therein, in the Vessantara Jātaka, having given the two sons to the brahmin, on the following day having given the queen to Sakka, while accepting the eight boons given by Sakka who was pleased -

"Being liberated from here, going to heaven, attaining distinction;
May I be one who does not turn back from there, this eighth boon I would wish for."

Thus he accepted the boon "Let my conception be in the Tusita realm," and thenceforth he knows "I shall be reborn in the Tusita realm." This is the full awareness in the human world. But having passed away from the individual existence as Vessantara and having been reborn again in the Tusita realm, he understood "I have been reborn." This is the full awareness in the heavenly world.

But do the remaining deities not know? No, they do not know. But they, having looked at the park-mansions and wish-fulfilling trees, awakened by the sound of musical instruments of the divine performers, reminded "Dear sir, this is the heavenly world;

you have been reborn here" - thus reminded, they know. The Bodhisatta does not know at the first impulsion moment, but knows from the second impulsion onwards. Thus his knowing is not shared with others.

"Stayed" - here, although other gods too who stayed there know "we have stayed," they however, being overcome by powerful desirable objects at the six doors, giving up mindfulness, not even knowing their own state of having eaten and drunk, die through the arrest of nutriment. Is there not such an object for the Bodhisatta? No, it is not that there is not. For he surpasses the remaining gods in ten respects, but he does not allow himself to be crushed by the object; having overcome that object, he remains. Therefore it was said - "Mindful and fully aware, Ānanda, the Bodhisatta stayed in the Tusita realm."

200. "As long as life lasts" - does he not remain as long as life lasts in the remaining individual existences? Yes, he does not remain. For at another time, having been reborn in a long-lived heavenly world, thinking "It is not possible to fulfil the perfections there," having closed his eyes and having performed what is called death through resolution, he is reborn in the human world. This death does not occur for others. At that time, however, there was no such thing as taking what is not given, there was no such thing as unguarded morality; because of having fulfilled all the perfections, he remained as long as life lasts.

"Mindful and fully aware, having passed away from the Tusita realm, he descended into his mother's womb" - thus, having first fulfilled all the perfections, at that time the Bodhisatta remained as long as life lasts. Now for the deities - "By human reckoning, the passing away will occur in seven days from now" - five advanced signs arise - garlands wither, garments become soiled, sweat emits from the armpits, ugliness comes upon the body, and the god does not remain settled on his divine seat.

Therein, "garlands" means the garlands worn as adornment on the day of taking conception. Those, it is said, having not withered for fifty-seven ten millions of years plus six hundred thousand, then wither. For garments too, the same method applies. But for this length of time, for the gods there is neither cold nor heat; at that time, sweat emits from the body drop by drop. And for this length of time, discolouration by way of broken teeth, grey hair, and so on is not discerned in their bodies; goddesses appear as if sixteen years of age, young gods appear as if twenty years of age. But at the time of death, their individual existence is of a wearied form. And for this length of time, there is no such thing as discontent for them in the heavenly world; but at the time of death, they sigh, they yawn, and they do not delight in their own seats.

Now these advanced signs, just as in the world, signs such as the fall of meteors, earthquakes, and lunar eclipses and so on appear only for those of great merit such as kings, royal ministers, and so on, not for all, just so they appear only for influential deities, not for all. And just as among human beings, only astrologers and the like know the advanced signs, not all, just so not all gods know those signs, but only the wise ones know them. Therein, those young gods who were reborn through feeble wholesome action, when those signs have arisen for them - "Now who knows where shall we be reborn?" - they are afraid. Those of great merit, they - "Based on the giving we have given, the morality we have guarded, and the meditation we have

developed, we shall experience success in the higher heavenly worlds" - they are not afraid. The Bodhisatta too, having seen those advanced signs, was not afraid, thinking "Now in the very next individual existence I shall become a Buddha." Then, when those signs had become manifest for him, the deities of the ten-thousand world-systems, having assembled together - "Sir, while fulfilling the ten perfections, you did not fulfil them aspiring for the success of Sakka, nor for the success of Māra, Brahmā, or a universal monarch; but they were fulfilled by you aspiring for Buddhahood for the purpose of crossing over the world. This is now the time, sir, for Buddhahood; this is the occasion, sir, for Buddhahood" - thus they request.

Then the Great Being, without giving his acknowledgment to the deities, investigated what is called the fivefold great investigation by way of the delimitation of time, continent, region, clan, mother, and life span. Therein, he first investigated the time, thinking "Is it the right time or not the right time?" Therein, a period when the life span has increased above a hundred thousand years is not the right time. Why? For at that time birth, ageing, and death are not apparent to beings, and the proclamation of the Teaching of the Buddhas is never free from the three characteristics; when they speak of impermanence, suffering, and non-self, they think "What indeed is this they are speaking of?" and consider it neither worth hearing nor worth believing; from that there is no full realisation, and in its absence the Dispensation is not leading to liberation. Therefore that is not the right time. A period when the life span is less than a hundred years is also not the right time. Why? For at that time beings are abundant in defilements, and exhortation given to those abundant in defilements does not remain in the place of exhortation. Like a line drawn in water, it quickly disappears. Therefore that too is not the right time. But a life-span period below a hundred thousand years and above a hundred years is the right time. And at that time it is a period of a hundred years. Then the Great Being saw the time, thinking "It is the time to be reborn."

Then, investigating the continent, having surveyed the four continents together with their surrounding islands - he saw the continent, thinking "In three continents Buddhas are not born; they are born only in the Indian subcontinent."

Thereupon - investigating the region, thinking "The Indian subcontinent is great, measuring ten thousand yojanas; in which region indeed are Buddhas born?" he saw the Middle Country. The Middle Country has been stated in the Vinaya by the method beginning with "In the eastern direction there is a market town named Gajāṅgala." It is, however, three hundred yojanas in length. Two hundred and fifty in breadth, and nine hundred yojanas in circumference. For in this region, having fulfilled four, eight, or sixteen incalculable periods and a hundred thousand cosmic cycles of perfections, Perfectly Enlightened Ones arise. Having fulfilled two incalculable periods and a hundred thousand cosmic cycles of perfections, Individually Enlightened Ones arise; having fulfilled one incalculable period and a hundred thousand cosmic cycles of perfections, great disciples such as Sāriputta and Moggallāna arise; wheel-turning monarchs exercising sovereign overlordship over the four great continents and the two thousand minor islands arise; and other influential warriors, brahmins, householders, and great wealthy persons arise. And here there is a city named Kapilavatthu; he came to the conclusion "I should be reborn there."

Then, investigating the clan - he saw the clan, thinking "Buddhas are born in a clan

esteemed by the world; and now the warrior clan is esteemed by the world; I shall be reborn there; the king named Suddhodana will be my father."

Then, investigating the mother - "A Buddha's mother is not greedy or a drunkard; she has fulfilled the perfections for a hundred thousand cosmic cycles; from birth she keeps the five precepts unbroken; and this queen named Mahāmāyā is such a one. She will be my mother. But how long is her life span?" - reflecting thus - he saw "Seven days beyond ten months."

Thus, having investigated this fivefold great investigation -giving his acknowledgment while showing kindness to the deities, saying "It is the time, sirs, for my Buddhahood," having dismissed those deities saying "Go, you," surrounded by the Tusita deities, he entered the Nandana grove in the Tusita city. For indeed in all the heavenly worlds there is a Nandana grove. There the deities - wander about reminding him of the opportunity for wholesome action formerly done, saying "Having passed away from here, may you go to a fortunate destination; having passed away from here, may you go to a fortunate destination." He, thus surrounded by deities reminding him of wholesome deeds, while wandering about right there, passed away.

Having thus passed away, he understands "I am passing away," but he does not know the death consciousness. Even having taken conception, he does not know the consciousness of conception, but he knows thus: "Conception has been taken by me in this place." Some elders, however, say "It is proper to obtain the method of advertizing; he will know only in the second or third cognitive process." But the Elder Mahāsīva, master of the Triple Canon, said: "The conception of great beings is not similar to the conception of others; their mindfulness and full awareness has reached its culmination. But since by that very consciousness it is not possible to know that consciousness, therefore he does not know the death consciousness. Even at the moment of death he understands 'I am passing away'; even having taken conception, he does not know the consciousness of conception; he understands 'Conception has been taken in such and such a place'; at that time the ten-thousand world-system trembles." Thus, mindful and fully aware, descending into his mother's womb, among the nineteen types of consciousness of conception, he took conception with a great resultant consciousness similar to the unprompted wholesome consciousness accompanied by pleasure and associated with knowledge, which is the preliminary part of friendliness. But the Elder Mahāsīva said "with one accompanied by equanimity."

But while taking conception, he took it on the full moon day of Āsāḷhī under the constellation of Uttarāsāḷha. At that time, it is said, Mahāmāyā, from the seventh day before the full moon, enjoying the festival celebration free from intoxicating drinks, endowed with garlands, perfumes, and ornamental splendour, on the seventh day, having risen early in the morning, having bathed with scented water, adorned with all ornaments, having eaten excellent food, having determined the Observance factors, having entered the royal bedchamber, having lain down on the royal couch, while falling asleep, she saw this dream - "It is said that the four great kings, having lifted her up together with the couch itself, having led her to Lake Anotatta, stood to one side. Then their queens, having come, having bathed her for the purpose of removing human stains, having dressed her in divine garments, having anointed her with

perfumes, having bedecked her with divine flowers, not far from there was a silver mountain, inside it there was a golden palace, and in that they made her lie down with her head to the east. Then the Bodhisatta, having become a noble white elephant, not far from there was a golden mountain, having wandered there, having descended from there, having ascended the silver mountain, having come from the northern direction, having entered the golden palace, having circumambulated his mother, having opened her right side, he appeared as if he had entered her womb.

Then the queen, having awoken, reported that dream to the king. The king, when the night became light, having summoned about sixty-four eminent brahmins, on ground smeared with green cow-dung and with auspicious offerings made with parched grain and so on, having prepared very costly seats, having filled golden and silver bowls with excellent milk-rice prepared with ghee, honey, and sugar, having covered them with golden and silver bowls themselves, he gave them to the brahmins seated there, and he also satisfied them with other gifts of new garments, tawny cows, and so on. Then, having reported the dream to them who had been satisfied with all desires he asked "What will come to be?" The brahmins said - "Do not worry, great king, an embryo has been established in the womb of your queen, and that is a male embryo, not a female embryo; a son will be born to you. If he will dwell in a household, he will become a king, a universal monarch. If he goes forth from the household and takes ordination, he will become a Buddha in the world, one who removes the veil." Thus, mindful and fully aware, the Bodhisatta, having passed away from the Tusita realm, descends into his mother's womb.

Therein, "mindful and fully aware" - by this he shows that he descends by the fourth conception. For there are four conceptions.

"There are these four conceptions, venerable sir. Here, venerable sir, a certain one, not fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the first conception.

Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; not fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the second conception.

Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; not fully aware, he emerges from the mother's womb. This is the third conception.

Furthermore, venerable sir, here a certain one, fully aware, descends into the mother's womb; fully aware, he remains in the mother's womb; fully aware, he emerges from the mother's womb. This is the fourth conception."

Among these, the first belongs to ordinary human beings, the second to the eighty great disciples, the third to the two chief disciples and the Bodhisattas aspiring for individual enlightenment. It is said that they, thrust feet upward and head downward by kamma-born winds, as if into a precipice of many hundred men's height, at the opening of the birth passage, like elephants through a keyhole, emerging through the exceedingly narrow birth passage, they reach infinite suffering. Therefore for them there is no full awareness that "we are emerging." The fourth belongs to omniscient

Bodhisattas. For they know even while taking conception in the mother's womb, they know even while dwelling there. Even at the time of emerging, the kamma-born winds are unable to make them feet upward and head downward and throw them; having stretched out both hands and having opened their eyes, they emerge just as they stand.

201. "Descends into the mother's womb" - here the meaning is "has descended into the mother's womb." For when he has descended, it is thus, not while he is descending. "Immeasurable" means of the Buddha's measure; the meaning is "extensive." "Eminent" is a synonym for that very thing. Regarding "the divine power of the gods" - here, this is the power of the gods - the radiance of their worn garments pervades twelve yojanas, likewise of their bodies, likewise of their ornaments, likewise of their mansions - surpassing that is the meaning.

"World-interstices" means between every three world-circles there is one world-interstice each, like the space in the middle of three cart-wheels or three bowls placed touching one another. That world-interstice hell is eight thousand yojanas in extent. "Miserable" means permanently open. "Uncovered" means without support even below. "Dark" means become darkness. "Of blinding darkness" means endowed with a darkness that produces blindness by preventing the arising of eye-consciousness. There, it is said, eye-consciousness does not arise. "So powerful" means the moon and sun, it is said, are visible in three continents all at once - so powerful are they. In each direction they dispel nine hundred thousand yojanas of darkness and show light - so mighty are they. "Do not reach with their radiance" means they are not sufficient with their own radiance. They, it is said, travel through the middle of the world-circle mountain, and the world-interstice hell is beyond the world-circle mountain; therefore they do not reach there with their radiance.

"Those beings who are there" means those beings who have been reborn in that great world-interstice hell. But having done what action are they reborn there? Having committed a grave and cruel offence against their mother and father and righteous ascetics and brahmins, and having done other violent deeds such as the killing of living beings day after day, they are reborn there, like the Abhaya-robbers, Nāga-robbers, and others in the island of Tambapaṇṇi. Their individual existence is three leagues in size; they have long claws like bats. They cling to the base of the world-circle mountain with their claws, like bats on trees. But when, creeping along, they have come within arm's reach of one another, then thinking "We have found food," striving there, they turn upside down and fall into the world-sustaining water. When the wind strikes, they break off like madhuka fruits and fall into the water. As soon as they have fallen, they dissolve in the extremely alkaline water like a lump of flour.

"So there are indeed other beings, friend" - "Just as we experience great suffering, so other beings too, it is said, experiencing this suffering, have been reborn here" - on that day they see this. But this light does not last even for the time of drinking one bowl of rice gruel; it lasts for as long as one who has slept and awakened makes clear an object - that much time. But the reciters of the Long Collection say: "Having flashed forth merely for the duration of a finger-snap, like a flash of lightning, it disappears even as they are saying 'What is this?'" "Trembles" means shakes on all sides. The other two are synonyms for the preceding term itself. "Again,

immeasurable" and so on is said for the purpose of conclusion.

202. "Four young gods approach for protection in the four directions" - here "four" is said by way of the four great kings, but in the ten-thousand world-circles, making four in each, there are four hundred thousand. Therein, in this world-circle, the great kings, with swords in hand, having come and having approached for the purpose of safeguarding the Bodhisatta, entered the royal bedchamber; the others, beginning from the door of the chamber, having made the imprisoned groups of demons such as dust-goblins and so on retreat, took up protection as far as the world-circle.

But for what purpose did this protection come? Is it not that from the moment of conception, beginning from the embryonic stage, even if a hundred thousand ten million Māras, having lifted up a hundred thousand ten million Sinerus, were to come for the purpose of causing an obstacle to the Bodhisatta or to the Bodhisatta's mother, they would all disappear along the way? And this too was said by the Blessed One in the case of the drawing of blood - "This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna. Go, monks, to your respective dwellings; Truth-finders are not to be guarded, monks." This is so; there is no danger to their lives by attack. But there are non-human spirits, deformed, ugly-featured, of frightful appearance, birds, upon seeing whose form or hearing whose sound fear or terror might arise in the Bodhisatta's mother - for the purpose of warding them off, they took up protection. Furthermore, having developed respect through the power of the Bodhisatta's merit, impelled also by their own reverence, they acted thus.

But do those four great kings, having entered the inner chamber and standing there, show themselves to the Bodhisatta's mother, or do they not show themselves? At the time of bodily functions such as bathing, adorning, eating, and so on, they do not show themselves; but at the time when she has entered the royal bedchamber and lain down on the excellent couch, they show themselves. Therein, although the sight of non-human spirits is indeed frightening for human beings, the Bodhisatta's mother, through the power of merit of both herself and her son, having seen them, is not afraid; the thought arises in her towards them as towards ordinary inner-palace guards.

203. "By nature moral" means accomplished in morality by her very intrinsic nature. When a Buddha has not yet arisen, it is said, human beings pay homage in the presence of hermits and wandering ascetics, sit down squatting, and take morality; the Bodhisatta's mother too takes it in the presence of the sage Kāladevila. But when the Bodhisatta has entered the womb, it is not possible to sit at the feet of another; even morality taken while sitting on an equal seat amounts to merely a cause for contempt. Therefore it is said that she took morality by herself.

"Towards men" means that, beginning with the Bodhisatta's father, no consciousness with intention towards a man arises regarding any human beings. And that indeed is due to respect for the Bodhisatta, not due to the state of having abandoned defilements. But even very skilled craftsmen are unable to reproduce the form of the Bodhisatta's mother in painting and such works; it cannot be said that lust does not

arise in a man having seen her. But if one with a lustful mind wishes to approach her, his feet do not carry him - they become bound as if by divine fetters. Therefore "not to be transgressed" and so on was stated.

"Of the five types of sensual pleasure" - previously, by the statement "connected with sensual pleasures," the rejecting of the subject matter was spoken of by way of a man's intention; here, the obtaining of the object is shown. At that time, it is said, having heard "Such a son has arisen in the queen's womb," kings from all around send presents consisting of objects for the five sense doors, by way of costly ornaments, musical instruments, and so on; and because of the abundance of the deeds done by the Bodhisatta and the Bodhisatta's mother, there is no measurable limit to the material gain and honour.

204. "With unwearied body" means that just as other women become wearied by the burden of pregnancy and their hands and feet reach states of swelling and so on, thus for her there was no weariness whatsoever. "Within her womb" means gone inside the womb. Having passed beyond the period beginning with the embryonic stage, she sees him only having reached the state of fully developed major and minor limbs with faculties unimpaired. For what purpose does she see? For the purpose of comfortable dwelling. For just as a mother, sitting or lying down together with her son, looks at her son for the purpose of comfortable dwelling, thinking "I shall lift up and adjust his dangling hand or foot," so too the Bodhisatta's mother, regarding whatever suffering arises for the embryo during the mother's rising, walking, turning, sitting, and so on, and during the times of swallowing hot, cold, alkaline, bitter, and pungent food, looking at the Bodhisatta for the purpose of comfortable dwelling, thinking "Does my son have that too?" sees the Bodhisatta seated with legs folded crosswise. For just as others gone inside the womb, having spread over the lower intestine, having pushed up the stomach, having placed the abdominal membrane behind them, leaning against the spine, sit squatting with their chin placed on their two fists, like monkeys in a hollow of a tree when the sky is raining, the Bodhisatta is not thus. But the Bodhisatta, having placed the spine behind him, sits facing east with legs folded crosswise, like a speaker of the Teaching on a Teaching seat. But her previously done action cleans the site; on the pure site, a subtle skin-like characteristic arises. Then the skin is unable to conceal him gone to the womb; to one looking, he appears as if standing outside. Making clear that meaning by a simile, he said beginning with "seyyathāpi." But the Bodhisatta gone inside the womb does not see the mother. For eye-consciousness does not arise inside the womb.

205. "Dies" means not on account of having given birth, but solely through the utter elimination of her life span. For the place where the Bodhisatta has dwelt is like a shrine hut, not for the use of others, and it is not possible to remove the Bodhisatta's mother and establish another in the position of queen-consort - therefore the Bodhisatta's mother's life-span is just that much, and hence she dies at that time. But at which stage of life does she die? In the middle stage of life. For in the first stage of life, desire and lust towards their own individual existence is powerful in beings; therefore at that time women who have conceived an embryo are unable to protect that embryo, and the embryo becomes full of sickness. But having passed beyond two portions of the middle stage of life, in the third portion the site becomes pure;

children born in a pure site are healthy. Therefore the Bodhisatta's mother too, having experienced success in the first stage of life, having given birth in the third portion of the middle stage of life, dies.

Regarding "nine or ten," here, by way of the alternative force of the word "or," the inclusion of such as "seven or eight or eleven or twelve" and so on should be understood. Therein, one born at seven months lives, but is not able to endure cold and heat. One born at eight months does not live; the rest live.

"While standing" means having been standing. Queen Mahāmāyā too, being near to giving birth, informed the king: "I will go to my relatives' family home." The king, having had the road from Kapilavatthu leading to the city of Devadaha decorated, had the queen seated in a golden palanquin. The Sakyans, inhabitants of the entire city, having surrounded her, venerating with scents, garlands, and so on, took the queen and set out. She, having seen the Lumbinī Sāla tree grove park not far from the city of Devadaha, having given rise to a wish to stroll in the park, gave a signal to the king. The king, having had the park attended to, had protection arranged. As soon as the queen had entered the park, bodily weakness arose in her; then, having prepared a state couch at the foot of the auspicious Sāla tree, they surrounded it with a curtain. She, having entered inside the curtain, grasped a branch of the Sāla tree with her hand and stood. Then at that very moment the delivery took place.

"The gods receive him first" means the Pure Abode brahmā gods who have eliminated the mental corruptions receive him. How? "Having assumed the appearance of midwives," say some. But having rejected that, this was said - At that time the Bodhisatta's mother, having dressed in a gold-inlaid garment, having wrapped herself down to the tips of her feet in a fine cloth resembling a fish's eye, stood. Then she had an easy delivery, similar to water flowing out from a filter waterpot. Then they, having approached in their natural brahmā appearance itself, first received him with a golden net. From their hands human beings received him with a fine cloth pad. Therefore it was said - "The gods receive him first, afterwards human beings."

206. "Four young gods" means the four great kings. "Having received" means having received on a cheetah-hide sheet. "Influential" means of great radiance, of great fame, endowed with auspicious signs - this is the meaning.

"He emerges clean" means just as other beings emerge from the birth passage stuck and broken apart, he does not emerge in this way; the meaning is that he emerges having been not stuck. "By water" means by water. "By any impurity" means just as other beings, thrust feet upward and head downward into the birth passage by kamma-born winds, as if falling into a precipice of hell the height of a hundred men, like elephants being dragged out through a keyhole, experiencing great suffering, emerge smeared with various impurities, the Bodhisatta does not emerge in this way. For the kamma-born winds are unable to make the Bodhisatta feet upward and head downward. He, like a speaker of the Teaching descending from a pulpit, and like a man descending from a ladder, having stretched out both hands and both feet, emerges while still standing, from his mother's womb, unsmeared by any impurity.

"Streams of water" means torrents of water. Of those, the cool one falls into a golden cauldron, the warm one into a silver cauldron. And this was said to show that on the surface of the earth, unmixed with any impurity, there is drinking water and water for

washing exclusive to them, and also water for playing not shared with others. But of other water being brought in golden and silver pots, and of water in ponds frequented by swans, quails, and so on, there is no limit.

207. "Just born" means born a moment ago. But in the Pāḷi he is shown as if just emerged from the mother's womb; it should not be seen thus. For as soon as he emerged, first the brahmā gods received him with a golden net, from their hands the four great kings on a cheetah-hide sheet considered auspicious and of pleasant contact, from their hands human beings with a fine cloth pad, and having been released from the hands of the human beings, he stood firmly on the earth.

"While a white umbrella is held over him" means while a divine white umbrella was being held over him. And here the accompaniments of the umbrella, the five royal regalia beginning with the sword, had also arrived. But in the Pāḷi, as in a king's procession, only the umbrella is mentioned, as for a king. Among those, only the umbrella appears, not the umbrella-bearers. Likewise only the sword, the fan, the peacock-tail fan, the yak-tail chowrie, and the turban themselves appear, not their bearers. It is said that deities of invisible form held all of those. And this too was said -

"An umbrella with many branches and a thousand orbs,
The gods held in the sky;
Chowries with golden handles fly about,
But the bearers of chowries and umbrellas are not seen."

"And all directions" - this is stated as if surveying all directions while standing after the seven strides; but it should not be seen thus. For the Great Being, having been released from the hands of the human beings, looked towards the eastern direction; many thousands of world-systems were like a single open courtyard. There gods and humans, venerating with scents, garlands, and so on - "Great man, here there is none even equal to you, how much less one who surpasses you" - they said. Thus, having surveyed the ten directions - the four directions, the four intermediate directions, below, and above - and not seeing anyone equal to himself, "This is the northern direction" - he went with seven strides. Thus the meaning here should be understood. "Bold" means the highest. "Foremost" means first of all in virtues. The other two terms are synonyms of this very one. By the pair of terms "This is the last birth, there is now no more rebirth," he predicted the arahantship to be attained in this individual existence.

And here, standing on the earth with even feet was the advanced sign of the attainment of the four bases for spiritual power; the state of facing north was the advanced sign of going forth having overwhelmed and overcome the great multitude; walking seven steps was the advanced sign of the attainment of the seven jewels of the factors of enlightenment; the holding of the divine white umbrella was the advanced sign of the attainment of the umbrella of liberation; the five royal regalia were the advanced sign of being liberated by the five liberations; surveying the directions was the advanced sign of the attainment of unobstructed knowledge; speaking the bold speech was the advanced sign of the setting in motion of the irreversible Wheel of the Teaching. The lion's roar "This is the last birth" should be

understood as the advanced sign of the final Nibbāna through the Nibbāna element without residue of clinging. These occasions have come in the Pāḷi, but the miscellaneous occasion has also come; it should be brought in and explained.

For on the day of the Great Man's birth, the ten-thousand world-system trembled. The deities in the ten-thousand world-system assembled in a single world-system. First the gods received him, afterwards human beings. String-bound lutes and leather-bound drums, unplayed by anyone, sounded of their own accord; the fetters, chains, and so on of human beings broke into fragments. All diseases disappeared like the tarnish of copper washed with acid; those blind from birth saw forms. Those deaf from birth heard sounds; cripples became endowed with swiftness; even for those who were idiots and dumb from birth, mindfulness became established; ships bound for foreign lands reached a good harbour; the jewels in the sky and on the ground shone with their own radiance; those with enmity obtained minds of friendliness; in Avīci the fire was extinguished. In the world-interstices light arose; in the rivers the water did not flow; in the great oceans the water became sweet-tasting; the wind did not blow; birds that had gone to the sky, mountains, and trees, having descended, came to the ground; the moon shone brilliantly; the sun was neither hot nor cold, pure, and endowed with a pleasant temperature; the deities, standing at the doors of their own mansions, sported in great celebration with clapping, shouting, cloth-waving, and so on; a great cloud covering the four continents rained; neither hunger nor thirst afflicted the great multitude; doors and shutters opened of their own accord; trees that bear flowers and trees that bear fruits produced flowers and fruits; the ten-thousand world-system became a single garland of banners.

There too, the trembling of the ten-thousandfold world system was the advanced sign of the attainment of omniscient knowledge; the assembling of the deities in a single world-system was the advanced sign of assembling together all at once at the time of the setting in motion of the wheel of the Teaching and receiving the Teaching; the first reception by the deities was the advanced sign of the attainment of the four fine-material-sphere meditative absorptions. The subsequent reception by human beings was the advanced sign of the attainment of the four immaterial-sphere meditative absorptions; the self-sounding of the string-bound lutes was the advanced sign of the attainment of the progressive abidings; the sounding of the leather-bound drums was the advanced sign of the proclamation of the great drum of the Teaching; the cutting of fetters and bonds and so on was the advanced sign of the eradication of the conceit 'I am'; the disappearance of all diseases was the advanced sign of the disappearance of all mental defilements; the seeing of forms by those blind from birth was the advanced sign of the attainment of the divine eye; the hearing of sounds by those deaf from birth was the advanced sign of the attainment of the divine ear element; the accomplishment of speed by cripples was the advanced sign of the achievement of the four bases for spiritual power; the establishment of mindfulness in the stupid was the advanced sign of the attainment of the four establishments of mindfulness; the reaching of a good port by boats bound for foreign lands was the advanced sign of the achievement of the four analytical knowledges; the shining of the jewels by their own radiance was the advanced sign of that light of the Teaching which he would show to the world.

The attainment of a mind of friendliness by enemies was the advanced sign of the attainment of the four divine abidings; the extinguishing of fire in Avīci was the advanced sign of the extinguishing of the eleven fires; the light in the inter-world spaces was the advanced sign of the vision of the light of knowledge, having scattered the darkness of ignorance; the sweetness of the great ocean was the advanced sign of the state of having one flavour through the flavour of Nibbāna; the not blowing of the wind was the advanced sign of the breaking of the sixty-two wrong views; the going to the ground of the birds was the advanced sign of the public, having heard the exhortation, going for refuge with their lives; the exceedingly bright shining of the moon was the advanced sign of being beloved by many people; the sun's avoidance of heat and cold and its pleasant temperature was the advanced sign of the arising of bodily and mental happiness; the playing of the deities by clapping and so on at the doors of their mansions was the advanced sign of the inspired utterance upon attaining Buddhahood; the raining of the great cloud over the four continents was the advanced sign of the great raining of the cloud of the Teaching; the absence of affliction by hunger was the advanced sign of the attainment of the deathless through mindfulness of the body; the absence of affliction by thirst was the advanced sign of the state of being happy through the bliss of liberation; the opening of doors and shutters by themselves was the advanced sign of the opening of the door of the eightfold path; the bearing of flowers and fruits by the trees was the advanced sign of both flowering with the flowers of liberation and the state of being laden with the burden of the fruit of asceticism; the ten-thousandfold world system being adorned with a single garland of banners was the advanced sign of being adorned with garlands of noble banners. This should be known. This is called the miscellaneous occasion.

Here they ask questions - "When the Great Man, having stood firmly on the earth, facing north, having gone, speaks a bold speech, did he then go on the earth, or through space? Did he go visibly, or invisibly? Did he go naked, or decorated and prepared? Did he go as a young one, or as an old one? And afterwards was he still the same, or again a young child?" But this question was answered by the Elder Tipiṭaka Cūlābhaya himself at the assembly of the Community at the Lower Brazen Palace. The Elder, it is said, here having spoken much on this and that by way of the doctrines of fate, previously done action, and creation by a lord, at the conclusion declared thus - "The Great Man went on the earth, but to the public he appeared as if going through space. He went visibly, but to the public he appeared as if invisible. He went naked, but to the public he appeared as if decorated and prepared. He went as a young one indeed, but to the public he appeared as if a youth of sixteen years of age. Afterwards, however, he was just a young child, not like that." When this was said, his assembly - "The question has been spoken by the Elder, sir, as if being a Buddha" - was delighted. The section on the inter-world hells follows the same method as already stated.

"Known" means having become obvious. For just as disciples are unable to contemplate without remainder past activities that have not reached an occasion, during the time of bathing, face-washing, eating, drinking and so on, but contemplate only when an occasion has been reached, it is not so with Buddhas. For Buddhas, having contemplated activities determined within the period of seven days from the beginning, give up only after applying the three characteristics; there is no

phenomenon that has not been seen with insight by them; therefore he said "known." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Acchariyaabbhuta Sutta is completed.

4. Commentary on the Bākula Sutta

209. "Thus have I heard" is the Discourse on Bākula. Therein, "Bākula" - just as when "dvāvīsati" or "dvattiṃsā" and so on should be said, "bāvīsati" or "bāttiṃsā" and so on are said, just so when "dvikula" should be said, "bākula" was said. For that elder had two families. It is said that he, having passed away from the heavenly world, was reborn in the city named Kosambī in a great millionaire's family; on the fifth day they bathed his head and made sport at the Ganges. While the nurse was causing the child to play in the water by way of diving and emerging, one fish, having seen the child, thinking "This is my food," having opened its mouth, approached. The nurse, having abandoned the child, fled. The fish swallowed him. The meritorious being did not experience suffering; it was as if he had entered a bedchamber and lain down. The fish, as if having swallowed a heated frying pan through the power of the child, as if being burnt, with speed having gone a distance of thirty yojanas, entered the net of a fisherman dwelling in the city of Bārāṇasī. Great fish, when caught in a net and being struck, die. But this one, through the power of the child, died as soon as it was removed from the net. And fishermen, having obtained a great fish, split it open and sell it. But that one, through the power of the child, without splitting it open, carrying it whole on a carrying pole, saying "We will give it for a thousand," they went about in the city. No one takes it.

But in that city there was a childless millionaire's family with a fortune of eighty crores. Having reached their doorstep, when asked "What will you take for it?" they said "A coin." Having given a coin, it was taken by them. The millionaire's wife too, on other days, did not take interest in fish, but on that day, having placed the fish on a board, she herself split it open. Fish are normally split open from the belly, but she, splitting it from the back, having seen a golden-coloured child in the belly of the fish - Having cried out "A son has been obtained by me in the belly of a fish!" taking the child, she went to the presence of her husband. The millionaire, at that very moment, having had the drum circulated, taking the child, having gone to the presence of the king - Said "A child has been obtained by me in the belly of a fish, O king. What should I do?" "He is meritorious, he who dwelt healthy in the belly of a fish. Raise him."

The other family heard - "In Bārāṇasī, it is said, a certain millionaire's family has obtained a child in the belly of a fish." They went there. Then his mother, having seen the child adorned and being made to play, thinking "Agreeable indeed is this child," having gone, told the news. The other said beginning with "He is my son." "Where was he obtained by you?" "In the belly of a fish." "He is not your son, he is my son." "Where was he obtained by you?" "He was borne by me in the womb for ten months, then while he was being made to play in the river, a fish swallowed him." "Your son must have been swallowed by another fish, but this one was obtained by me in the belly of a fish." Both went to the royal palace. The king said - "This one, because of

having been borne in the womb for ten months, cannot be made a non-mother. Even those who take fish, there is no one who takes them having removed the kidneys, liver, and so on - thus, because of having been obtained in the belly of a fish, this one too cannot be made a non-mother. Let the child be the heir of both families; let both of you look after him." And both looked after him.

When he had reached puberty, they had mansions built in both cities and provided dancers. He dwelt four months in each city; when he had spent four months in one city, they had a pavilion built on a raft-boat and placed him upon it together with the dancers. He, experiencing success, goes to the other city. The citizens of that city and the dancers went halfway along the road. They, having gone out to meet him, having surrounded him, lead him to their own mansion. The other dancers, having turned back, go to their own city. Having dwelt there for four months, by that same procedure he again goes to the other city. Thus, while he was experiencing success, eighty years were completed.

Then the Blessed One, wandering on a journey, arrived at Bārāṇasī. He, having heard the Teaching in the presence of the Blessed One, having gained faith, went forth. Having gone forth, he was a worldling for only seven days, but on the eighth day he attained arahantship together with the analytical knowledges - thus he had two families. Therefore he came to be termed Bākula.

"A former lay companion" means a companion during the former time as a householder. This one too, being long-lived, went in his eightieth year going to see the elder who had gone forth. "Sexual intercourse" means the foolish naked ascetic asks a foolish question; it is not the language of the Dispensation. Now, standing on the method given by the elder, he asked "but during these."

210. The terms beginning with "That the Venerable" were fixed and placed in all instances by the elder monks who compiled the teachings. Therein, perception is merely arisen, while applied thought is what breaks the course of action. But the Elder said: "Why do you make them separate? Both of these are indeed breakers of the course of action."

211. "Robe given by a householder" means the rains-residence gift robe. "With a knife" means with scissors. "With a needle" means the meaning is: having taken a needle, I do not remember having sewn. "A robe for the kathina" means the kathina robe; for the kathina robe too follows the same course as the rains-residence gift. Therefore, regarding that, he said "I do not know of having sewn."

But for one who for so long a time did not accept a robe given by a householder and did not do cutting, sewing, and so on, from where did robes arise? From two cities. For the elder was of great fame; his sons and daughters, grandchildren and great-grandchildren, having had robes made from fine cloths, having had them dyed, having placed them in caskets, sent them. They placed them in the bathing porch at the elder's bathing time. The elder wore them as a lower garment and put them on as an upper robe, and gave the old robes to those who had recently gone forth. The elder, having worn them as a lower garment and having put them on as an upper robe, did no new construction work; there was no accumulation work whatsoever. He sat down having attained fruition attainment again and again. When four months had been reached, they became soiled with body hair; then again, by that same

procedure, having sent them, they gave. Some indeed say that they were exchanged every fortnight.

This is not surprising for an elder of great merit, of great direct knowledge, who had fulfilled his perfections over a hundred thousand cosmic cycles; the Elder Nigrodha, who was dependent on the family of King Dhammāsoka, exchanged his robes three times a day. For his three robes, having been placed on an elephant's back, were brought right early together with five hundred caskets of perfumes and five hundred caskets of garlands; likewise at midday and in the evening. It is said that the king, exchanging his cloths three times a day, having asked "Has the robe been taken to the elder?" and having heard "Yes, it has been taken," only then exchanged them. The elder too did not tie them in a bundle and keep them; he gave them to fellows in the holy life who had arrived. At that time, it is said, in Jambudīpa, the robes of the community of monks were for the most part the property of Nigrodha alone.

"Oh, may someone invite me!" - but is the non-arising of a thought weighty, or the abandoning of one that has arisen? The mind is of light turning; therefore the non-arising is weighty, and the abandoning of what has arisen is also weighty indeed. "In an inhabited area" - in the Mahāsakuludāyī Sutta, the inhabited area is from the gate-post onwards; here the place where neem-tree water falls is intended. But from where did almsfood arise for him? The elder was well-known in the two cities; as soon as he came to the house door, they took his bowl, filled it with food of various flavours, and gave it. He turned back from the place where he obtained it; but his place for performing the meal duty was always fixed. "By features" means it is said that the elder had never looked at a woman having grasped the sign of physical appearance. "The Teaching to a woman" means it is proper to expound the Teaching to a woman with five or six sentences; when asked a question, it is indeed proper to speak even a thousand verses. But the elder simply did not make it allowable for himself. For this is mostly the work of elder monks who are dependent on families. "Nuns' quarters" means the nuns' dwelling. But it is proper to go there as one inquiring after the sick; however, the elder simply did not make it allowable for himself. This same method applies everywhere. "With bath powder" means with kosamba powder and so on. "In body care" means in the work of massaging the body. "Been engaged" means been employed. "For the time it takes to milk a cow" means even for the time it takes to hold a cow by the udder and milk a single drop of milk.

But for what reason was the elder free from illness? It is said that when the Blessed One Padumuttara was wandering on a journey with a retinue of a hundred thousand monks, poisonous trees bloomed on the Himalayas. A grass-and-flower disease arose even among the hundred thousand monks. The elder at that time was a hermit possessing supernormal power; he, going through space, having seen the community of monks, having descended, having asked about the disease, having brought medicine from the Himalayas, gave it. By merely sniffing it, the disease was appeased. In the time of the Perfectly Enlightened One Kassapa too, on the first sowing day, having set aside the sowing, having had a fire hall and a toilet built for the use of the community of monks, he established the duty of providing medicine for the community of monks; by this action he was free from illness. But he was one who practised the superior sitting posture and was a superior forest dweller; therefore he said beginning with "I do not know of having leaned against a backrest."

"With conflict" means with mental defilement. "Final liberating knowledge arose" - it is not proper for one not fully ordained to declare the final liberating knowledge. Why did the elder declare it? The elder did not say "I am a Worthy One," but he said "final liberating knowledge arose." Moreover, the elder was well-known as a Worthy One; therefore he spoke thus.

212. "Going forth" means the Elder himself neither gave the going forth nor gave full ordination, but he had it done thus by other monks. "Having taken a key" means having taken a key.

"He attained final Nibbāna while just sitting" means: "Even while I was still living I was not a burden to another monk; let my body not be an impediment to the community of monks even after my final Nibbāna" - thus, having attained the heat element, he attained final Nibbāna. A flame arose from the body; the skin, flesh, and blood, burning like ghee, went to utter elimination; only relics resembling jasmine buds remained. The remainder is obvious everywhere. But this discourse was recited at the second compilation.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bākula Sutta is completed.

5. Commentary on the Dantabhūmi Sutta

213. "Thus have I heard" is the Discourse on the Tamed Stage. Therein, "in a forest hut" means in a lodging made in a secluded place of that very Bamboo Grove for the benefit of monks devoted to striving. "Prince" means the legitimate son of Bimbisāra.

"Might experience" means might obtain. "Unified focus" means he says "one so practising obtains what is called attainment, obtains what is called meditative absorption - this I have heard." "Weariness" means bodily weariness. "Harming" means that same weariness is spoken of. "You should remain as you are" means you should remain just in your own portion of not understanding.

214. "He expounded" means he taught the preliminary work on a single circular meditation object, having caused the attainment of absorption and access, thus: "One obtains unified focus of mind in this way, one produces attainment in this way." "Having declared" means having made known.

"To be known through renunciation" means to be known through the quality of being freed from sensuality. This was said with the intention that unified focus is to be known by a person established in the quality of being freed from sensuality. The remaining terms are synonyms of that very same thing. "Consuming sensual pleasures" means enjoying sensual pleasures of both kinds.

215. "Elephants to be tamed, or horses to be tamed, or oxen to be tamed" - here, persons devoid of full focus of mind should be seen as like untamed elephants to be tamed and so on. Those accomplished in full focus of mind are like tamed elephants and so on. Just as untamed elephants to be tamed and so on, not acting without fraud, not casting down the responsibility, are unable to go the going of the tamed or

to reach the ground to be reached by the tamed, just so those devoid of full focus of mind are unable to produce the virtue produced by those accomplished in full focus of mind or to reach the ground to be reached.

216. "Joining hands" means having taken hand with hand.

"What was to be seen" means what was fit to be seen. "Obstructed" means shut out. "Hindered" means kept back. "Covered" means bound over.

217. "Elephant tracker" - in the Simile of the Elephant's Footprint, a man who frequents the elephant forest is called an "elephant tracker"; here, one skilled in elephant training, able to capture an elephant. "Having spotted" means having seen. "Have their greed here" means greed occurring in that place. "Thoughts" means thoughts of running away. "For establishing it in habits pleasing to humans" - here, when an elephant, being played with by men and women, boys and girls, who take hold of its trunk and so on, does not show agitation and is comfortable, then it is said to have undertaken habits pleasing to humans.

"Affectionate" means such talk as should be endeared to elephants, such as: "Dear one, the king is pleased with you; he will place you in the very position of the state elephant; you will receive food and other things worthy of a king." "Listens" means it becomes willing to hear that affectionate talk. "Grass, fodder, and water" means grass-fodder and water; "grass-fodder" means grass to be chewed, the meaning is to be eaten.

"Small drum" means a kettledrum. "With all crookedness and faults removed, with corruption eliminated" means one whose all crookedness and faults have been removed and whose corruption has been taken away. "Is reckoned as a factor itself" means it becomes equal to a factor.

219. "Connected with the household life" means of habits based upon the five types of sensual pleasure. "Of the true method" means of the eightfold path.

222. "The old king's elephant died an untamed death" means the king's old elephant died an untamed death, has passed away; what is called an untamed death is performed - this is the meaning here. This same method applies everywhere. The remainder is clear in itself.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dantabhūmi Sutta is completed.

6. Commentary on the Bhūmija Sutta

223. "Thus have I heard" is the Discourse on Bhūmija. Therein, "Bhūmija" - this elder was the maternal uncle of Prince Jayasena. "Both a wish and no wish" means at one time a wish, at another time no wish. "With his own dish of boiled rice" means he served him with a meal, even from his own finished meal, in addition to the almsfood that was normally available. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bhūmija Sutta is completed.

7. Commentary on the Anuruddha Sutta

230. "Thus have I heard" is the Discourse on Anuruddha. Therein, "said thus" means that lay follower had a time of illness; at that time, having approached, they said thus. "Unmistakable" means unfailing. "One in meaning" - he said thus with reference to this: whether "limitless" or "exalted," it is just meditative absorption, just unified focus of mind, that is thus called.

231. "Dwells having pervaded and resolved upon as far as one tree-root as exalted" means having spread over a place the measure of one tree-root with the kasiṇa sign, he dwells having pervaded and resolved upon exalted meditative absorption in that kasiṇa sign. However, there is no reflective attention on his part as "exalted"; rather, this is said only by way of the occurrence of exalted meditative absorption. This same method applies everywhere. "By this method, householder" means by this reason. For here, the sign of the divine abidings said to be "limitless" does not grow, opening does not arise, those meditative absorptions are not the foundation for direct knowledges or for cessation, but they are the foundation for insight, the foundation for the round of rebirths, and entries into existence. But the sign of the kasiṇa meditative absorptions said to be "exalted" grows, opening arises, there are transcendences, and they are the foundation for direct knowledges, the foundation for cessation, the foundation for the round of rebirths, and entries into existence. Thus these phenomena are different in meaning, and "limitless" and "exalted" - thus they are also different in phrasing.

232. Now, having taken out from the exalted attainment, showing the cause of rebirth into existence, he said beginning with "There are these four." "Limited radiance" - for one who knows by pervading, there is this reflective attention; but one developing the meditative absorption that is the cause of rebirth among the gods of limited radiance is said thus. This same method applies everywhere. Those of limited radiance may be of defiled radiance or may be of pure radiance; those of immeasurable radiance may be of defiled radiance or may be of pure radiance. How? Having done the preliminary work on a circular meditation object the size of a winnowing basket or the size of a saucer, having produced the attainment, one whose mastery through the five modes has not been well practised, because of not having well purified the opposing states, having employed only a weak attainment, established in a meditative absorption that is not well-practised, having died, is reborn among those of limited radiance; but his colour is both limited and defiled. But one whose mastery through the five modes has been well practised, because of having well purified the opposing states, having employed a well-purified attainment, established in a meditative absorption that is well-practised, having died, is reborn among those of limited radiance; but his colour is both limited and pure. Thus those of limited radiance may be of defiled radiance or may be of pure radiance. But having done extensive preliminary work on the circular meditation object, having produced the attainment, "one whose mastery through the five modes" - all should be understood just as in the former case. Thus those of immeasurable radiance may be of defiled radiance or may be of pure radiance.

"Diversity of colour" means diversity of bodily colour. "But not diversity of radiance" means diversity of light is not evident. "Diversity of flame" means diversity of flame by way of long, short, fine, and gross.

"Wherever" means wherever in parks, mansions, wish-fulfilling trees, riverbanks, and pond shores. "Settle" means they dwell. "Delight" means they enjoy themselves and are not dissatisfied. "By a carrying pole" means by whatever carrying pole among carrying poles for rice gruel, cooked rice, oil, molasses, fish, and meat. "Kācena" is also a reading; the meaning is the same. "By a basket" means by a hand-basket. "Right there" means having been taken from a place where ghee, honey, molasses, and so on are easily obtained to a place abundant with salt, stinking fish, and so on, without giving rise to the thought "Formerly our dwelling place was comfortable; there we dwelt happily; here the salt afflicts us or the odour of stinking fish produces headaches" - thus, without producing such a thought, they delight right there.

234. "Radiant" means accomplished in radiance. "In that respect" means by the factor of that rebirth into existence, the meaning is by the cause of rebirth into existence. Now, asking about that cause, he said beginning with "What, venerable sir."

"Bodily inertia" means the state of bodily laziness. "Burning" means blazing.

235. "For a long time, indeed, to me" - the Elder, it is said, while fulfilling the perfections, having gone forth in the going forth of sages, having produced the meditative attainment, continuously obtained three hundred individual existences in the Brahma world; with reference to that, he said this. And this too was said -

"Uninterrupted, three hundred times, I went forth in the going forth of sages;
Seeking the unconditioned, that was my former wandering."

The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Anuruddha Sutta is completed.

8. Commentary on the Upakkilesa Sutta

236. "Thus have I heard" is the Upakkilesa Sutta. Therein, "said this" means neither with the intention of causing division nor through desire to be dear; rather, this occurred to him - "These monks, having taken my word, will not desist; and Buddhas by name are compassionate for the welfare of others; surely the Blessed One will speak to them on one reason, and having heard that, they will desist; thereupon there will be comfortable abiding for them." Therefore he spoke this statement beginning with "Here, venerable sir." In the passage beginning with "no quarrel," having taken "you did" as the remainder of the text, the meaning should be seen thus: "do not make quarrel." "A certain one" - that monk, it is said, was well-wishing towards the Blessed One; this, it is said, was his intention - "These monks, overcome by wrath, do not accept the Teacher's word; may the Blessed One not become wearied exhorting them." Therefore he spoke thus.

"Entered for almsfood" - he did not merely enter; he also determined "Let even the person by whom I have not been seen, see me." For what purpose did he determine? For the taming of those monks. For the Blessed One at that time, having returned from his alms round, having spoken the verses beginning with "People of great noise and alike," went from Kosambī to the village of Bālakaloṇakāra. From there to the

Pācīnavam̐sa park, from there having gone to the Pālileyya jungle thicket, being attended upon by the Pālileyya bull elephant, he dwelt for three months. The city-dwellers too - "The Teacher has gone to the monastery; let us go for the hearing of the Teaching" - with perfumes and flowers in hand, having gone to the monastery, they asked "Where, venerable sir, is the Teacher?" "Where will you see the Teacher? The Teacher came thinking 'I will make these monks united'; being unable to make them united, having departed, he has gone." "We are unable to bring the Teacher even by giving a hundred or a thousand; he came to us by himself, uninvited; on account of these monks, we did not obtain the hearing of a talk on the Teaching in the presence of the Teacher. These have gone forth with reference to the Teacher; even when he was making for unity, they did not become united; whose else's word will they carry out? Enough, almsfood should not be given to these" - they established a punishment throughout the entire city. They, on the following day, having walked for almsfood throughout the entire city, not having obtained even a ladleful of almsfood, returned to the monastery. The lay followers too said to them again - "As long as you do not ask forgiveness of the Teacher, so long this same punishment for you." They, thinking "We shall ask forgiveness of the Teacher," when the Blessed One had arrived at Sāvatt̐hī, went there. The Teacher expounded to them the eighteen matters making for schism - this here is the account supplementary to the canonical text.

237. Now, in the verses beginning with "of great noise," "of great noise" means one who has a great sound. "Alike people" means equal, similar people; what is meant is that all these people who are makers of quarrels, by the emission of sound from all sides, are both of great noise and alike. "Not one among them thought himself a fool" means therein not even one imagines "I am a fool"; all are merely conceited as wise. "They did not think any further about another" means not even one imagined "I am a fool," and furthermore, when the Community was being split, not even one imagined this reason that "the Community is being split because of me" - this is the meaning.

"Confused" means unmindful. "Speakers whose range is mere words" - here the shortening substitution of the letter ra has been made; their range is mere speech, not the range of the establishments of mindfulness, and they are speakers; how are they speakers? "As far as they wish to stretch their mouths" means as far as they wish to extend their mouths, having extended that far, they are speakers; not even one restrains his mouth out of respect for the Community - this is the meaning. "By what they are led" means by whatever dispute they have been led to this state of shamelessness. "They do not know" means they do not know that "this is thus fraught with danger."

"For those who harbour such thoughts" means those who harbour that manner beginning with "he reviled me." "Eternal" means ancient.

"Others" means setting aside the wise, the other makers of quarrels are called "others." They, making a dispute in the midst of the Community, do not know "we are perishing, we are approaching death, we are constantly, continuously going near to Death." "Those who understand this" means those who are wise therein understand "we are going near to Death." "Thereby their quarrels are appeased" means for thus knowing, having aroused wise attention, they proceed towards the appeasement of quarrels and disputes.

"Bone-breakers" - this verse has come in the Jātaka, spoken with reference to Brahmadatta and Prince Dīghāvu. For the meaning here is this: Even for those whose enmity had thus been ongoing, there is association; why should there not be for you, whose parents' bones have not been broken, whose lives have not been taken, whose cattle, horses, and wealth have not been taken?

The verse beginning with "If one should find" was spoken for the purpose of illustrating the praise and blame of having a wise companion and having a foolish companion. "Having overcome all dangers" means having overcome both obvious dangers and concealed dangers, one should wander with him, glad and mindful.

"Like a king abandoning a conquered kingdom" means just as King Mahājanaka and the great King Arindama, having abandoned their own conquered kingdoms, wandered alone, so one should wander - this is the meaning. "Like an elephant in the forest" means an elephant in the forest, like a great one. "Mātaṅga" means an elephant is so called. "Nāga" - this is a designation for a great one. For just as the elephant Mātuposaka, a great elephant, wandered alone in the forest and did not do evil deeds, and just as Pālileyyaka, so one should wander alone and not do evil deeds - this is what is said.

238. "The village of Bālakaṇṇakāra" means the revenue village of the householder Upāli. "He approached" - why did he approach? Having seen, it is said, the danger in a group, the desire to see a monk dwelling alone arose in him; therefore, he approached as if one oppressed by cold and so on desiring heat and so on. "With a talk on the Teaching" means connected with the benefit of solitude. "Towards the Eastern Bamboo Grove" - why did he approach there? Because, it is said, he had seen the danger in those who make disputes, the desire to see monks dwelling in harmony arose in him; therefore, he approached there as if one oppressed by cold and so on desiring heat and so on. "The Venerable Anuruddha" and so on is by the very method already stated.

241. "But is there" - by the last question he might ask about a supramundane state. But that does not exist for the elder monks, therefore thinking "it is not proper to ask about that," he asks about the preliminary work light. "We perceive light" means we perceive the preliminary work light. "And vision of forms" means we perceive the vision of forms with the divine eye. "And we do not penetrate that sign" means we do not know that cause by which our light and vision of forms disappear.

"That sign, Anuruddha, should be penetrated by you" means that cause should be known by you. "I too indeed" - thinking "Anuruddha, why would you not be confounded?" he began this teaching in order to show "I too have been previously confounded by these eleven impurities." In the passage beginning with "sceptical doubt arose in me," the Great Being, having extended the light, having seen various forms with the divine eye, sceptical doubt arose thinking "What indeed is this?" "Concentration fell away" means the preliminary work concentration fell away. "Light" means the preliminary work light also disappeared, and he did not see forms with the divine eye either. "Inattention" means sceptical doubt arises for one seeing forms; thinking "Now I shall not attend to anything," inattention arose.

"Sloth and torpor" means for one not attending to anything, sloth and torpor arose.

"Trepidation" means having extended the light towards the Himalayas, he saw titans, demons, boa constrictors, and so on; then trepidation arose in him.

"Elation" means "The danger seen by me, when looked at in its natural state, does not exist. In what is unseen, what fear could there be?" - for one thinking thus, a state of elation arose. "At once" means by a single undertaking he might see even five treasure-pots.

"Inertia" means "Energy was firmly exerted by me; because of that, elation arose in me" - so he made his energy slack; thereupon bodily disturbance, bodily inertia, and bodily laziness arose.

"Excess of energy" means thinking "Inertia arose when I made my energy slack," for one again exerting energy, excess of energy arose. "Would die" means would die.

"Deficiency of energy" means thinking "This arose when I exerted energy," for one again making energy slack, deficiency of energy arose.

"Longing" means having extended the light towards the heavenly world, for one seeing the assembly of gods, craving arose.

"Perception of diversity" means longing arose for me while attending to forms of a single kind; thinking "I shall attend to forms of various kinds," having extended the light at one time towards the heavenly world and at another time towards the human world, for one attending to various forms, perception of diversity arose.

"Excessive meditation on forms" means perception of diversity arose for me while attending to various forms; thinking "Whether desirable or undesirable, I shall attend to only one kind," for one attending thus, excessive meditation on forms arose.

243. "I attend to the sign of light" means I attend only to the preliminary work light. "But do not see forms" means I do not see forms with the divine eye. "I attend to the sign of forms" means I attend only to the domain forms with the divine eye.

"Limited light" means light in a limited place. "And limited forms" means forms in a limited place. The second instance should be understood conversely. "Limited concentration" means the preliminary work light is small; for with reference to the limitedness of the light, the preliminary work concentration is here called "limited." "At that time my is limited" means at that time the divine eye too is small. In the case of the immeasurable instance too, the same method applies.

245. "Without applied thought but with sustained thought only" means the concentration of the second meditative absorption according to the fivefold method. "Without applied thought and without sustained thought" means the concentration of the triad of meditative absorptions according to both the fourfold method and the fivefold method. "With rapture" means the concentration of the dyad-triad of meditative absorptions. "Without rapture" means the concentration of the dyad of meditative absorptions. "Accompanied by pleasure" means the concentration of the triad-tetrad of meditative absorptions. "Accompanied by equanimity" means the concentration of the fourth meditative absorption according to the fourfold method and the concentration of the fifth meditative absorption according to the fivefold method.

But when did the Blessed One develop this threefold concentration? While seated at the foot of the great Bodhi tree, in the last watch. For the Blessed One's first path was of the first meditative absorption, and the second and so on were of the second, third, and fourth meditative absorptions. According to the fivefold method there is no path of the fifth meditative absorption, so that was mundane - this was said with reference to a mixture of mundane and supramundane. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Upakkilesa Sutta is completed.

9. Commentary on the Bālappaṇḍita Sutta

246. "Thus have I heard" is the Discourse on the Fool and the Wise Person. Therein, "characteristics of a fool" means characteristics of a fool because by these he is marked and known as "this one is a fool." Those very things being the causes for recognising him are the signs of a fool. The manifestations of a fool are the manifestations of a fool. "One who thinks badly thought thoughts" means when thinking, he thinks only what is badly thought by way of covetousness, anger, and wrong view. "One who speaks badly spoken speech" means even when speaking, he speaks only what is badly spoken, of the type of lying and so on. "One who does badly done deeds" means even when doing, he does only badly done deeds by way of killing living beings and so on. "Therein" means where he is seated, in that assembly. "Arising from that, suitable to that" means of that kind, befitting that; the intention is connected with the dangers pertaining to the present life and the future life of the five enmities. "There" means while that talk is being spoken. "A fool" and so on are accusative cases used in the sense of the genitive.

248. "Hang over him" means they are present. The remaining two terms are synonyms for that very thing, for they are present in the manner of hanging over and so on, therefore it was stated thus. "Hang over the earth" means they spread over the surface of the earth. The remaining two terms are synonyms for that very thing. For this is just the manner of spreading. "There, monks, the fool" means when that manner of presence has come into range, the fool thinks thus.

249. "He said this" means a monk skilled in making connections, the Blessed One does not say "it is not possible to make a simile for hell," but rather says "it is not easy," and what is not easy is nevertheless possible to do - having thought "well then, let me cause the One of Ten Powers to make a simile," he spoke this utterance "It is possible, venerable sir." "They would strike" means they would strike in such a way that, by way of piercing through and going, two blows fall upon one place. Therefore he has two hundred wound openings. For what follows beyond this too, the same method applies.

250. "The size of a palm" means just enough to place within the fist. "Does not amount to a reckoning" means it does not even reach the level of counting. "Not even a fraction" means it does not reach the point where one could even say it amounts to a hundredth fraction, a thousandth fraction, or a hundred-thousandth fraction. "Does not bear comparison" means it does not even reach the mere level of placing alongside for comparison; for one looking, there is not even the mere extent of what is looked at. "A red-hot iron stake" means having laid the body measuring three

leagues face upward on a blazing iron ground, they drive into his right hand an iron spike the size of a palm tree, and likewise into the left hand and so on. And just as they lay him face upward, so too having laid him on his chest, on his right side, and on his left side, they inflict that very same torture. "Having laid him down" means having laid the body measuring three leagues on a blazing iron ground. "With axes" means they plane with large axes the size of half a roof of a house. Blood flows becoming a river; flames rise up from the iron ground and seize the planed place. Great suffering arises; but while planing, having marked with a string, they make it octagonal and hexagonal like timber. "With adzes" means with adzes the size of a large winnowing basket. Planing with those, they plane gently from the skin down to the bones; whatever is planed is restored to its original state. "Having yoked to a chariot" means having yoked to a chariot ablaze on every side, together with yoke, straps, five spokes, wheels, pole, and goad. "Great" means the size of a great pinnacle building. "They make him climb" means they make him climb by striking with blazing iron hammers. "Once upward" means like rice grains thrown into a well-boiled pot, he goes upward, downward, and across.

"Divided into sections, measured" means divided by placing section by section.

"Surrounded" means fenced. "With iron" means covered above with an iron plate.

"Having pervaded a hundred yojanas all around, it stands" means it stands having pervaded thus, such that for one standing at a place a hundred yojanas all around and looking, the eyes come out like a pair of balls.

"It is not easy by description to reach" means the meaning is that it is not easy to speak bringing it to the summit, even if one were to speak for a hundred years or a thousand years saying "hell is painful in this way, painful in that way."

251. "Gnawing with their teeth" means having scraped up with the teeth, having pulled out - this is what is said. "Greedy for flavours" means one whose flavour has been enjoyed through greed for flavour.

252. "Mutual devouring" means the devouring of one another.

"Ugly" means of bad appearance. "Unsightly" means difficult to look at, like a demon made for the purpose of frightening children. "Dwarfish" means a dwarf with a sunken neck and a big belly. "Blind" means blind in one eye or blind in both eyes. "Crippled" means crippled in one hand or crippled in both hands. "Paralysed" means one who crawls on a chair. "He, by body" - this was begun for the purpose of showing the connection with suffering.

"By a losing throw" means by defeat. "Might undergo imprisonment" means because, having lost much, all his property is not sufficient, therefore he might undergo imprisonment even of himself. "The entire complete plane of the fool" means the fool, having fulfilled the three kinds of misconduct, is reborn in hell; there, having come to human existence by the remainder of the ripened result, having been reborn in the five low families, again having fulfilled the three kinds of misconduct, he is reborn in hell - this is the whole complete plane of the fool.

253. "Characteristics of a wise person" and so on should be understood in accordance with what was stated. "One who thinks well-thought thoughts" and so on here should be connected by way of good mental conduct and so on.

Commentary on the Wheel Jewel

256. "When he had bathed his head" means one who had bathed with scented water together with the head. "Observing the uposatha" means one who had taken upon himself the uposatha factors. "Had gone up to the upper terrace of the excellent palace" means one who had gone up to the upper part of the excellent palace, having eaten excellent food, having entered the royal bedchamber on the upper great terrace of the excellent palace, and reflecting upon his moral practices. At that time, it is said, the king, right early, having distributed a hundred thousand, having given a great gift, and again having bathed his head with sixteen pots of scented water, having finished his morning meal, having arranged the pure upper robe on one shoulder, having folded his legs crosswise on the royal couch on the upper storey of the palace, seated, sat reflecting upon his accumulation of merit consisting of giving. This is the natural order for all wheel-turning monarchs.

While they are thus reflecting, the divine wheel treasure, originated by temperature conditioned by meritorious action of the aforesaid kind, resembling a mass of sapphires, as if breaking through the surface of the waters of the eastern ocean, as if adorning the sky, becomes manifest. This is called "divine" because of being endowed with divine power. "A thousand are its spokes" means having a thousand spokes. "Together with a rim, together with a nave" means with rim and with nave. "Full in all respects" means complete in every respect.

Therein, it is a wheel and it is a precious thing in the sense of generating delight, thus "wheel treasure." Now the nave by which it is called "with nave" is made of sapphire. And in its middle is a tube made of silver, by which it shines as if laughing with a row of pure, smooth teeth. With a hole in the middle like the disc of the moon, and on both outer sides it has an enclosure made with a silver plate. And on those plates of the nave, tube, and enclosure, at the appropriate places, demarcation lines appear as if well arranged. This, for now, is the completeness in every respect of its nave.

Now the spokes by which it is called "having a thousand spokes," they are made of the seven precious things, endowed with radiance like the rays of the sun. Their ornamental knobs, pearl strings, demarcation lines, and so on also appear as well arranged. This is the completeness in every respect of its spokes.

Now the rim by which together with it is called "with rim," it is made of well-dyed, pure, smooth coral, as if laughing at the splendour of the cluster of rays of the young sun. And at its joints, circular demarcation lines of red gold plates, possessing the splendour of the evening glow, appear well arranged. This is the completeness in every respect of its rim.

On the back of the rim-circle, in the space between every ten spokes, there is a coral rod, hollow inside like a bellows-bamboo, decorated with circular holes, catching the wind, whose sound, when struck by the wind, like that of a five-piece musical ensemble well played by a skilled musician, is lovely, enticing, and desirable. Above that coral rod is a white parasol, and on both sides rows of assembled flower garlands

- thus, with the circumference of the rim adorned by a hundred coral rods bearing a hundred white parasols attended by two hundred rows of assembled flower garlands, inside both tubes of the nave there are two lion-mouths, from which hang two clusters of pearls, the size of palmyra trunks, possessing the splendour of clusters of full-moon rays, with borders of red woollen balls resembling the young sun, as if surpassing the beauty of the course of the celestial Ganges, by which, revolving together with the wheel treasure in the sky, three wheels appear as if turning together. This is its completeness in every respect in all ways.

Now this, thus complete in every respect, ordinarily, when people have eaten their evening meal and are sitting on seats prepared at their own house doors engaged in friendly conversation, while young children are playing at crossroads and the like, through a region of the sky neither too high nor too low, near the tops of the jungle thickets, as if beautifying the tips of tree branches, with a sweet sound heard from twelve yojanas away flooding the ears of beings, from one yojana away drawing the eyes with its colour resplendent with the arising of various radiances, as if proclaiming the power of merit of the wheel-turning monarch, comes towards the royal city.

Then, just by hearing the sound of that wheel treasure, of those people whose hearts were stirred thinking "From where indeed, whose indeed is this sound?" looking towards the eastern direction, one said to another thus - "Look, my dear, a marvel! This full moon formerly rises alone, but today it has risen with a companion. For this pair of full moons traverses the vault of the sky one after the other, like a pair of royal swans." Another said to him - "What are you saying, my dear? Where indeed have you ever seen two full moons rising together? Is it not the sun that has risen, bearing golden rays, with peacock-feather-like beams?" Another, having smiled, said thus - "Are you mad? Has not the sun just now set? How then could it rise following this full moon? Surely this must be the mansion of some meritorious being, brilliant with the arising of the radiance of many precious things." All of them, dismissing the others, said thus - "Why do you prattle so much? This is neither a full moon, nor the sun, nor a heavenly mansion. For these do not possess such splendid glory; rather, this must be the wheel treasure."

Thus, while that conversation was still going on among those people, having left aside the disc of the moon, that wheel treasure comes face to face with them. Then, when it was said by them "For whom indeed has this arisen?" there are those who say - "Not for anyone else; is not our king one who has fulfilled the duty of a wheel-turning monarch? For him this has arisen." Then that great multitude, and whoever else sees it, all follow the wheel treasure itself. That wheel treasure too, as if wishing to make known its own arrival for the king's sake alone, having circled the city seven times at the very top of the rampart, having circumambulated the king's inner palace, at a place near the northern lion's window of the inner palace where it is possible to venerate easily with scents, flowers and so on, thus it stands as if fixed on its axle.

And when it has thus stood still, having entered through the openings of the windows and so on, having seen the mass of radiance adorning the interior of the palace, resplendent with the lustre of various colourful jewels, the king becomes one in whom a desire to see it has arisen. And his retinue, having come with the offering of pleasant words, reports that matter to him. Then the king, his body pervaded with

powerful joy and gladness, having released his cross-legged posture, having risen from his seat, having gone near to the lion's window, having seen that wheel treasure, thought the thought beginning with "I have heard this." Therefore it was said - "Having seen, of the king of the warrior caste... etc. Could I indeed be a wheel-turning monarch?" Therein, "he becomes a wheel-turning monarch" - in what respect does one become a wheel-turning monarch? When the wheel treasure, having risen up into space even by just one or two finger-breadths, is rolling.

Now, showing what should be done for the purpose of making it continue to roll, he said beginning with "Then indeed, monks." Therein, "having risen from his seat" means having got up from the seat where he was sitting and having come near to the wheel treasure. "Having taken a water-jug" means having lifted up a golden pitcher with a spout resembling an elephant's trunk, and having taken water with the left hand. "May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer." "The wheel-turning monarch follows right behind together with his fourfold army" means for all wheel-turning monarchs, having sprinkled with water, immediately after the words "May the venerable wheel treasure conquer," the wheel treasure, having risen up into the sky, rolls forth; at the very same time as its rolling forth, that king becomes known as a universal monarch.

When the wheel treasure has rolled forth, the wheel-turning monarch, as if following it, having mounted the excellent vehicle, rises up into the sky; and then his retinue holding umbrellas, chowries and so on, and the inner palace attendants. Thereupon the viceroys, generals and other notables too, together with their own respective armies adorned with armour of various kinds of jackets, coats of mail and so on, resplendent with the radiance of manifold ornaments, decorated with raised flags and banners, having risen up into the sky, surround the king himself. The royal officers, however, for the purpose of benefiting the people, have drums beaten through the city streets - "Dear ones, the wheel treasure has arisen for our king; adorned and beautified in accordance with your own respective wealth, gather together." The great multitude, however, naturally by the very sound of the wheel treasure, having abandoned all duties, having taken scents, flowers and so on, having already gathered together, they too, all of them, having risen up into the sky, surround the king himself. For in whomsoever the desire to go together with the king arises, that person becomes one gone into the sky. Thus the assembly is twelve yojanas in length and breadth. Therein there is not even a single person with a cut or broken body or with soiled garments. For a universal monarch has a pure retinue. The assembly of a universal monarch, like sorcerers going through the sky, is like jewels scattered upon a surface of sapphire. Therefore it was said "The wheel-turning monarch follows right behind together with his fourfold army."

That wheel treasure too rolls forth through a region of the sky above the treetops, not too high, so that those desiring flowers, fruits and young shoots of the trees can take them with ease, and those standing on the ground can observe "This is the king, this is the viceroy, this is the general." And in the postures of standing and so on too, whoever wishes to go in whatever direction, he goes in that very direction. And those here engaged in crafts such as painting and so on go while performing their own respective tasks. For just as on the ground, so too all their tasks succeed in the sky.

Thus, having taken the assembly of the universal monarch, that wheel treasure, leaving Sineru on the left side, goes over the upper part of the ocean to Pubbavideha, measuring eight thousand yojanas.

There, whatever piece of land is twelve yojanas across, thirty-six yojanas in circumference for the assembly's encampment, capable of accommodating the settlement, with easily obtainable food and provisions, endowed with shade and water, with a clean level surface, and delightful - above that piece of land, that wheel treasure stands in space as if fixed on its axle. Then, by that sign, that great multitude descends and, performing all tasks such as bathing, eating and so on according to preference, takes up residence. Therefore it was said "And, monks, in whatever region that wheel treasure comes to rest, there the wheel-turning monarch takes up residence together with his fourfold army."

When the universal monarch had thus taken up residence, whatever kings were there, even having heard "a foreign army has arrived," they do not assemble an army and prepare for battle. Immediately upon the arising of the wheel treasure, there is no such being who would dare to raise a weapon against the king with the perception of an enemy. This is the power of the wheel treasure.

For by the power of the wheel of that king,
All enemies without remainder submit to taming;
"Tamer of enemies" is the name for the lord of men,
Therefore that is called his wheel.

Therefore all those kings, having taken presents befitting their own respective sovereignty, glory, and wealth, having approached that king, with bowed heads, performing worship at his feet by anointing them with the radiance of the gems on their own crowns, with words beginning with "Come, great king," they submit to his command and service. Therefore it was said "Now, monks, whatever in the eastern direction... etc. Instruct us, great king."

Therein, "svāgata" means a good coming. For when a certain one arrives, they grieve; when he departs, they rejoice. When a certain one arrives, they rejoice; when he departs, they grieve. Such are you, one whose arrival brings rejoicing, one whose departure brings sorrowing; therefore your coming is said to be "a good coming." But when thus addressed, the universal monarch neither says "You must provide me this much tribute annually," nor does he take the wealth of one by force and give it to another. But with wisdom befitting his own status as a righteous king, having examined killing of living beings and so on, with a lovable, charming voice, having expounded the Teaching by the method beginning with "See, dear ones, killing of living beings, when practised, developed, and cultivated, is conducive to hell," he gives the exhortation beginning with "Living beings should not be killed." Therefore it was said "The wheel-turning monarch said thus: 'Living beings should not be killed... etc. and eat as you have been accustomed to eat.'"

But do all take this exhortation of the king? Even of the Buddha, not all take it; how then would they take it of a king? Therefore those who are wise and intelligent, they take it. But all become followers. Therefore he said beginning with "Now, monks, whatever."

Then that wheel treasure, when the exhortation had thus been given to the inhabitants of Pubbavideha and breakfast had been finished, having risen up into the sky by the power of the universal monarch, plunges into the eastern ocean. And in whatever way it plunges in, in that way, like a king of serpents who has contracted his hood having smelled the scent of medicine, the water of the great ocean, having become contracted in the spread of its waves, sinking down, having sunk down to the extent of a yojana, stands within the ocean like a wall of lapis lazuli. And at that very moment, various jewels scattered on the floor of the great ocean, as if wishing to see the splendour of merit of that king, having come from here and there, fill that area. Then that royal retinue, having seen that floor of the great ocean filled with various jewels, takes them up in their laps and so on according to their liking; and when the retinue has taken jewels according to their liking, that wheel treasure turns back. And as it turns back, the retinue is at the front, the king in the middle, and the wheel treasure at the rear. That water of the ocean too, as if being enticed by the splendour of the wheel treasure, and as if unable to endure separation from it, striking up to the circumference of the rim, continuously approaches.

257. Thus the wheel-turning monarch, having conquered Pubbavideha bounded by the eastern ocean, wishing to conquer Jambudīpa bounded by the southern ocean, goes facing towards the southern ocean by the path indicated by the wheel treasure. Therefore it was said "Then, monks, that wheel treasure, having plunged into the eastern ocean and having emerged, rolled towards the southern direction." Now, as it thus rolled forth, the procedure of its rolling, the encampment of the army, the coming of the hostile kings, the giving of instruction to them, the plunging into the southern ocean, the sinking down of the ocean water, and the taking of jewels - all this should be understood by the former method.

But having conquered that Jambudīpa measuring ten thousand yojanas, having emerged from the southern ocean too, having gone in the manner already stated to conquer Aparagoyāna measuring seven thousand yojanas, having likewise conquered that too up to the ocean boundary, having emerged from the western ocean too, having gone likewise to conquer Uttarakuru measuring eight thousand yojanas, having likewise conquered that too up to the ocean boundary, he emerges from the northern ocean.

By this much, sovereignty over the earth bounded by the four quarters has been attained by the wheel-turning monarch. He, thus victorious in conquest, together with his retinue, for the purpose of seeing the achievement of the splendour of his own kingdom, having leapt up to the vault of the sky above, having surveyed the four great continents, each attended by five hundred smaller islands, like four natural lakes adorned with groves of fully bloomed lotuses, water lilies, and white lotuses, returns to his own royal capital in due order by the very path indicated by the wheel treasure. Then that wheel treasure stands as if adorning the door of the inner palace.

And when that wheel treasure has thus been established, there is no need for torches or lamps in the royal inner palace; the radiance of the wheel treasure itself dispels the darkness at night. But for those who desire darkness at night, there is darkness indeed. Therefore it was said "Having plunged into the southern ocean, etc. such a wheel treasure becomes manifest."

Commentary on the Elephant Jewel

258. For the universal monarch for whom the wheel treasure had thus become manifest, the ministers, having had the place for the regular state elephant made into a clean piece of ground, having had it anointed with fragrant scents such as yellow sandalwood and so on, having prepared it below strewn with variegated, colourful, fragrant flowers, above with a canopy adorned with delightful garland-festoons of flowers gathered here and there between golden stars, like a heavenly mansion of the gods, say "Consider, Sire, the arrival of such an elephant treasure." He, in the manner already stated previously, having given a great gift and having undertaken the precepts, sits reflecting upon that achievement of merit; then, prompted by the power of his merit, from the Chaddanta clan or from the Uposatha clan, wishing to enjoy that special honour, with a pure white body adorned at the feet, neck, and face with the redness of the orb of the young sun, with seven supports, with a well-proportioned arrangement of major and minor limbs, with beautiful lotus-like markings like fully bloomed red lotuses, possessing supernormal power, capable of travelling through the sky like a meditator, like a silver mountain with its borders coloured with red arsenic powder, the chief of elephants stands established in that place. If coming from the Chaddanta clan, the youngest of all comes; if coming from the Uposatha clan, the eldest of all. But in the Pāḷi it comes as just "Uposatha, the king of elephants." This one comes for universal monarchs who have fulfilled the duty of a universal monarch, when they reflect in the manner stated in the discourse, not for others. It comes of its own accord to the place of the regular state elephant, and having removed the state elephant, stands there. Therefore it was said "Furthermore, monks, etc. the king of elephants."

Having seen that elephant treasure thus become manifest, the elephant keepers and others, full of mirth, having gone quickly, inform the king. The king, coming very quickly, having seen it, with a gladdened mind, thinking "Excellent indeed, friend, would be an elephant vehicle, if it would submit to training," stretches out his hand. Then it, like a calf of a domestic cow, having let its ears hang down, showing a gentle disposition, approaches the king; the king wishes to mount it. Then his attendants, having known his intention, having fitted that elephant treasure with a golden banner, golden ornaments, and covered it with a golden net, bring it forward. The king, without even making it sit down, having ascended by a ladder made of the seven precious things, becomes inclined in mind towards travelling through the sky. Together with the very arising of his consciousness, that king of elephants, like a royal swan, leaps up into the blue vault of the sky, a net of radiance of sapphire gems; then, in the manner already stated for the journey of the wheel, the entire royal retinue. Thus the king together with his retinue, having traversed the entire earth within the time before the morning meal itself, returns to the royal capital; thus of great supernormal power is the elephant treasure of a universal monarch. Therefore it was said "Having seen, of the wheel-turning monarch, etc. such an elephant treasure becomes manifest."

Commentary on the Horse Jewel

Now, for the universal monarch for whom the elephant treasure had thus become manifest, the retinue, having had the place for the regular state horse made into a clean, level ground, and having adorned it, in the former method itself, generate

endeavour for the purpose of the king's reflection upon its arrival. He, in the former method itself, having made gifts and honour, having undertaken the precepts, seated on the upper floor of the mansion, recollects the achievement of merit; then, prompted by the power of his merit, from the Sindhava breed, resplendent like a mass of autumnal dark and white rain clouds intertwined with streaks of lightning, with red feet, with a red muzzle, with a body pure, smooth, compact, and firmly knit like a mass of moonlight, because of being possessed of a head of dark colour like a crow's neck and like a sapphire, thus called "black-headed," because of being possessed of hair like muñja grass, smooth, round, and going straight, as if well arranged and placed, thus with a mane like muñja grass, able to travel through the sky, a king of horses named Valāhaka, having come, stands established in that place. All the remainder should be understood by the method stated in the elephant treasure. With reference to such a horse treasure, the Blessed One said beginning with "Furthermore."

Commentary on the Gem Jewel

Now, for the wheel-turning monarch for whom the horse treasure had thus become manifest, the jewel treasure comes from Mount Vepulla, four cubits in length, equal in measure to a cart-hub, decorated with two golden lotuses with clusters of perfectly pure pearls come out from the edge of the pericarp on both ends, attended by eighty-four thousand gems, as if pervading the splendour of a full moon surrounded by a host of stars. When it had thus arrived, having been placed in a net of pearls and raised into the sky to a height of sixty cubits by a series of bamboos, during the night-time its radiance pervades an area of one yojana in extent all around, by which that entire area becomes illuminated as if at the time of the break of dawn. Thereupon, farmers engage in agriculture, merchants in opening their shops, and the various craftsmen in their various activities, thinking it is day. Therefore it was said "Furthermore, monks, etc. the jewel treasure becomes manifest."

Commentary on the Woman Jewel

Now, for the universal monarch for whom the jewel treasure had thus become manifest, the woman treasure becomes manifest as the distinguishing cause of the distinction of sensual pleasure in his domain. They either bring his queen-consort from the royal family of the Madda kings, or she comes of her own accord from Uttarakuru through the power of merit. But the remaining excellence of hers has come in the Pāḷi text itself by the method beginning with "Furthermore, monks, for the wheel-turning monarch a woman treasure becomes manifest - lovely, beautiful."

Therein, "lovely" means she has a form exceeding the fulfilment of her bodily proportions. "Beautiful" means being seen she satisfies the eyes; therefore she is one who should be seen even by abandoning other duties and distractions. "Pleasing" means being seen she gladdens the mind through pleasure. "The highest" means the highest because of thus bringing about confidence. "Beauty of complexion" means beauty of colour. "Endowed with" means possessed of. Or "lovely" because she is not too tall and not too short; "beautiful" because she is not too thin and not too stout; "pleasing" because she is not too dark and not too fair. "Endowed with the highest beauty of complexion" because she has surpassed human beauty and not attained

divine beauty. For the radiance of beauty of human beings does not emanate outwards; that of the gods emanates very far; but the radiance of her body illuminates an area measuring twelve cubits.

And in the terms beginning with "not too tall," by the first pair the excellence of height is stated, by the second pair the excellence of girth is stated, and by the third pair the excellence of complexion is stated. Or by these six the absence of bodily deficiency is stated, and by "surpassing human beauty" the excellence of body is stated.

"Cotton-wool or silk-cotton" means the bodily touch is like that of cotton-wool that has been placed in clarified butter and kept, and carded a hundred times, or silk-cotton carded a hundred times. "In the cold" means at the time when the king is cold. "In the heat" means at the time when the king is hot. "The fragrance of sandalwood" means the fragrance of yellow sandalwood that is always well-ground, fresh, and blended with the four kinds of aromatics wafts from her body. "The fragrance of waterlilies" means from her mouth, at the times of laughing and speaking, the exceedingly sweet fragrance of a blue waterlily as if just bloomed at that very moment wafts forth.

Now, in order to show conduct befitting her bodily excellence endowed with the excellence of form, touch, and fragrance, "that" and so on beginning with "now" was said. Therein, "one who rises before" means having seen the king, she rises first from the seat where she was sitting, as if burnt by fire. "One who retires after" means when he is seated, having performed the duties such as fanning that king with a palm-leaf fan, she lies down and sits down afterwards. "Obedient to his wishes" means she responds to his wishes saying "What shall I do, Sire?" "One who conducts herself agreeably" means she conducts herself and acts only in what is agreeable to the king. "One who speaks pleasantly" means whatever is dear to the king, that alone she speaks.

Now, in order to show that "her conduct is solely out of purity of disposition, not out of fraudulence," he said beginning with "Now, that." Therein, "does not transgress" means she does not go beyond, does not behave transgressively; she does not desire even in thought any other man - thus it has been said. Therein, those qualities stated of her at the beginning such as "lovely" and so on, and at the end such as "one who rises before" and so on, are merely her natural qualities. But those beginning with "surpassing human beauty" should be understood as having arisen through the power of former actions, beginning from the manifestation of the wheel treasure, in dependence on the merit of the universal monarch. Or alternatively, even the loveliness and so on became complete in all respects beginning from the manifestation of the wheel treasure. Therefore he said "such a woman treasure becomes manifest."

Commentary on the Householder Jewel

Now, for the wheel-turning monarch for whom the woman treasure had become manifest, the householder treasure becomes manifest for the purpose of comfortably carrying out the functions to be done with wealth. He is by nature itself of great wealth, born in a family of great wealth; he is a millionaire householder who increases the king's heap of wealth. And for him a divine eye born of the result of action becomes manifest, combined with the power of the wheel treasure, by which he sees

treasure within the earth within a distance of a yojana. He, having seen that wealth, with a satisfied heart, having gone and having offered the king with wealth, accomplishes all the affairs to be done with wealth. Therefore it was said "Furthermore, monks, etc. such a householder treasure becomes manifest."

Commentary on the Adviser Jewel

Now, for the wheel-turning monarch for whom the householder treasure had become manifest, the adviser treasure, able to arrange all duties, becomes manifest. He is the king's eldest son. By his very nature he is wise, experienced, and intelligent, but in dependence on the king's power of merit, through the power of his own actions, knowledge of others' minds arises in him. By which he is able, having known the disposition of minds of the royal assembly of twelve yojanas, to define what is harmful and what is beneficial for the king. He too, having seen that power of his own, with a satisfied heart, invites the king to admonish with advice on all duties. Therefore it was said "Furthermore, etc. the adviser treasure becomes manifest." Therein, "to establish what should be established" means to establish what should be established in each and every position.

259. "Promoting good digestion" and so on has been stated above already.

260. "By a winning throw" means by a lucky cast. "A great mass of wealth" means two or three hundred thousand all at once. "The entire complete plane of the wise person" means the wise person, having fulfilled the three kinds of good conduct, is reborn in heaven; from there, coming to the human world, he is reborn in the achievement of family, beauty and wealth; established there, having fulfilled the three kinds of good conduct again, he is reborn in heaven once more - this is the whole complete plane of the wise person. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The commentary on the Bālappaṇḍita Sutta is completed.

10. Commentary on the Devadūta Sutta

261. "Thus have I heard" is the Discourse on the Divine Messengers. Therein, "two houses" and so on has been explained in detail in the Assapura Sutta.

262. "Reborn in hell": the Blessed One sometimes begins the teaching from hell and brings it to an end with the heavenly world, and sometimes begins from the heavenly world and brings it to an end with hell. If he wishes to speak by expanding on the achievement of heaven, he speaks of the suffering of hell in part, speaks of the suffering of the animal realm, the suffering of the sphere of ghosts, and the achievement of the human world in part, and expands only on the achievement of heaven. If he wishes to speak by expanding on the suffering of hell, he speaks of the achievement in the heavenly world and the human world, and the suffering in the animal realm and the sphere of ghosts in part, and expands only on the suffering of hell. He, wishing to expand on the suffering of hell in this discourse, therefore begins the teaching from the heavenly world and brings it to an end with hell. Having spoken of the achievements of the heavenly world and the human world, and the sufferings of the animal realm and the sphere of ghosts in part, in order to speak of the suffering of hell in detail, he said beginning with "Then him, monks, the guardians of

hell."

Therein, certain elder monks say: "There are no such things as guardians of hell; just like a machine, action itself carries out the torture." That view of theirs has been refuted in the Abhidhamma itself by the method beginning with "Are there guardians of hell in hell? Yes. And are there torturers?" For just as in the human world there are those who carry out the torture of punishment, just so in hell there are guardians of hell. "Of King Yama": King Yama is a king of the mansion-dwelling ghosts. At one time he experiences the achievement of a divine mansion, divine wish-fulfilling trees, divine pleasure gardens, divine dancers, and so on; at another time the result of action. He is a righteous king. And he is not just one; rather, at the four gates there are four persons. "I did not see": he speaks thus with reference to the absence of any divine messenger sent to his presence. Then Yama, having known "this one does not discern the meaning of what has been said," wishing to make him discern, said beginning with "Hey."

"Subject to birth" means having the intrinsic nature of birth, not released from birth, meaning "birth exists within me myself." In what follows, beginning with "subject to ageing," the same method applies.

263. "Having cross-questioned about the first divine messenger": here a young boy in meaning speaks thus: "Look, sirs, I too have hands and feet like you, but I am fallen into my own urine and excrement, I am unable to get up and bathe by my own nature, I am one with a soiled body, I am unable even to say 'bathe me'; because of not being released from birth I have become such. But it is not I alone; you too are not released from birth. For just as for me, so too for you birth will come; therefore, before its arrival, do good." Therefore this one became known as a divine messenger; the meaning of the word, however, has been stated in the Maghadeva Sutta.

"The second divine messenger": here too a being decrepit with ageing in meaning speaks thus - "Look, sirs, I too was young like you, accomplished with thigh-strength, arm-strength, and speed; those achievements of strength and speed have disappeared from me; even though my hands and feet exist, they do not perform the function of hands and feet; because of not being released from ageing I have become such. But it is not I alone; you too are not released from ageing. For just as for me, so too for you ageing will come; therefore, before its arrival, do good." Therefore this one became known as a divine messenger.

"The third divine messenger": here too a sick being in meaning speaks thus - "Look, sirs, I too was healthy like you, but now I am struck by illness, fallen into my own urine and excrement, I am unable even to get up, even though my hands and feet exist, they do not perform the function of hands and feet; because of not being released from illness I have become such. But it is not I alone; you too are not released from illness. For just as for me, so too for you illness will come; therefore, before its arrival, do good." Therefore this one became known as a divine messenger.

265. "The fourth divine messenger": here, however, either the bodily punishments should be taken as the divine messengers, or the torturers. Therein, on the side of the bodily punishments, the thirty-two bodily punishments, to begin with, in meaning speak thus - "We, when arising, do not arise in trees or in rocks; we arise in the

bodies of those like you. Therefore, before our arising, do good." Therefore these have become called divine messengers. The torturers too in meaning speak thus - "We, inflicting the thirty-two bodily punishments, do not inflict them upon trees and so on; we inflict them upon beings like you only. Therefore, before our inflicting bodily punishments upon you, do good." Therefore these too have become called divine messengers.

266. "The fifth divine messenger": here a deceased being in meaning speaks thus - "Look, sirs, at me thrown into a charnel grove, having reached the state of bloatedness and so on; because of not being released from death I have become such. But it is not I alone; you too are not released from death. For just as for me, so too for you death will come; therefore, before its arrival, do good." Therefore this one became known as a divine messenger.

But who receives this cross-questioning by the divine messengers, and who does not? Whoever has done much evil, he, having gone, is simply reborn in hell. But whoever has done a small evil deed, he receives it. For just as when they seize a thief together with his goods, they simply carry out the punishment, they do not hold a trial. But one seized after investigation they lead to the place of judgment; he receives a judgment. This is comparable to that. For those of small evil deeds remember by their own nature, and they also remember when being reminded.

Therein, a Tamil named Dīghajayanta remembered by his own nature. It is said that Tamil venerated the open-air shrine at the Sumanagiri monastery with a red cloth. Then, having been reborn in the vicinity of the Ussada hell, upon hearing the sound of the fire's flames, he recollected the cloth he had offered; he, having departed, was reborn in heaven. Another too, while giving a plain cloth to his son who was a young monk, placed it at his feet; at the time of death he took a sign in the crackling sound; he too, having been reborn in the vicinity of the Ussada hell, having recollected that cloth through the sound of the flames, was reborn in heaven. Thus, for now, having remembered wholesome action by one's own nature, one is reborn in heaven.

But when one does not remember by one's own nature, he asks about the five divine messengers. Therein, someone remembers through the first divine messenger, someone through the second and so on. But whoever does not remember even through all five, King Yama himself reminds him. It is said that a certain minister, having venerated the Great Shrine with a pot of jasmine flowers, gave the merit to Yama; him, having been reborn in hell through unwholesome action, they led to the presence of Yama. When he did not remember any wholesome deed even through all five divine messengers, Yama, looking himself, having seen - reminded him: "Did you not venerate the Great Shrine with a pot of jasmine flowers and give the merit to me?" He, having remembered at that time, went to the heavenly world. But when Yama, even having looked himself, does not see - he remains silent, thinking "This being will indeed experience great suffering."

267. "The great hell" means in the Avīci great hell. But what is its measure? The interior is a hundred yojanas in length and in breadth. The floor is of iron, the roof is of iron, and each wall is nine yojanas thick. A flame arisen from the eastern wall, having seized the western wall and having pierced through it, goes a hundred yojanas beyond. In the remaining directions too, the same method applies. Thus, by way of

the extent of the net of flames, in length and breadth there are three hundred and eighteen yojanas, in circumference there are nine hundred and fifty-four yojanas, and all around together with the projections there are ten thousand yojanas.

268. "When pulled out it is just the same" - here the stepped-upon foot, as long as it is standing firm, cannot be pulled out at all. But here the meaning is - beginning from below it burns, beginning from above it is on fire; thus at the time of stepping it appears to be burning, at the time of pulling out it is just the same; therefore it was stated thus. "Has arrived far" means he has arrived at many hundreds and thousands of rainy seasons.

But why has this hell come to be termed Avīci? "Vīci" is called an interval; and there, there is no interval of fire-flames, or of beings, or of suffering. Therefore it has come to be termed Avīci. For from its eastern wall a flame arisen, interweaving, having gone a hundred yojanas, having pierced through the western wall, goes a hundred yojanas beyond. In the remaining directions too, the same method applies.

Devadatta was reborn in the midst of these six flames; his individual existence was a hundred yojanas in measure; his two feet had entered the iron ground up to the ankles, his two hands had entered the iron walls up to the wrists, his head had entered the iron roof up to the eyebrow bone; from the lower part one iron stake, having entered and piercing through the body, had entered the roof; a stake emerging from the eastern wall, having pierced through the heart, had entered the western wall; a stake emerging from the northern wall, having pierced through the ribs, had entered the southern wall. Because he offended against the Truth-finder who is motionless, he is tormented having become motionless; because of the correspondence with his action, such was born. Thus, because of the uninterruptedness of the flames, it is named Avīci.

But inside it, in the space of a hundred yojanas, beings are without interval, like flour filled in after pounding in a measuring vessel; it should not be said "in this place there is a being, in this place there is not"; there is no end of those walking, standing, sitting, and lying down; whether walking or standing or sitting or lying down, they do not obstruct one another. Thus, because of the uninterruptedness of beings, it is Avīci.

But at the body door, six consciousnesses accompanied by equanimity arise, and one accompanied by pain. Even this being so, just as when six drops of honey are placed on the tip of the tongue and one drop of molten copper is placed, because of the intensity of the burning that alone is discerned, and the others become negligible; so too, because of the intensity of the burning, suffering alone here is continuous, and the others are negligible. Thus, because of the uninterruptedness of suffering, it is Avīci.

269. "Great" means a hundred yojanas. "He falls there" means one foot is in the great hell, one falls down into the excrement hell. "Needle-mouthed" means having mouths similar to needles; they are the measure of an elephant's neck or the measure of a single-trough boat.

"Hot ashes hell" means a hell of burning ashes, measuring a hundred yojanas, inside filled with embers smoothed to the level of a pinnacle building, where those who have fallen sink down to the very bottom, like axes, adzes, stones, and so on thrown onto a heap of millet.

"They make him climb" means they make him climb by striking with iron rods. At the time of their climbing up, those thorns face downward; at the time of climbing down, they face upward.

"Stirred by the wind" means moved by the wind produced by kamma. "They cut off even the hand" means they cut by pounding, like meat on a board. If he gets up and runs away, an iron wall arises and surrounds him, and razor blades arise from below.

"River of caustic water" means the river named Vetaraṇī, a river of copper. There are iron lotus leaves with rough sand, below are razor blades, and on both banks are cane creepers and kusa grass. "There he experiences painful, sharp, severe" means there, being carried upward and downward, he is cut by the lotus leaves. He is pierced by the thorns of the rough sand shaped like crossroads, he is split by razor blades, on both banks he is lacerated by kusa grass, he is dragged by cane creepers, and he is split by sharp spears.

270. "With a red-hot iron spike" means when he has said "I am hungry," having filled a large metal basket with metal balls, they approach him. He, having known the nature of the metal balls, presses his teeth together. Then they open his mouth with a red-hot iron spike. With streams of molten copper, having brought molten copper in a large metal cauldron, they do just the same. "Again into the great hell" means thus, beginning from the fivefold binding up to the drinking of molten copper, and beginning from the drinking of molten copper, having again caused the fivefold binding and so on, they throw him into the great hell. Therein, someone is released by the fivefold binding itself, someone by the second, someone by the third, someone is released by the drinking of molten copper; but when the action is not exhausted, they throw him again into the great hell.

But a certain young monk, while learning this discourse - "Venerable sir, do they throw a being who has experienced so much suffering again into the great hell?" he said. "Yes, friend, when the action is not exhausted, they do so again and again." "Let the recitation stand, venerable sir, teach just the meditation subject." Having had the meditation subject taught, having become a stream-enterer, having come back, he took up the recitation. There is no counting of others too who, having set aside the recitation at this point, attained arahantship. And this discourse is indeed unchanging for all Buddhas.

271. "Having gone to an inferior bodily existence" means having gone to an inferior body. "In clinging" means in the grasping of craving and wrong view. "The origin of birth and death" means being the cause of birth and death. "Without clinging" means without clinging to the four kinds of clinging. "In the extinction of birth and death" means they become liberated in Nibbāna, which is termed the extinction of birth and death.

"Perfectly quenched in this very life" means quenched in the present life, in this very individual existence, by the quenching of all mental defilements. "They have overcome all suffering" means they are said to have gone beyond all suffering.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Devadūta Sutta is completed.

The commentary on the third chapter is completed.



ABOUT THIS TRANSLATION

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