

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

2. Commentary on the Middle Fifty Discourses
(2. Majjhimapaṇṇāsa-aṭṭhakathā)

3. The Chapter on Wanderers (3. Paribbājakavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

2. Commentary on the Middle Fifty Discourses

3. The Chapter on Wandering Ascetics

1. Commentary on the Tevijjavaccha Sutta

185. "Thus have I heard" - this is the Discourse to Vacchagotta on the Threefold True Knowledge. Therein, "Ekapuṇḍarīka" - "puṇḍarīka" is called the white mango tree; because in that park there was one puṇḍarīka, thus "Ekapuṇḍarīka." "This occurred to him" means it occurred out of the wish to enter there. "It has been a long time, venerable sir" - with reference to his having come before by nature. "In conformity with the Teaching" - here the knowledge of omniscience is called the Teaching, and the declaration to the public is called what is in conformity with the Teaching. The remainder is by the same method as stated in the Jīvaka Discourse. "They are not speaking what has been said by me" - having stood on what is not to be allowed, he rejects even what could be allowed. For "omniscient, all-seeing, and acknowledges complete knowledge and vision" - this could be allowed, - "Whether I am walking... etc. knowledge and vision is present" - but this should not be allowed. For he understands by reflecting through the knowledge of omniscience. Therefore, having stood on what is not to be allowed, rejecting even what could be allowed, he said thus.

186. "With the elimination of the mental corruptions": here, because mental corruptions once eliminated need not be eliminated again, "only for" is not said. And here, by the knowledge of past lives, the Blessed One shows the virtue of knowing the past; by the knowledge of the divine eye, the virtue of knowing the present; by the knowledge of the elimination of mental corruptions, the supramundane virtue. Thus, by these three true knowledges, he spoke having summarised the entire virtues of a Buddha.

"The fetter of the layman" means the bondage of the household life, attachment to the requisites of a layman. "There is not, Vaccha" means without abandoning the fetter of the layman, there is no one called a maker of an end of suffering. For even those such as the minister Santati, Uggasena the merchant's son, and the boy Vitasoka, who attained arahantship while still established in the mark of a layman, they too attained it by the path, having dried up attachment in all activities. But having attained that, they did not remain with that outward sign; for this mark of a layman is inferior and is not able to bear the highest virtue. Therefore, one established therein, having attained arahantship, on that very day either goes forth or attains final nibbāna. But terrestrial deities remain. Why? Because of the existence of a place for concealment. In the remaining sensual existences, among human beings, the three beginning with stream-enterers remain; among the sensual-sphere gods, stream-enterers and once-returners; but non-returners and those who have

eliminated the mental corruptions do not remain there. Why? For that state is the residence of pleasure-loving people, and there is no place there worthy of solitude and concealed for them. Thus there, one who has eliminated the mental corruptions attains final nibbāna, and a non-returner, having passed away, is reborn in the Pure Abodes. But above the sensual-sphere gods, all four noble ones remain.

"He was one who taught action" means he too was one who taught action, and he did not obstruct the efficacy of action. For that is spoken taking himself alone at the end of ninety-one cosmic cycles. At that time, it is said, the Great Being, having gone forth for the purpose of investigating the heresy, having known the fruitlessness of that heresy too, did not neglect his energy, and having become one who taught the efficacy of action, was reborn in heaven. Therefore he spoke thus. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Tevijjavaccha Sutta is completed.

2. Commentary on the Aggivaccha Sutta

187. "Thus have I heard" - this is the Discourse to Vacchagotta on Fire. Therein, "I do not" - in the first section he says "I am not one holding the eternalist view," in the second "I am not one holding the annihilationist view." Thus the rejection should be understood in all sections by way of the finite-and-infinite doctrines and so on. "Both exists and does not exist" - this, however, here is the doctrine of partial eternalism. "Neither exists nor does not exist" - this should be understood as eel-wriggling.

189. "Bringing suffering" means bringing suffering by way of both the suffering of mental defilements and the suffering of results. "Bringing vexation" means bringing destruction by way of those very same two. "Bringing anguish" means bringing anguish by way of those very same. "Bringing fever" means bringing fever by way of those very same.

"Any wrong view" - he asks whether there is any single view that has been found agreeable, made acceptable, and taken up. "Removed" means thrown out, cast away. "Seen" means seen by wisdom. "Therefore" - because he saw the rise and fall of the five aggregates, therefore. "Of all imaginings" means of all three imaginings of craving, wrong view, and conceit. "Of all agitations" is a synonym for those very same. Now, analysing and showing those, he said "of all I-making, mine-making, and the underlying tendency to conceit." Herein, I-making is wrong view, mine-making is craving, and the underlying tendency to conceit is conceit. "Liberated by non-clinging" means liberated without clinging to any phenomenon through the four kinds of clinging.

190. "Is not befitting" means is not fitting. And here, "is not reborn" - this could be allowed. But since, if stated thus, that wandering ascetic would grasp annihilation, while "is reborn" would be eternalism itself, "is both reborn and not reborn" would be partial eternalism, and "is neither reborn nor not reborn" would be eel-wriggling, therefore the Blessed One - Having stood on what is not to be allowed, thinking "let this one be without support, without a hold; let him not obtain an opportunity for easy entry," he rejected even what could be allowed. "Enough" means sufficient, adequate.

"Teaching" means the teaching of the mode of dependent conditions. "With a different practice" means with practice elsewhere. "With a different teacher's doctrine" means by one dwelling near other teachers who do not know the mode of dependent conditions.

191. "If so, Vaccha" means because you say "he commits confusion," therefore I will ask you a question about this very matter. "Without nutriment, quenched" means without condition, quenched.

192. "By which matter" means by which matter one might describe the Truth-finder, reckoned as a being, as "material." "Deep" means deep in virtues. "Immeasurable" means unable to be taken as a measure. "Hard to fathom" means difficult to plunge into, difficult to know. "Just as the ocean" means just as the ocean is deep, immeasurable, and difficult to know, even so is one who has eliminated the mental corruptions. "Referring to that, 'is reborn'" and so on - all is not fitting. How? Just as referring to a fire that has been quenched, "it has gone to the eastern direction" and so on - all is not fitting, so it is.

"Through impermanence" means by impermanence. "Established in the core" means established in the core of the supramundane states. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Aggivaccha Sutta is completed.

3. Commentary on the Mahāvaccha Sutta

193. "Thus have I heard" - this is the Greater Discourse to Vacchagotta. Therein, "one who converses" means one who talks together; by saying "much has been previously spoken by me together with you," he reminds of the talk and cultivates friendliness. For the two former discourses were spoken to this very person; in the Saṃyutta, the Undeclared Connected Discourses were spoken to this very person - "What now, Master Gotama, 'the world is eternal, only this is the truth, anything else is vain' - this is undeclared" - thus in the Ekuttara Nikāya too there is indeed discussion together with this person. Therefore he spoke thus. Even the Perfectly Enlightened One, having shown kindness to him as he came again and again, gave him permission. Why? For this one was an eternalist view-holder, and those holding the eternalist view do not quickly give up their theory; like rags smeared with grease and oil, they become clean only after a long time. And the Blessed One sees - "This wandering ascetic, as time goes on and on, having given up his theory, having gone forth in my presence, having realised the six higher knowledges, will become a well-known disciple." Therefore, having shown kindness to him as he came again and again, he gave him permission. But this was his last visit. For he came to this discourse having made the conclusion "whether there be crossing over or not crossing over, like one descending with a stick and falling into the water, I shall go to the presence of the ascetic Gotama and go forth." Therefore, requesting a teaching of the Dhamma, he said beginning with "It would be good if Master Gotama." To him the Blessed One expounded a brief teaching by way of roots and a detailed teaching by way of courses of action. And here the teaching by way of roots is extremely brief, while that by way of courses of action, though brief, resembles a detailed one. But for Buddhas there is no teaching

in detail without qualification. For even the twenty-four universal conditional relations in the seven treatises of the Canon of the higher teaching are all entirely in brief. Therefore it should be understood that he taught in brief both by way of roots and by way of courses of action.

194. Therein, in the passage beginning with "abstention from killing living beings is wholesome," the seven mental states in succession are sensual-sphere, but the three beginning with non-covetousness are applicable to the four planes as well.

"Since, Vaccha, for a monk" - although it was said without specifying anyone in particular, just as in the Jīvaka Discourse and the Caṅkī Discourse, so too in this discourse it should be understood that this was said by the Blessed One with reference to himself alone.

195. "But is there" - he asks: what am I asking? This, it is said, was his view - "In each and every Dispensation, only the Teacher is a Worthy One, but a disciple is not able to attain arahantship. And the ascetic Gotama speaks as if speaking of one monk, saying 'Since, Vaccha, for a monk' - is there indeed a disciple of the ascetic Gotama who has attained arahantship?" He asks thinking "I shall ask this matter." Therein, "let him wait" means let Master Gotama wait for now, for the meaning is that the venerable one is well-known in the world as a Worthy One. When that was answered, he further asked a question with reference to nuns and so on, and the Blessed One too answered him.

196. "One who fulfils" means one who accomplishes, one who completes.

197. "To be attained by a learner's true knowledge" means the lower three fruitions are to be attained. He says "all that has been attained by me." But a sophist says - "What phenomena are of a learner? The four paths that are not included and the lower three fruits of asceticism" - from this statement, the path of arahantship too has been attained by him. But the fruition has not been attained; for its attainment he has insight taught further - thus. He should be convinced thus -

"He who indeed, having abandoned the five defilements,
A trainee complete, not subject to decline;
Having attained mastery of mind, with concentrated faculties,
He indeed is called a man of established self."

For a non-returner individual is a definitively complete learner. With reference to that, he said "to be attained by a learner's true knowledge." But since the path lasts only one mind-moment, there is no question of one established therein. If one says: "By this discourse, the path too lasts many mind-moments." This is not the word of the Buddha, and the meaning contradicts the verse stated. Therefore it should be understood that, having stood in the fruition of non-returning, he has insight for the path of arahantship taught. But since for him there is not only the decisive support for pure arahantship alone, but there is also the decisive support for the six direct knowledges, therefore the Blessed One - "Thus this one, having done the work of serenity, will produce the five direct knowledges; having done the work of insight, will attain arahantship. Thus he will become a great disciple possessing the six direct knowledges" - without teaching insight alone, he taught serenity and insight meditation.

198. "When there is a basis for mindfulness" means when there is a reason for mindfulness. And what here is the reason? It should be understood as either direct knowledge, or the meditative absorption that is the basis for direct knowledge, but at the end either arahantship is the reason, or insight for arahantship.

200. "The Blessed One has been attended upon by me" - for the seven trainees attend upon the Blessed One, so to speak; by one who has eliminated the mental corruptions, the Blessed One is attended upon. Thus, declaring arahantship in brief, the elder said this. But those monks did not know that meaning; not knowing, having accepted his word, they reported to the Blessed One. "Deities" means deities who were obtainers of those virtues. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāvacccha Sutta is completed.

4. Commentary on the Dīghanakha Sutta

201. "Thus have I heard" - this is the Dīghanakha Discourse. Therein, "at the Boar's Cave" means in the rock cell so named "Boar's Cave." It is said that in the time of the Buddha Kassapa, during one interval between Buddhas, as the earth grew, that rock cell had gone beneath the ground. Then one day, a certain boar dug up soil near the edge of its roof. When the sky rained, the edge of the roof, washed of soil, became visible. A certain forester, having seen it - "This must be a rock cell formerly used by virtuous ones; shall I not look after it?" - having removed the soil all around, having cleaned the rock cell, having made a wall enclosure, having fitted doors and windows, having made the rock cell into a residential cell with its courtyard spread with sand resembling a silver plate with well-finished plaster-work and ornamental painting, having prepared beds and chairs, he gave it for the Blessed One's dwelling. The rock cell was deep, to be entered by descending and then ascending. With reference to that, this was said.

"Dīghanakha" is the name of that wandering ascetic. "He approached" - why did he approach? It is said that when the elder had gone forth for a fortnight, he thought - "My maternal uncle, having gone to another heresy, does not remain long; but now, having gone to the presence of the ascetic Gotama, a fortnight has passed. I do not even hear news of him; is the Dispensation perhaps nourishing? I shall find out" - thus he became desirous of going. Therefore he approached. "Standing to one side" - it is said that at that time the elder was standing fanning the Blessed One; the wandering ascetic, out of shame and moral fear towards his maternal uncle, asked the question while just standing. Therefore it was said "standing to one side."

"Nothing is agreeable to me" - he speaks with the intention that "all rebirths are not agreeable to me, conceptions are not agreeable to me." By this much, he has indicated "I am an annihilationist." But the Blessed One, setting aside his intention, showing the fault in the words first, said beginning with "This view of yours." Therein, "is this view also not agreeable to you" means this view too, which was first found agreeable, made acceptable, and taken up by you, is not agreeable to you. "If this view were agreeable to me, Master Gotama" means for me there is the view "nothing is agreeable to me"; that view of mine which is "nothing is agreeable to me," that would be agreeable to me. What was said "nothing is agreeable to me," that too

would be just the same. Just as this view, even though included by the inclusion of "all," is agreeable, just so that too would be agreeable. Thus, having known the fault imputed in his own doctrine, he speaks with the perception "I shall avoid that"; but in meaning, he falls into "this view is not agreeable to me." But for one to whom this is not agreeable, not pleasing, for him, by that view, the view "nothing is agreeable to me" is approved. Therefore, since there must be non-acceptance and non-approval of the view, he falls into "everything is agreeable" and "is pleasing." But he does not accept that; he merely takes the annihilation of that annihilationist view itself. Therefore the Blessed One said "Therefore, Aggivessana," etc. "and they cling to another view." Therein, "therefore" is an exclusion from those who abandon; those who do not abandon are spoken of in contrast to those who abandon - those very ones are more - this is the meaning. "Many indeed more" - here the syllable "hi" is merely a particle; the meaning is "many, more." In the subsequent passage "few indeed fewer" too, the same method applies. "Who say thus" means those who say thus. "They do not abandon that very view and they cling to another view" means they do not abandon the root view and they cling to a subsequent view.

Here, having taken up eternalism, without abandoning that, it is not possible to take up annihilation or partial eternalism; having taken up annihilation too, without abandoning that, it is not possible to take up eternalism or partial eternalism; having taken up partial eternalism too, without abandoning that, it is not possible to take up eternalism or annihilation. However, without abandoning the root eternalism, it is possible to take up another eternalism itself. How? For on one occasion, having taken up "matter is eternal," at another time he takes up "not pure matter alone is eternal, feeling too is eternal, consciousness too is eternal." In the case of annihilation and partial eternalism too, the same method applies. And just as with the aggregates, so too it should be applied to the sense bases. With reference to this it was said - "They do not abandon that very view and they cling to another view."

In the second section, "therefore" is with reference to those who do not abandon; those who are called "those who abandon" in contrast to those who do not abandon, those same are fewer, lesser in number - this is the meaning. "They abandon that very view and do not cling to another view" means they abandon that root vision and do not take up another vision. How? For on one occasion, having taken up "matter is eternal," at another time, having seen the danger therein, he abandons it thinking "this is gross, this vision of mine," "not only is the vision 'matter is eternal' gross, feeling too is eternal... etc. the vision 'consciousness too is eternal' is also gross" - thus he gives it up. In the case of annihilation and partial eternalism too, the same method applies. And just as with the aggregates, so too it should be applied to the sense bases. Thus they abandon that root vision and do not take up another vision.

"There are, Aggivessana" - why did he begin this? This annihilationist conceals his own theory, but when praise is being spoken of that theory, he will reveal his own theory - thinking thus, having shown the three theories together, he began this teaching in order to analyse them.

In "near to lust" and so on, near to defilement in the round of rebirths through the influence of lust; near to bondage to the round of rebirths through the mental fetter of craving and wrong view. "For delight" means near to swallowing up and overpowering through the influence of craving and wrong view itself, and near to

grasping - this is the meaning. In "near to non-lust" and so on, the meaning should be understood by such a method as near to non-defilement in the round of rebirths, and so on.

And here, the eternalist vision is of little blame and of slow dispassion; the annihilationist vision is greatly blameworthy and of quick dispassion. How? For the eternalist knows that this world and the world beyond exist, knows that there is fruit of good and bad actions, does wholesome deeds, fears when doing unwholesome deeds, enjoys the round of rebirths, and delights in it. Having come face to face with Buddhas or disciples of the Buddhas, he is not able to quickly give up his theory. Therefore that eternalist vision is said to be of little blame and of slow dispassion. But the annihilationist knows that this world and the world beyond exist, knows that there is fruit of good and bad actions, does not do wholesome deeds, does not fear when doing unwholesome deeds, does not enjoy the round of rebirths, does not delight in it, and in the presence of Buddhas or disciples of the Buddhas, he quickly abandons his vision. Being able to fulfil the perfections, having become a Buddha, or being unable, having made a resolution, having become a disciple, he attains final Nibbāna. Therefore the annihilationist vision is said to be greatly blameworthy and of quick dispassion.

202. But that wandering ascetic, without observing this meaning -having considered "He praises my view, commends it; surely my view is beautiful," said beginning with "Master Gotama exalts my wrong view."

Now, because this wandering ascetic, like a bitter gourd filled with rice-gruel, was filled with the annihilationist view alone, just as without removing the rice-gruel it is not possible to put oil, molasses, and so on into the gourd, and even if put in, it does not take them, just so, without abandoning that theory, he is unable to attain path and fruition; therefore, for the purpose of making him abandon the theory, the passage beginning with "Therein, Aggivessana" was begun. "Strife" means dispute. "Thus there is the abandoning of these views" means thus, having seen the danger beginning with strife, there is the abandoning of those views. For that wandering ascetic, thinking "What use is this strife and so on to me?" abandons that annihilationist view.

205. Then the Blessed One, as if putting ghee, molasses, and so on into a gourd from which the rice-gruel has been vomited out, thinking "I shall fill his heart with the deathless medicine," describing insight, said beginning with "But this, Aggivessana, body." Its meaning was stated in the Vammika Sutta. "As impermanent" and so on were also explained in detail above. "Whatever desire for the body there is in the body" means whatever craving there is in the body. "Affection" means just the affection of craving. "Subservience to the body" means the state of following after the body; the meaning is the mental defilement that follows after the body.

Having thus shown the material meditation subject, now showing the immaterial meditation subject, he said beginning with "there are three, indeed." Again, showing the unmixed nature of those very feelings, he said beginning with "At the time, Aggivessana." Therein this is the meaning in brief - At whatever time one feels one feeling among pleasant and so on, at that time there are no other feelings sitting

there looking for their own turn or opportunity; rather, they are simply unarisen, or have disappeared like burst water bubbles. "Pleasant feeling indeed" and so on was said for the purpose of showing the crushed-to-bits nature of those feelings.

"Does not agree with anyone" means having taken up eternalism, thinking "I am an eternalist," he does not agree even with an annihilationist; having taken up that very thing, thinking "I am an eternalist," he does not dispute with a partial-eternalist. Thus the three theories too should be applied by interchanging them. "Whatever is said in the world" means whatever is spoken and expressed in the world; he uses that without adhering to it, not grasping any phenomenon with the grasp of adherence. And this too was said -

"Whoever is a monk, a Worthy One, one who has done what had to be done,
One who has eliminated the mental corruptions, bearing his final body;
Would he say 'I speak,'
He would say 'they speak to me';
Having understood the common usage in the world, being skilled,
He would express himself merely by conventional expression."

Furthermore it was said - "These, Citta, are popular names, popular language, popular expressions, popular designations, which the Truth-finder uses without adhering to them."

206. "He declared the abandoning through direct knowledge" means among eternalism and so on, having directly known, having understood the eternalism of those various mental states, he declared the abandoning of eternalism; annihilation; having directly known partial eternalism, he declares the abandoning of partial eternalism. The meaning here should be understood by the method beginning with "having directly known matter, he declares the abandoning of matter."

"As he reflected" means of one who reviews. "His mind was liberated from the mental corruptions by non-clinging" means by the cessation of non-arising, the mind was liberated without grasping the mental corruptions that had ceased. By this much, this one, like one who dispels hunger by eating food prepared by another, having sent forth knowledge into the proclamation of the Teaching begun by another, having developed insight, attained both arahantship and the summit of the knowledge of the perfections of a disciple, and stood having penetrated the sixteen wisdoms. But Dīghanakha, having attained the fruition of stream-entry, became established in the refuges.

But the Blessed One, having concluded this teaching while the sun was still remaining, having descended from Vulture's Peak, having gone to the Bamboo Grove, held an assemblage of disciples; the assemblage was possessed of four factors. Therein these are the factors - It was a full-moon Observance day connected with the Māgha constellation; twelve hundred and fifty monks had gathered together of their own accord by natural law without being invited by anyone; among them there was not even one worldling or any one among stream-enterers, once-returners, non-returners, dry insight practitioners, or Worthy Ones; all were possessors of the six higher knowledges only; and not even one here had gone forth by having his hair cut with a razor; all were ordained by the "Come, monk" formula only.

5. Commentary on the Māgaṇḍiya Sutta

207. "Thus have I heard" - this is the Māgaṇḍiya Discourse. Therein, "fire room" means the hall for fire oblations. "Grass mat" - there were two Māgaṇḍiyas, a maternal uncle and a nephew. Among them, the maternal uncle, having gone forth, attained arahantship; the nephew too, having decisive support, before long, having gone forth, would attain arahantship. Then the Blessed One, having seen his decisive support, having abandoned the delightful perfumed chamber resembling a divine inner room, having prepared a grass mat there in the fire room soiled with ashes, grass, rubbish and so on, dwelt for a few days for the purpose of helping others. With reference to that, this was said. "He approached" means not only on that day alone; but since that fire room was in the precincts of the village, strewn over with boys and girls, not secluded, therefore the Blessed One, even constantly, having spent the daytime in that jungle thicket, in the evening approaches there for the purpose of lodging.

He saw etc. "A grass mat laid out" means on other days the Blessed One, having folded up the grass mat, having made a mark, goes; but on that day he went having already prepared it. Why? For at that time, towards the break of dawn, having surveyed the world, he saw - "Today Māgaṇḍiya, having come here, having seen this grass mat, will have a friendly conversation with Bhāradvāja referring to the grass mat; then I, having come, shall expound the Teaching; he, having heard the Teaching, having gone forth in my presence, will attain arahantship. For the perfections were fulfilled by me solely for the purpose of helping others" - thus he went having already prepared the grass mat.

"It seems suitable as a sleeping place for an ascetic" means I think this grass mat is "a sleeping place befitting an ascetic." And this is not a dwelling place of an unrestrained ascetic. For here no place dragged by hand, or place dragged by foot, or place struck by the head is apparent; not confused, not disturbed, not broken, as if outlined and laid out by a skilful painter with a brush. It is a dwelling place of a restrained ascetic; he asks "Whose dwelling place is this, friend?" "Destroyer of growth" means of one who has destroyed growth, one who sets limits. Why did he say thus? Because of holding the view of declaring growth at the six doors. For this was his view - The eye should be developed, should be increased; what is unseen should be seen; what is seen should be surpassed. The ear should be developed, should be increased; what is unheard should be heard; what is heard should be surpassed. The nose should be developed, should be increased; what is unsmelled should be smelled; what is smelled should be surpassed. The tongue should be developed, should be increased; what is untasted should be tasted; what is tasted should be surpassed. The body should be developed, should be increased; what is untouched should be touched; what is touched should be surpassed. The mind should be developed, should be increased; what is uncognised should be cognised; what is cognised should be surpassed. Thus he declares growth at the six doors. But the Blessed One -

"Restraint by the eye is good, good is restraint by the ear;
Restraint by the nose is good, good is restraint by the tongue.

Restraint by body is good, good is restraint by speech;
Restraint by mind is good, good is restraint everywhere;
A monk restrained everywhere is freed from all suffering."

He declares restraint at the six doors. Therefore he, thinking "The ascetic Gotama is a destroyer of growth, one who sets limits," said "destroyer of growth."

"In the noble true method, in the wholesome Teaching" means in the pure Teaching that is the cause, in the faultless. What does he show by this? When speaking against one of such nature who is eminent, renowned, and famous, one should speak having investigated, having reflected upon, and having placed a guard at the mouth. Therefore he shows: do not speak hastily, place a guard at the mouth. "For thus it is found in our scripture" means since it thus comes in our scripture, we do not speak merely what has risen to the mouth out of desire; and indeed, when speaking what has come in the scripture, whom should we fear? Therefore we would say it even to his face - this is the meaning. "Be at ease" means having become without eagerness, unoccupied, for the purpose of protecting me - this is the meaning. "You may tell him just as it was said" means having become as if told by me, as if asked, having raised a discussion, like one not filling up by taking mangoes, rose-apples and so on of different kinds, let the venerable Bhāradvāja tell him in the manner spoken by me, let him tell - this is the meaning.

208. "He heard" means the Teacher, having extended the light, saw with the divine eye that Māgaṇḍiya had come there, and heard the sound of the two persons speaking with the divine ear. "Having emerged from seclusion" means having emerged from fruition attainment. "Agitated" means agitated by the agitation of joy, stirred, shaken. It is said that this occurred to him - "Neither was it reported to the ascetic Gotama by Māgaṇḍiya, nor by me. Apart from us there is not even a third person here; our sound must have been heard by a man with a sharp ear." Then joy arose within him and made the ninety-nine thousand pores of the skin stand on end. Therefore it was said "agitated, with hair standing on end." "Then Māgaṇḍiya the wandering ascetic" - the wandering ascetic's knowledge had reached maturity, like a seed with a burst husk; therefore, being unable to settle down, wandering about, he came again to the presence of the Teacher and sat down to one side. To show that, "Then Māgaṇḍiya" and so on was said.

209. The Teacher - Without saying "So I hear you, Māgaṇḍiya, said this about me," he began the proclamation of the Teaching to the wandering ascetic with "The eye, Māgaṇḍiya." Therein, "delights in material forms" (rūpārāmaṃ) means the eye delights in material forms, in the sense that material form is a dwelling place for the eye, in the sense of a place of residence. "Devoted to material forms" (rūparataṃ) means delighted in material forms. "Rejoices in material forms" (rūpasamuditaṃ) means the eye is gladdened and delighted by material form. "Tamed" (dantaṃ) means rendered free from agitation. "Guarded" (guttaṃ) means protected.

"Protected" (rakkhitaṃ) means having protection established. "Restrained" (saṃvutaṃ) means closed. "For its restraint" (saṃvarāya) means for the purpose of closing.

210. "Previously amused himself" means previously delighted in. "Fever for forms" means the fever of arising referring to forms. "But what, Māgaṇḍiya, would you say to this one" means: what word should be said by you to this one who, having comprehended forms, has attained arahantship, one who has eliminated the mental corruptions - should this be said, "one who makes a limit to growth," or should it not be said? - thus he asks. "Nothing, Master Gotama" means: Master Gotama, there is nothing to be said. The same method applies in the remaining doors too.

211. Now, because for one who has attained arahantship, one who has eliminated the mental corruptions, having comprehended the five aggregates, there is nothing to be said by you, and I too, having comprehended the five aggregates, have attained omniscience, therefore in order to show "there is nothing to be said by me either to you," he said beginning with "Now I." "I, Māgaṇḍiya" - he said this showing his own success during his time as a householder. Therein, regarding "vassiko" and so on: where it is pleasant to dwell during the rainy season, this is the rainy season one. The same method applies to the others as well. Here, however, this is the meaning of the word - The rains dwelling is the rains; it deserves the rains, thus it is the rainy season one. The same method applies to the others as well.

Therein, the rainy season mansion is neither too high nor too low; its doors and windows are neither too few nor too many; floor coverings, bed-sheets, solid food and soft food here are proper only of a mixed kind. In the winter one, the pillars and walls are low, the doors and windows are thin with fine openings. Wall projections are extended for the purpose of admitting warmth. But here, floor coverings, bed-sheets, inner robes and outer robes that are warm in nature, such as woollen blankets and so on, are proper. The solid food and soft food is oily and based on pungent ingredients. In the summer one, the pillars and walls are high. And here the doors and windows are many and with extensive lattice-work. Floor coverings and so on made of fine cloth are proper; the solid food and soft food is sweet in flavour and cool in nature. And here, near the windows, having placed new jars and having filled them with water, they cover them with blue water-lilies and so on. In various places they make water-machines, from which torrents of water come forth as if the sky were raining.

But for the Bodhisatta, having filled eight hundred golden pots and silver pots with scented water, having made them into clusters of blue water-lilies, they placed them surrounding the bed. Having filled large copper cauldrons with scented mud, having planted blue water-lilies, lotuses and white lotuses, they placed them here and there for the purpose of capturing the season. The flowers bloom by the rays of the sun. Various kinds of swarms of bees, having entered the mansion, go about taking nectar from the flowers. The mansion is exceedingly fragrant. Having placed a metal pipe between the double wall, on top of the nine-storeyed mansion, at the summit of the jewelled pavilion in the open courtyard, a net with fine openings was bound. In one place they spread out a dried buffalo hide. At the time of the Bodhisatta's water-sport, they throw stone balls onto the buffalo hide; it is like the sound of thunder. Below they turn the machine; the water, having risen up, falls at the top of the net; it is like the water of falling rain. Then the Bodhisatta wears a blue cloth, puts on a blue

cloth as upper garment, and adorns himself with blue ornaments. And his retinue of forty thousand female dancers, wearing only blue garments and ornaments and with blue cosmetics, having surrounded the Great Man, go to the jewelled pavilion. Playing water-sport for the daytime, he experiences the cool pleasantness of the season.

In the four directions of the mansion there are four lakes. During the daytime, flocks of birds of various colours, having emerged from the eastern lake, crying aloud, go over the top of the mansion to the western lake. Having emerged from the western lake, they go to the eastern lake; from the northern lake to the southern lake; from the southern lake to the northern lake - it is as if it were the middle of the rainy season. The winter mansion, however, was five-storeyed, and the rainy season mansion was seven-storeyed.

"Nippurisehi" means devoid of men. And here not only the musical instruments are without men, but all places too are without men. Even the doorkeepers are only women, and those who perform the preliminary work of bathing and so on are only women. The king, it seems - "For one experiencing such a splendid achievement of sovereignty and happiness, upon seeing a man, suspicion arises; may that not occur for my son" - thus he appointed only women in all duties. "Delighting in that delight" - this was said with reference to the delight of the fruition attainment of the fourth meditative absorption.

212. "A householder or a householder's son" - here, because for warriors the aspiration is only for the white parasol, and great is their obsession, and brahmins, unsatisfied with sacred chants, wander about seeking sacred chants, but householders, from the very time of learning mere finger-counting arithmetic, experience only success, therefore, not taking warriors and brahmins, he said "a householder or a householder's son." "Be enticed" means the meaning is that he would be enticed because of human sensual pleasures. "More superior" means more distinguished. "More sublime" means more exquisite. And this too was said -

"Having taken water with the tip of a blade of kusa grass, one might measure the water in the ocean;

Thus are human sensual pleasures, in the presence of divine pleasures."

"Surpasses" means having taken hold of divine happiness, having become more distinguished than that, it remains.

But here the comparison of the simile should be understood thus - Just as the time of the householder being endowed with the five types of sensual pleasure is like the time of the Bodhisatta's rejoicing amidst forty thousand women in the three mansions; just as his time of being reborn in heaven having fulfilled good conduct is like the time of the Bodhisatta's penetrating omniscience on the seat of enlightenment having made the renunciation; just as his time of experiencing success in the Nandana grove is like the time of the Truth-finder's passing the time in the delight of the fruition attainment of the fourth meditative absorption; just as his time of not longing for the five human types of sensual pleasure is like the time of the Truth-finder's not longing for the happiness of inferior people while passing the time in the delight of the fruition attainment of the fourth meditative absorption.

213. "Happy" means at first he was afflicted, afterwards he would be happy. "Independent" means at first he had the physician as a companion, afterwards he would be independent, alone. "Self-controlled" means at first, being under the physician's control, when the physician said "Sit down," he sat down; when he said "Lie down," he lay down; when he said "Eat," he ate; when he said "Drink," he drank; afterwards he became self-controlled. "Able to go wherever he wishes" means at first he was not able to go to whatever place he wished; afterwards, when the disease had subsided, even for seeing forests, seeing hills, seeing mountains and so on, he was able to go wherever he wished; wherever he wishes to go, there he might go.

Here too this is the correlation of the simile: For just as the man's time of leprosy is like the Bodhisatta's time of dwelling in the midst of the household life; just as one charcoal pan is like one object of sensual pleasure; just as two pans are like two objects; just as Sakka the king of gods' two and a half crores of charcoal pans are like the two and a half crores of dancing girls; just as scratching the openings of wounds with nails and warming oneself over a charcoal pan is like the indulgence in the objects of sensual pleasure; just as the time of health having come to the medicine is like the time of passing beyond through the delight of the fruition attainment of the fourth meditative absorption at the time of having seen the danger in sensual pleasures and the benefit in renunciation, having gone forth and become a Buddha; just as the time of not longing upon seeing another leper is like the time of not longing for the delight of inferior people while passing the time in that delight.

214. "With impaired faculties" means one whose body-sensitivity has been injured by worm-leprosy. "With impaired faculties" means those whose wisdom faculty is impaired. Just as that leper with impaired body faculty obtained a distorted perception of happiness regarding the fire which is of unpleasant contact, so too, because of the impairment of the wisdom faculty, they have obtained a distorted perception of happiness regarding sensual pleasures which are of unpleasant contact.

215. In the passage beginning with "even more impure": by their very nature those are impure, foul-smelling, and putrid, but now they become even more impure, even more foul-smelling, and even more putrid. "A certain" means that for him, while warming himself and while scratching, insects enter inside, and corrupted blood and corrupted pus flow forth. Thus for him there is a certain measure of gratification.

In the verse "health is the highest": whatever gains of wealth, or gains of fame, or gains of sons there are, health is their supreme, their highest; there is no gain more superior than that - thus "health is the highest gain." Whatever happiness of meditative absorption, or happiness of the path, or happiness of fruition there is, Nibbāna is therein the supreme; there is no happiness more superior than that - thus "Nibbāna is the highest bliss." "The eightfold of paths" means among the preliminary paths, which lead to the Deathless by the very going of the preliminary stage, the eightfold is secure; there is no other path more secure than that. Or alternatively, in "secure, leading to the Deathless," here both "secure" and "the Deathless" are names for Nibbāna itself. As far as various ascetics and brahmins of other doctrines are held by the influence of their views to be leading to security and leading to the Deathless, of all those paths leading to security and the Deathless, the eightfold is the supreme, the highest - this is the meaning here.

216. "Teachers and teachers' teachers" means teachers and also teachers of teachers. "Agrees" means it is similar, as if measured with a single measure, as if weighed with a single balance, without any difference. "Stroked" means he wipes by lowering the hand downwards - saying "This, Master Gotama, is that health, this is that Nibbāna," sometimes stroking his head, sometimes stroking his chest, he spoke thus.

217. "Excellent" means accomplished. "With a coarse hempen cloth" means with a coarse bark cloth made from black goat wool. Some also say "with a refuse rag." "Would utter words" means sometimes stroking the fringe, sometimes the edge, sometimes the middle, he would utter, he would speak - this is the meaning. "By those of the past this" means "by those of the past" "this." For the Blessed One Vipassī too... etc. The Blessed One Kassapa too, seated in the midst of the fourfold assembly, spoke this verse, and the great multitude learnt it as "a verse based on meaning." After the Teacher had attained final Nibbāna, in the subsequent period, it passed into the midst of the wandering ascetics. They, having put it into a book, were able to preserve only two lines of verse. Therefore he said - that is now gradually a worldling's verse.

218. "Having become like a disease" means "having become a disease." The same method applies to the remaining terms as well. "The noble eye" means the pure insight knowledge and path knowledge. "Is able" means capable. "Might make medicine" means he might make medicine such as emetics, purgatives, and eye ointment.

219. "Would not produce eyes" means for one whose eye-sensitivity has been injured in the meantime by an enveloping of bile, phlegm, and so on, he, having come to a skilful physician, partaking of suitable medicine, is said to produce eyes. But for one blind from birth, they have been destroyed in the mother's womb itself; therefore he does not obtain them. Therefore it was said: "would not produce eyes."

220. In the second section, "blind from birth" means blind from the time of birth due to an enveloping of bile and so on. "In that" means in that which was previously mentioned. "Would regard as an enemy" means he would establish him as an enemy thus: "this one is my enemy." In the second term too, the same method applies. "By this mind" means by the mind that has followed along in the round of rebirths. "For me, with clinging as condition" - the mode of dependent conditions is stated with one connection and two summaries; the round of rebirths is made clear.

221. "Dhammānudhammaṃ" means the practice in conformity with the Teaching, the befitting practice. "These are diseases, boils, darts" shows the five aggregates. "From the cessation of clinging" - he said this showing the end of the round of rebirths. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Māgaṇḍiya Sutta is completed.

6. Commentary on the Sandaka Sutta

223. "Thus have I heard" - this is the Sandaka Discourse. Therein, "at the Pilakkha Cave" means at the door of that cave there was a wave-leafed fig tree; therefore it

came to the designation of "Pilakkha Cave." "Having emerged from seclusion" means having emerged from seclusion. "Devakatasobbha" means a great lake that arose at a place flooded by rainwater alone. "To see the cave" - here "cave" means an earthen cave. It was at an elevated place free from water; having made a tunnel from one side, having removed the stumps and soil, having raised pillars inside, it was made at the top in the manner of a condensed house covered with boards; there those wandering ascetics dwell. It stands full of water in the rainy season; in the summer they dwell there. With reference to that, he said "to see the cave." For the purpose of seeing a dwelling, indeed, having reviewed the beginningless nature of existence, it is proper to go even for the purpose of seeing the ocean and mountains.

"Noisy" means making noise loudly. And of that assembly making noise thus, the sound is loud by way of going upwards, and great by way of spreading in all directions - thus "with loud noise and great noise"; with that assembly with loud noise and great noise. For those wandering ascetics, there is no duty to be done right early upon rising, whether shrine duty or enlightenment-tree duty or duty to the teacher and preceptor or wise attention. Therefore they, having risen right early, seated in the early sunshine, or in the evening having assembled for the comfort of conversation, having raised a discussion referring to each other's hands and feet and so on, such as "this one's hand is beautiful, this one's foot," or referring to the beauty of women, men, boys, and girls, or referring to some other subject matter such as the gratification of sensual pleasures, the gratification of existence, and so on, they gradually speak various kinds of pointless talk beginning with talk about kings. Because of not leading to liberation from the paths to heaven and deliverance, talk that has become pointless is "pointless talk." Therein, talk that has arisen about kings by the method beginning with "Mahāsammata, Mandhātā, Dhammāsoka were of such great majesty" is talk about kings. The same method applies to talk about thieves and so on.

Among those, by the method beginning with "such and such a king was handsome, good-looking," talk that is merely household-based talk is pointless talk. But when it proceeds thus: "Even he, of such great majesty, has gone to destruction," it stands in the state of a meditation subject. Among thieves too, "Mūladeva was of such great majesty, Meghamāla was of such great majesty" - dependent on their deeds, "Oh, what heroes!" - talk that is merely household-based talk is pointless talk. Regarding battles too, in the Bhārata war and so on, "such and such a one was thus killed by such and such a one, thus pierced" - talk by way of gratification of sensual pleasure alone is pointless talk. But when it proceeds thus: "Even they have gone to destruction," everywhere the talk becomes just a meditation subject. Furthermore, regarding food and so on, it is not proper to speak by way of gratification of sensual pleasure thus: "We ate, consumed, drank, and used what was so colourful, so fragrant, so flavourful, so accomplished in touch." But having made it purposeful - It is proper to speak thus: "Formerly we gave food, drink, cloth, beds, garlands, and odours endowed with such colour and so on to the virtuous ones; we made offerings at the shrine."

Regarding talk about relatives and so on too, it is not proper to say by way of gratification: "Our relatives are heroes, able" or "Formerly we travelled about in such varied vehicles." But having made it purposeful, it should be spoken thus: "Those

relatives of ours too have gone to destruction" or "Formerly we gave such sandals to the Community." Talk about villages too, by way of well-settled, poorly-settled, having plenty of food, famine, and so on, or "The inhabitants of such and such a village are heroes, able" - thus by way of gratification, it is not proper. But having made it purposeful, it is proper to say "They had faith, had confidence" or "They have gone to destruction and passing away." The same method applies to talk about towns, cities, and countries too. Talk about women too, dependent on beauty, figure, and so on, by way of gratification, is not proper; but just so it is proper thus: "They had faith, had confidence, have gone to destruction." Talk about heroes too, "The warrior named Nandimitta was a hero" - by way of gratification alone, is not proper; but just so it is proper: "He had faith, had confidence, has gone to destruction." Talk about streets too, "Such and such a street is well-settled, poorly-settled, its people are heroes, able" - by way of gratification alone, is not proper; but it is proper thus: "They had faith, had confidence, have gone to destruction."

"Talk about wells" means it is called either talk about water-places and water-fords, or talk about water-carrying slave-women. That too, "They are pleasing, skilled in dancing and singing" - by way of gratification, is not proper; it is proper only by the method beginning with "they had faith, had confidence." "Talk about the dead" means talk about deceased relatives. Therein, the judgment is the same as for talk about present relatives.

"Talk about diversity" means the remaining pointless talk of various natures, freed from the preceding and following talks. "Speculations about the world" means: "By whom was this world created? It was created by such and such a one. Crows are white because of the whiteness of their bones; herons are red because of the redness of their blood" - such is the worldly sophistic conversational talk.

"Tales about the sea" means: why is the ocean called "sāgara"? Because it was dug by the god Sāgara, it is called "sāgara." Because it made itself known by the hand-gesture "it was dug by me," it is called "samudda" - such and similar is the useless talk of tales about the sea. "Thus becoming, thus non-becoming" - talk carried on by stating whatever this or that useless reason is talk about becoming and non-becoming. And here, "becoming" means eternalism; "non-becoming" means annihilation. "Becoming" means growth; "non-becoming" means deterioration. "Becoming" means sensual happiness; "non-becoming" means self-mortification. Thus, together with this sixfold talk about becoming and non-becoming, there are thirty-two kinds of pointless talk. He was seated with an assembly engaging in such pointless talk.

Then the wandering ascetic Sandaka, having looked at those wandering ascetics - "These wandering ascetics are very much disrespectful and not deferential towards one another, and we, from the manifestation of the ascetic Gotama onwards, have become like fireflies at sunrise; our material gain and honour too has declined. If the ascetic Gotama or a disciple of Gotama or even a lay attendant of his were to come to this place, it would be very much shameful. And the fault of the assembly falls upon the elder of the assembly alone" - and looking here and there, he saw the elder. Therefore it was said: "The wandering ascetic Sandaka saw... etc. they became silent."

Therein, "settled" means he trained them, he concealed her fault. He established her in such a way that she was well-settled. Just as a man entering the midst of an assembly adjusts his inner robe for the purpose of concealing faults, adjusts his outer robe, and wipes the place covered with dust; just so, for the purpose of concealing her fault, training them thus "Let the venerable ones be quiet," he established her in such a way that she was well-settled - this is the meaning. "Desiring quietness" means they wish for quietness, they sit alone, they stand alone, they do not sustain themselves by the desire to be in a crowd. "Disciplined in quietness" means disciplined by the quiet, noiseless Buddha. "Speak in praise of quietness" means whatever place is quiet, without sound. They speak in praise of that. "He might think it fit to approach" means he might think it fit to come here.

But why did he expect the elder's approach? Desiring his own progress. It is said that when Buddhas or disciples of the Buddha came to the presence of the wandering ascetics - "Today the ascetic Gotama has come to our presence, Sāriputta has come; they do not go to the presence of just anyone; see our supreme state" - thus they exalt themselves in the presence of their own attendants, place themselves in a high position. They strive to win over even the Blessed One's attendants. It is said that having seen the Blessed One's attendants, they speak thus - "Your Teacher, the Venerable Gotama, and the disciples of Gotama too come to our presence; we are in harmony with one another. But you do not wish to see us with your eyes, you do not perform the proper duties; what have we offended you in?" Some people - "Even Buddhas go to their presence, what about us?" - from then on, having seen them, they do not neglect them. "They became silent" means having surrounded Sandaka, they sat down without making a sound.

224. "Welcome to the venerable Ānanda" means a good arrival of the venerable Ānanda. He explains that when the venerable one has come there is joy for us, and when he has gone there is sorrow. "It has been a long time" - this is an expression of affectionate greeting. But the elder goes to the wandering ascetics' park from time to time for the purpose of wandering; taking the previous visit as reference, he spoke thus. And having said thus, he did not remain seated being stubborn in conceit, but having risen from his own seat, having dusted off that seat, inviting the elder with a seat, he said "Let the venerable Ānanda sit down, this seat is laid down."

"The conversation that was interrupted" - he asks: from the beginning of your sitting together up to my arrival, in this interval, what discussion was interrupted? On account of my arrival, which discussion did not reach its conclusion?

Then the wandering ascetic, explaining that "this is merely pointless talk, unsubstantial, connected with the round of rebirths, and does not deserve to be spoken in your presence," said beginning with "Let that stand, dear sir." "That is not for the venerable one" means if the venerable one will be willing to hear, afterwards that discussion will not be difficult to obtain; but for us there is no need for this. He explains that having obtained the venerable one's arrival, we wish to hear quite another talk with good reason. Then, requesting a proclamation of the Teaching, he said beginning with "It would be good indeed if the venerable one, whatever or." Therein, "in the teacher's doctrine" means in the teacher's tradition. "Without comfort" means devoid of comfort. "Certainly" (sasakkaṃ) is an indeclinable particle used in a definitive sense; the meaning is: an intelligent person would definitively not

live it. "And living it would not attain" means would not accomplish, would not fulfil - this is what is meant. "The true method, the wholesome teaching" means the teaching that is the cause, wholesome in the sense of being blameless.

225. "Here" means in this world. "There is not what is given" and so on were spoken in the Sāleyyaka Sutta. "Made of the four great elements" means composed of the four great elements. "Earth, the body of earth" means the internal earth element and the external earth element. "Goes to" means follows. "Merges with" is a synonym for that very same thing; the meaning is also "follows after"; by both he shows that it goes to, approaches. In the case of water and so on too, the same method applies. "The faculties" - the faculties with mind as the sixth spring forward into space. "With the bier as the fifth" means the fifth with the bed on which one lies; the meaning is the bed itself and four men standing having taken hold of the four legs of the bed. "As far as the cremation ground" means as far as the cemetery. "The marks" means the marks of qualities occurring by the method beginning with "this one was thus virtuous, thus immoral." Or here "the marks" means the body itself - this is what is intended. "Dove-coloured" means pigeon-coloured; the meaning is the colour of a pigeon's wings.

"Become reduced to" means becoming ashes; or this itself is the reading. "Oblation" - whatever gift given, of the type of presents of honour and so on, all that ends merely in ashes; the meaning is that it does not go on beyond that as a giver of fruit. "Laid down by fools" means laid down by fools, by foolish people. This is what is meant - This giving was laid down by the foolish, by the unintelligent, not by the wise. The foolish give, the wise take - thus he shows. "The doctrine of existence" - "there is what is given, there is the fruit of what is given" - those who speak this very doctrine of existence, their hollow words are false, idle talk. "The fool and the wise" means the foolish and the wise.

"By not doing it is done for me here" means by my very not doing the work of an ascetic, at this time the work is as if done here; by the very not living of the holy life, the holy life is as if lived. "Here" means in this practice of an ascetic. "Exactly equal" means very much equal, or equal by equal virtue. "Having attained asceticism" means having attained the state of equality.

226. "For one who acts" and so on were spoken of in the Apaṇṇaka Sutta. Likewise "there is no cause" and so on.

228. In the fourth non-holy life abode, "akaṭṭhā" means not made. "Akaṭṭhā" means not of made kind, meaning they are not caused to be made by anyone saying "do it thus" - this is the meaning. "Animmitā" means not created even by supernormal power. "Animmitā" means not caused to be created. Some say the term "animmitabbā," but that is seen neither in the Pāḷi nor in the commentary. "Barren" (vañjhā) means fruitless, like a barren cow, a barren palm tree and so on, not productive of anything for anyone - this is the meaning. By this, he rejects the productive nature of matter and so on for the earth class and so on. "Standing like mountain peaks" means standing like a peak. "Īsikaṭṭhāyitṭhitā" means standing like a reed in the muñja grass. Herein, this is the intention - That which is said "is born," that comes forth already existing, like a reed from the muñja grass. "Esikaṭṭhāyitṭhitā" is also a reading; a well-planted pillar post stands motionless, so it

stands - this is the meaning. By both, he explains the absence of destruction of them. "They do not move" means they do not shake, because of standing firm like a pillar post. "They do not change" means they do not abandon their nature. "They do not obstruct one another" means they do not injure one another. "Nāla" means not able.

In "the earth class" and so on, the earth class is earth itself, or the aggregation of earth. "Therein" means in those classes with the soul as the seventh. "There is no slayer or" explains that there is no one able to kill or cause to kill, to hear or cause to hear, to know or cause to know. "Between just the seven classes" means just as a knife struck into a heap of mung beans and so on passes between the mung beans and so on, so the knife passes through the gap, the opening between the seven classes. Therein, "I deprive this one of life" - this shows that it is merely a perception only. "Hundred thousands of chief modes of generation" (yonipamukhasatasahassāni) means of the chief modes of generation, of the highest modes of generation, fourteen hundred thousand, and another six thousand, and another six hundred. "And five hundreds of actions" (pañca ca kammuno satāni) means and five hundred actions. He explains a pointless view by mere reasoning alone. In "and five actions and three actions" and so on too, the same method applies. Some, however, say: "and five actions" means he speaks by way of the five faculties. "Three" means by way of bodily action and so on. As for "action and half-action," here his view is that bodily action and verbal action are action, and mental action is half-action. "Sixty-two practices" (dvaṭṭhipaṭipadā) means he says sixty-two practices. "Sixty-two intermediate cosmic cycles" (dvaṭṭhantarakappā) means in one cosmic cycle there are sixty-four intermediate cosmic cycles. But this one, not knowing the other two, spoke thus. The six classes of rebirth have been explained in detail in the Apanṇaka Sutta.

"Eight stages of man" means: the dull stage, the play stage, the investigation stage, the upright-going stage, the learner stage, the ascetic stage, the conqueror stage, and the fallen stage - he speaks of these eight stages of man. Therein, from the day of birth, for seven days, because of having come out from the confined place, beings are dull and in sheer delusion. This he calls the dull stage. But those who have come from an unfortunate realm, they constantly cry and wail. Those who have come from a fortunate realm, recollecting and recollecting that, laugh. This is called the play stage. Placing a step on the ground while holding the hand or foot of the parents, or a bed or a chair - this is called the investigation stage. The time when one is able to walk on foot only is called the upright-going stage. The time of learning crafts is called the learner stage. The time of going forth from the house, having departed, is called the ascetic stage. The time when, having attended upon a teacher, one comes to know is called the conqueror stage. A monk who is a fallen one, a conqueror, says nothing - thus he calls an ascetic who gains nothing the fallen stage.

"Forty-nine hundred ways of life" means forty-nine hundreds of livelihood practices. "Hundreds of wandering ascetics" means hundreds of wandering ascetic going-forths. "Hundreds of serpent abodes" means hundreds of serpent domains. "Twenty hundreds of faculties" means twenty hundreds of faculties. "Thirty hundreds of hells" means thirty hundreds of hells. "Dust elements" means places where dust is scattered. He says this with reference to the backs of the hands, the backs of the feet, and so on. "Seven conscious wombs" means he says this with reference to camels,

oxen, donkeys, goats, cattle, deer, and buffaloes. "Unconscious wombs" means he says this with reference to rice, barley, wheat, green peas, millet, beans, and kudrūsaka grain. "Knotted wombs" means embryos born at the knots; he says this with reference to sugar-cane, bamboo, reeds, and so on. "Seven gods" means many gods, but he says "seven." Humans too are infinite, but he says "seven." "Seven goblins" means goblins are great, but he says "seven."

"Lakes" means great lakes. He says this taking the lakes of Kaṇṇamuṇḍa, Rathakāra, Anotatta, Sīhapapāta, Kuḷira, Mucalinda, and Kuṇāla. "Pavutā" means knots. "Papātā" means great precipices. "Papātasatāni" means hundreds of small precipices. "Supinā" means great dreams. "Supinasatāni" means hundreds of small dreams.

"Mahākappino" means of great cosmic cycles. Herein, from one lake, every hundred years removing one drop of water with the tip of a blade of kusa grass, and removing again and again, when that lake has been made waterless seven times, he says that is one great cosmic cycle. Having spent eighty-four hundred thousand such great cosmic cycles, both the fool and the wise make an end of suffering - this is his view. Even the wise person, it is said, is not able to become pure in between; even the fool does not go beyond that.

"By morality" means by the morality of a naked ascetic or by any other whatsoever. "By ascetic practice" means by such an ascetic practice. "By austerity" means by ascetic action. "Ripens the unripened" means one who becomes pure in between thinking "I am wise." "Having repeatedly touched the ripened, puts an end to it" means one who, thinking "I am a fool," having passed beyond the stated measure of time, goes on. "Hevaṃ natthi" means "thus it is not." For it explains that both of those are not possible to be done. "Doṇamite" means as if measured by a doṇa measure. "Sukhadukkhe" means pleasure and pain. "Pariyantakate" means with the limit made by the stated measure of time. "Natthi hāyanaṇaḍḍhane" means there are no diminishings and increasings. The meaning is: the wandering in the round of rebirths does not diminish for the wise, nor does it increase for the fool. "Ukkaṃsāvakaṃse" means superiority and inferiority; this is a synonym for diminishing and increasing. Now, establishing that meaning by a simile, he said beginning with "seyyathāpi nāma." Therein, "suttaguḷe" means a ball of string made by winding. "It runs along unwinding" means when thrown while standing on a mountain or on the top of a tree, it goes along unwinding to the extent of the string; when the string is exhausted, it remains there and does not go further. Just so, it shows that one does not go beyond the stated time.

229. "Why is this?" - when asked thus "What is this not knowing of yours, are you indeed omniscient?" - throwing into the doctrine of fate, he said beginning with "An empty house for me."

230. "Relies on oral tradition" means he is dependent on oral tradition. "Holding oral tradition as truth" means he stands having taken hearing as truth. "By the accomplishment of the Canon" means by the achievement of the canonical texts consisting of chapters and groups of fifty.

232. "Dull" means of dull wisdom. "Stupid" means exceedingly confused. "Resorts to verbal evasion" means one resorts to evasion by speech. Of what kind? Eel-wriggling, the meaning is evasion without limit. Or alternatively, "amarā" is a species of fish. As

it, running about in the water by means of emerging and diving and so on, cannot be caught, just so this doctrine too runs here and there and does not submit to being grasped - thus it is called "eel-wriggling." That eel-wriggling.

Among the phrases beginning with "I do not say it is thus," when asked "this is wholesome," he says "I do not say it is thus." Then when it is said "is it unwholesome?" he says "I do not say it is that way." When it is said "is it otherwise than both?" he says "I do not say it is otherwise." Then when it is said "even in the threefold way it is not so, what is your view?" he says "I do not say it is no." Then when it is said "is 'it is not no' your view?" he says "I do not say it is not no" - thus he resorts to evasion, and does not stand on even a single side. "Disenchanted, he departs" means thinking "This teacher is unable to be a support even for himself; what will he be able to do for me?" - having become disenchanted, he departs. The same method applies also to the preceding ones without consolation.

234. "Consuming stored sensual pleasures" means just as formerly one who was a householder, having made into storage, consumes objective sensual pleasures, thus having made into storage sesame seeds, rice-grains, ghee, butter and so on, he is incapable of consuming them now - this is the meaning. But are not sesame seeds, rice-grains and so on found at the dwelling place of one who has eliminated the mental corruptions? No, they are not found; but he does not set them aside for his own benefit; he sets them aside for the benefit of those who are ill, those who have gone forth, and so on. "The discussion concerning the non-returner" - For him too the five types of sensual pleasure are altogether abandoned, but what is obtained in accordance with the teaching, having examined it, he consumes.

236. "Sons of a mother of the dead" - it is said that he, having heard this Teaching, having the perception that "the ājīvakas are dead," spoke thus. For the meaning here is this: The ājīvakas are dead; their mother is a mother of the dead; thus the ājīvakas are sons of a mother of the dead. "Under the ascetic Gotama" explains that there is abiding by the holy life under the ascetic Gotama, and not elsewhere. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sandaka Sutta is completed.

7. Commentary on the Mahāsakuludāyī Sutta

237. "Thus have I heard" - this is the Greater Discourse to Sakuludāyī. Therein, "Moranivāpa" means at that place, having proclaimed safety for the peacocks, they gave food. Therefore that place came to be reckoned as "Moranivāpa." "Annabhāra" is the name of one wandering ascetic. Likewise "Varadhara." "And others" means not only these three, but many other well-known wandering ascetics too. "Speaks in praise of quietness" - here this was said without saying "disciplined in quietness." Why? Because indeed the Blessed One was not disciplined by another.

238. "Former" means with reference to yesterday they are called "former," beyond that they are "earlier than that." "In the debating hall" - there is no separate hall called a "debating hall" by name. But wherever ascetics and brahmins of various sects engage in various kinds of discussion, that, because it is the place where

curiosity arises among many - "What does this one say, what does that one say?" - is called the "debating hall" because it is the place where curiosity arises.

"Kotūhalasālā" is also a reading. "A gain" means those who are able to see such ascetics and brahmins, to ask them questions, or to hear their talks on the Teaching - for those Aṅgas and Magadhans these are gains - this is the meaning.

In "having followings" and so on, a community reckoned as a multitude of those gone forth belongs to them, thus they are "having followings." That very same group belongs to them, thus they are "having groups." Teachers of that group by way of training them in conduct, thus "teachers of groups." "Well-known" means recognised, renowned. Fame that has arisen through both qualities conforming with the truth and qualities not conforming with the truth belongs to them, thus "famous." For in the case of Pūraṇa and the others, fame has arisen by such a method as "He is of few wishes, content, through fewness of wishes he does not even wear a garment"; in the case of the Truth-finder, through qualities as they really are beginning with "Thus indeed is he the Blessed One." "Founders of sects" means founders of views. "Highly honoured" means regarded thus: "These are good, excellent, good persons." "Of many people" means of the uninstructed, blind, foolish worldling and of the intelligent, wise person. Therein, the sectarians are thus regarded by the foolish people, the Truth-finder by the wise people. By this method the meaning in "Pūraṇa Kassapa has a following" and so on should be understood. But since the Blessed One, analysing the thirty-eight objects, created many fording places for crossing over to Nibbāna, therefore it is fitting to call him a "founder of a sect."

But why did they all come there? For the purpose of protecting their attendants and for the purpose of material gain and honour. For it occurs to them thus - "Our attendants might go for refuge to the ascetic Gotama, and we shall protect them. And having seen the attendants of the ascetic Gotama paying honour, our attendants too will pay honour to us." Therefore wherever the Blessed One goes, there they all go.

239. "Having refuted his doctrine" means having imputed a fault in his doctrine. "Departed" means gone away; some departed in various directions, some attained the state of householders, some came to this Dispensation. "What I say is consistent" means my word is consistent, smooth, connected with meaning, connected with reason - this is the meaning. "What you say is inconsistent" means your word is inconsistent. "What you have thought out for so long has been turned inside out" means that which was well-practised by you by way of long habitual practice, that has been turned inside out by just a single word of mine, having been overturned it stands, it amounts to nothing - this is the meaning. "Your doctrine has been refuted" means a fault has been imputed by me in your doctrine. "Go and free yourself from your doctrine" means go, wander about, for the purpose of freeing yourself from the fault; having gone here and there, train - this is the meaning. "Or disentangle yourself if you can" means then if you yourself are able, disentangle yourself right now. "With a reviling based on his own teaching" means with a reviling based on his intrinsic nature.

240. "That we shall hear" means we shall hear that Teaching taught to us. "Bee's honey" means honey from a hive made by small bees. "Pure" means faultless, free from bee stings and thorns. "Might squeeze out" means might give. "In an expectant manner" means one would be present expectantly with vessel in hand, thinking "Will

he fill it up and give us food indeed?" "Having quarrelled" means having engaged in a trifling contention.

241. "With any whatsoever" means with what is inferior and lowly. "Secluded" - this the wandering ascetic says with reference to mere seclusion of the body, but the Blessed One is indeed secluded with the three kinds of seclusion.

242. "Cupful-food eaters" means in the houses of masters of giving there are small saucers for the purpose of setting aside the best almsfood; the masters of giving, having placed the best food there, eat, and when those gone forth have arrived, they give that food to them. That small saucer is called a "cup." Therefore those who sustain themselves with just one cup of food, they are "cupful-food eaters." "Wood-apple-food eaters" means those whose food is a meal the size of a wood-apple. "Level to the brim" means level with the lower line of the lip-rim. "By this reason" means by this quality of eating little food. But here it should not be said that the Blessed One was in every way not one who eats little food. On the ground of striving for six years he was indeed one who ate little food; at Verañjā for three months he sustained himself with just a measure of cooked rice; in the Pālileyyaka jungle thicket for three months he sustained himself with just lotus roots and bulbs. But here he shows this meaning - "I at one time was one who ate little food, but my disciples, from the time of undertaking the ascetic practices, do not break the ascetic practices for the length of their lives." Therefore if they were to honour him by this quality, they would be more distinguished than him. But he shows that there is another quality by which they honour him. By this method, the explanation should be understood in all instances.

"Wearers of rag-robles" means those who have taken upon themselves the rag-robe-wearer's practice. "Wearers of coarse robes" means wearing robes coarse with rough thread. "Rags" means pieces of cloth devoid of borders; for if they had borders, they would go by the term "old cloths." "Having picked out" means having split them apart, having discarded the weak parts, and having taken only the firm parts. "Like gourd fibres" explains that the threads are fine, similar to gourd fibres. And to this extent it should not be said that the Teacher was not content with regard to contentment with robes. For from the Atimuttaka cemetery, on the day he took up the hempen rag-robe that had been worn by the slave woman Puṇṇā and then cast down, having made the water its boundary, the great earth trembled. But here he shows this meaning - "I at just one time took up a rag-robe, but my disciples, from the time of undertaking the ascetic practices, do not break the ascetic practices for the length of their lives."

"Almsfood eaters" means those who, having rejected surplus gains, have taken upon themselves the almsfood-eater's practice. "Those who walk successively for alms" means those who, having rejected greedy wandering, have taken upon themselves the practice of walking successively for alms. "Delighted in the practice of gleaning" means delighted in the natural practice of monks reckoned as the practice of gleaning; the meaning is that, standing at the doors of houses both high and low, having collected mixed food, they consume it. "Inhabited area" means in the Brahmāyu Sutta, the inhabited area is from the threshold onwards; here what is intended is from the gate-post onwards. And to this extent it should not be said that the Teacher was not content with regard to contentment with almsfood; but

everything should be expanded in the same manner as stated regarding eating little food. But here he shows this meaning - "I at just one time did not consent to an invitation, but my disciples, from the time of undertaking the ascetic practices, do not break the ascetic practices for the length of their lives."

"Tree-root dwellers" means those who have taken upon themselves the tree-root-dweller's practice, having rejected a roof. "Open-air dwellers" means those who have taken upon themselves the open-air-dweller's practice, having rejected both a roof and a tree-root. "Eight months" means the months of winter and summer. But during the rainy season they enter a roof for the purpose of protecting their robes. And to this extent it should not be said that the Teacher was not content with contentment regarding lodgings; but his contentment with lodgings should be illustrated by the six-year great striving and by the Pālileyyaka jungle thicket. But here he shows this meaning - "I did not enter a roof at just one particular time, but my disciples, from the time of undertaking the ascetic practices, do not break the ascetic practices for as long as life lasts."

"Forest dwellers" means those who have taken upon themselves the forest-dweller's practice, having rejected a village-border lodging. "They come into the midst of the Community" is said with reference to an unbound boundary; but those dwelling within a bound boundary perform the Observance ceremony at their own dwelling place itself. And to this extent it should not be said that the Teacher was not secluded; for his solitude is evident thus: "I wish, monks, to go into seclusion for a fortnight." But here he shows this meaning: "I went into seclusion at just one such particular time, but my disciples, from the time of undertaking the ascetic practices, do not break the ascetic practices for as long as life lasts." "Mamaṃ sāvakā" means "maṃ sāvakā" (my disciples... me).

244. "With causality" means with condition. But does he not teach Nibbāna, which is without condition? No, he does not not teach it, but he teaches it having made that teaching with cause, not without cause. "With the wondrous effect of liberation" is a synonym for the former; the meaning is "with reason." In "taṃ vatā," here "vatā" is merely a particle.

245. "A future ground for disputation" means, setting aside today, tomorrow or the following day or a fortnight or a month or a year, the ground for disputation that comes up regarding each and every question. "Will not see" means just as Saccaka the Jain, having distinguished and speaking the reason brought for the purpose of his own refutation, did not see it, thus "will not see" - this is impossible. "With reason" means with cause. "Would interrupt the discussion now and then" means having cut short my turn of discussion, they would introduce their own discussion in between - this is the meaning. "But I, Udāyī" means Udāyī, even when I was engaged in a great debate together with Ambaṭṭha, Soṇadaṇḍa, Kūṭadanta, Saccaka the Jain and others - "Oh, indeed, may even a single disciple of mine, having brought a simile or a reason, give it to me" - thus I do not expect instruction from disciples. "From me" means in such situations, disciples expect instruction and exhortation from me alone.

246. "I satisfy their minds" means I, by the explanation of that question, take hold of their minds, accomplish them, fulfil them; when asked one thing I do not answer another, as if asked about a mango one would answer about a breadfruit, or asked

about a breadfruit one would answer about a mango. And here, in the passage stated as "they esteem me regarding higher morality," the morality of the Buddha is spoken of; in the passage stated as "they esteem me regarding excellent knowledge and vision," the knowledge of omniscience; in the passage stated as "they esteem me regarding higher wisdom," wisdom arising according to occasion; in the passage stated as "through whatever suffering," the wisdom of explaining the truths. Therein, setting aside the knowledge of omniscience and the wisdom of explaining the truths, the remaining wisdom associates with higher wisdom.

247. Now, describing the practice for those various specific attainments, he said beginning with "Furthermore, Udāyī." Therein, "having attained the perfection that is the culmination of direct knowledge" means having attained arahantship, which is reckoned as the culmination of direct knowledge and reckoned as the perfection of direct knowledge.

"Right striving" means methodical striving. "Generates desire" means he generates the wholesome desire of wish-to-do. "Strives" means he makes effort. "Arouses energy" means he sets energy going. "Exerts the mind" means he uplifts the mind. "Strives" means he makes methodical striving. "For the development and fulfilment" means for the purpose of the completion of growth. But here - "Whatever is presence, that is non-decay, etc. whatever is expansion, that is the fulfilment of development" - thus it should be understood that each former term is the meaning of each latter one.

But what has been spoken of by these right strivings? By the method of the Kassapa Saṃyutta, the preliminary practice of a disciple has been spoken of. For this has been said there -

"Friends, there are these four right strivings. Which four? Here, friends, a monk makes ardour thinking 'un arisen evil unwholesome mental states, if arising, would lead to my harm.' He makes ardour thinking 'arisen evil unwholesome mental states, if not abandoned, would lead to my harm.' He makes ardour thinking 'un arisen wholesome mental states, if not arising, would lead to my harm.' He makes ardour thinking 'arisen wholesome mental states, if ceasing, would lead to my harm.'"

And here "evil unwholesome" should be understood as greed and so on. "Un arisen wholesome mental states" means serenity and insight meditation as well as the path; and "arisen wholesome" means just serenity and insight meditation. But there is no such thing as the path, having arisen once, ceasing and leading to harm. For it ceases only after having given a condition for fruition. Or it has been said that in the former case too, only serenity and insight meditation should be taken; but that is not fitting.

Therein, for the purpose of making manifest the meaning of "arisen serenity and insight meditation, if ceasing, would lead to harm," here is a story - It is said that a certain elder who had eliminated the mental corruptions, thinking "I shall pay homage to the Great Shrine and the Great Bodhi Tree," came from the countryside to the Great Monastery together with a novice who was an attendant carrying his requisites and who had attained meditative attainments, and entered the monastery residential cell. In the evening period, when the great community of monks was paying homage to the shrine, he did not go out for the purpose of paying homage to the shrine. Why? For those who have eliminated the mental corruptions have great respect for the three jewels. Therefore, when the community of monks had paid homage and was

departing, at the time when people were eating their evening meal, without even informing the novice, thinking "I shall pay homage to the shrine," he departed alone. The novice - "Why indeed is the elder going alone at an improper time? I shall find out" - he departed following step by step after his preceptor. The elder, through non-adverting, not knowing of his coming, ascended to the shrine courtyard through the southern gate. The novice too ascended right behind him.

The great elder, having looked up at the Mahācetiya, having taken up rapture with the Buddha as object, having collected together with the whole mind, joyful and delighted, pays homage to the shrine. The novice, having seen the elder's manner of paying homage, thought: "My preceptor pays homage with an exceedingly devoted mind; what if I were to obtain flowers and make an offering?" The elder, having paid homage, having risen, having placed joined palms on his head, stood looking up at the Mahācetiya. The novice, having cleared his throat, made known his arrival. The elder, having turned around and looking, asked: "When did you come?" At the time of your paying homage to the shrine, venerable sir. You paid homage to the shrine with exceeding devotion; what if you were to obtain flowers and venerate it? Yes, novice, nowhere else is there such a deposit of relics as in this shrine; having obtained flowers, who would not venerate such an incomparable great stūpa? If so, venerable sir, please consent, I shall bring them. At that very moment, having entered upon meditative absorption, having gone to the Himalayas by supernormal power, having filled the water strainer with flowers endowed with beauty and fragrance, even before the great elder had reached from the southern face to the western face, having come and having placed the flower-filled water strainer in his hands, he said: "Venerate, venerable sir." The elder said: "Are the flowers not too feeble, novice?" Go, venerable sir, having reflected upon the virtues of the Blessed One, venerate.

The elder, having ascended by the stairway adjacent to the western face, began to make a flower offering on the belly-railing terrace. When the flowers were full on the railing terrace, having fallen, they filled the second terrace to a depth reaching the knees. Then, having descended from there, he made an offering at the row of foot-ledges. That too became full. Having known the state of being full, he went scattering on the lower terrace. The entire shrine courtyard became full. When that was full, he said: "Novice, the flowers are not being exhausted." Venerable sir, turn the water strainer face downwards. Having turned it face downwards, he shook it; then the flowers were exhausted. Having given the water strainer to the novice, together with the elephant wall, having circumambulated the shrine three times, having paid homage at four places, while going to the residential cell, he thought: "How great in supernormal power indeed is this novice; will he be able to preserve this power of supernormal ability?" Then, having seen "He will not be able," he said to the novice: "Novice, you are now of great supernormal power, but having destroyed such supernormal power, in the final time you will drink rice-gruel kneaded by the hand of a one-eyed weaver woman." This is indeed the fault of youthfulness. He, having been stirred by the preceptor's words, did not request "Please tell me a meditation subject, venerable sir," but went as if not hearing, thinking "What is my preceptor saying?"

The elder, having paid homage to the Mahācetiya and the Great Bodhi Tree, having had the novice take the bowl and robes, gradually went to the Kuṭṭhita Great Monastery. The novice, following step by step after the preceptor, did not go on the

alms round, but having asked "Which village do you enter, venerable sir?" and having known "Now my preceptor will have reached the village entrance," having taken his own and the preceptor's bowl and robes, having gone through the sky, having given the elder's bowl and robes, he entered for almsfood. The elder exhorted at all times: "Novice, do not do thus; the supernormal power of a worldling is unsteady and unfixed; having encountered an unsuitable object such as form and so on, it is broken by even a trifle; when the peaceful attainment has declined, one is not able to sustain the abiding by the holy life." The novice, not wishing to hear "What is my preceptor saying?" does in the same way. The elder, gradually making homage to shrines, went to the monastery named Kammubindu. Even while the elder was dwelling there, the novice does in the same way.

Then one day a certain weaver's daughter, lovely, in the first stage of life, having gone out from the village of Kammabindu, having descended into a lotus lake, was picking flowers while singing. At that time the novice was going over the top of the lotus lake, but while going, like a one-eyed she-fish on a fishing line, he was caught by the sound of her singing. At that very moment his supernormal power disappeared; he became like a crow with broken wings. But by the power of his peaceful meditative attainment, without falling right there on the surface of the water, descending gradually like silk-cotton floss, he stood on the bank of the lotus lake. He went quickly, gave the bowl and robes to his preceptor, and turned back. The great elder, without saying anything, thinking "I have already seen this; even though being prevented, he will not turn back," entered for almsfood.

The novice, having gone, stood on the bank of the lotus lake, waiting for her to come out. She too, having seen the novice going through space and having come back again and standing, having known "Certainly this one is dissatisfied on account of me," said "Go back, novice." He went back. The other, having come out, having put on her cloth, having approached him, asked "What is it, venerable sir?" He reported that matter. She, having shown the danger in the household life and the benefit in the holy life by many reasons, even while exhorting, being unable to dispel his discontent - having said "This one has declined from such supernormal power on my account; it is not proper now to abandon him; let him stay right here," having gone home, she reported that incident to her mother and father. They too, having come, exhorting in various ways, said to him who would not accept their words - "You consider us to be of a high family; we are weavers. Will you be able to do weaver's work?" The novice said - "Lay follower, one who has become a householder would do either weaver's work or basket-maker's work; why do you hesitate over a mere cloth?" The weaver, having given him a cloth tied at the belly, having led him to the house, gave him his daughter.

He, having learnt the weaver's work, does work in the hall together with the weavers. The wives of the others, having prepared the meal right early, brought it; his wife does not come yet. He, while the others, having put aside their work, were eating, sat turning the shuttle. She came afterwards. Then he threatened her saying "You have come too late." A woman indeed, even knowing that a wheel-turning monarch has his mind bound to her, regards him like a slave. Therefore she said thus - "In the houses of others, firewood, leaves, salt and so on are stored up; there are donors and servants who bring them from outside; but I am all alone, and you too do not know

what there is and what there is not in my house. If you wish, eat; if you do not wish, do not eat." He, having become angry thinking "Not only do you bring the meal when the sun is up, but you also offend me with speech," not seeing any other weapon, having pulled out that very shuttle-stick from the shuttle, threw it. She, having seen it coming, turned slightly. And the tip of a shuttle-stick is sharp; it, having entered the corner of her eye as she was turning, lodged there. She quickly seized her eye with both hands; blood was flowing from the broken place. He at that time remembered the words of his preceptor - "With reference to this my preceptor said 'In a future time you will drink rice-gruel kneaded by the hands of a one-eyed weaver woman'; this must have been seen by the elder; oh, the noble one is far-seeing!" and he began to weep loudly. Others said to him - "Enough, friend, do not weep; an eye that is broken cannot be restored to its original state by weeping." He said "I am not weeping about this matter, but rather I am weeping with reference to this" and related everything in order. Thus arisen serenity and insight meditation, when ceasing, lead to harm.

There is yet another story - About thirty monks, having paid homage at the Kalyāṇī Great Shrine, while descending by a forest path to the main road, on the way saw a man coming from having done work in a burnt field. His body was as if smeared with soot. He was wearing a single soot-smeared orange robe tightly tucked at the waist; when looked at, he appeared like a charred stump. He, having done work during the daytime, having lifted up a bundle of half-smouldering firewood onto his back, with dishevelled hair, having come by a wrong path, stood before the monks. The novices, having seen him, looking at one another - "Friend, he is your father, your grandfather, your maternal uncle," laughing, having gone, they asked his name: "What is your name, lay follower?" He, when asked his name, becoming remorseful, having thrown down the bundle of firewood, having arranged and put on his cloth, having paid homage to the great elders, said: "Please wait, venerable sirs." The great elders stood.

The young novices, having come, make mockery even in the presence of the great elders. The lay follower said - "Venerable sirs, having seen me you mock me; do not consider that this is the summit that has been reached. I too was formerly an ascetic just like you. But you do not have even a mere trifle of unified focus of mind; I was one of great supernormal power and great might in this Dispensation. I take space and make it earth, earth into space. I take what is far and make it near, what is near far. I pierce through a hundred thousand world-systems in a moment. Look at my hands, now like monkey's hands; with these very hands, seated right here, I touched the moon and sun. Making the moon and sun a footstand for these very feet, I sat. Such supernormal power of mine has disappeared through negligence; do not be negligent. For through negligence they reach such disaster. Those dwelling diligently make an end of birth, ageing, and death. Therefore, having made me your very object, be diligent, venerable sirs," thus having admonished, he gave exhortation. They, even as he was speaking, having been stirred with a sense of urgency, practising insight, all thirty persons attained arahantship right there. Thus too it should be understood that arisen serenity and insight meditation, when ceasing, lead to harm.

"Of unarisen evil" - here the meaning should be understood by the method stated in such passages as "the unarisen mental corruption of sensuality does not arise" etc. "Of arisen evil" - but here the arisen is fourfold: arisen as presently occurring, arisen as having-been-and-departed, arisen as having-made-opportunity, and arisen as obtained-by-ground. Therein, whatever mental defilements are existing and possess arising and so on, this is called arisen as presently occurring. But when action has run its course in the javana process, having experienced the flavour of the object, the result that has ceased is called having-been-and-departed. Action, having arisen and having ceased, is called departed. Both of those go by the term arisen as having-been-and-departed. Wholesome-unwholesome action, having obstructed the result of another action, makes opportunity for its own result; when opportunity has thus been made, the result arising goes by the term arisen from the making of opportunity onwards. This is called arisen as having-made-opportunity. But the five aggregates are called the ground of insight. They are of divisions such as past and so on. But the mental defilements that lie dormant in them should not be said to be past or future or present. For even those lying dormant in past aggregates are simply not abandoned; those lying dormant in future aggregates and in present aggregates too are simply not abandoned. This is called arisen as obtained-by-ground. Therefore the ancients said: "Mental defilements not uprooted on those various grounds go by the term arisen as obtained-by-ground."

There is another fourfold arisen: arisen through occurrence, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted. Therein, what is just now occurring is called arisen through occurrence. Once having opened the eyes, when the sign of the object has been grasped, it should not be said that at each and every moment of recollection mental defilements will not arise. Why? Because the object has been seized. Like what? Just as it should not be said that at the place struck by an axe on a milk-tree, milk will not come out - thus. This is called arisen through the object being seized. But mental defilements not suppressed by attainment - it should not be said that they will not arise at such and such a place. Why? Because they have not been suppressed. Like what? Just as if they were to strike a milk-tree with an axe, it should not be said that at such and such a place milk would not come out - thus. This is called arisen through not being suppressed. But mental defilements not uprooted by the path arise even for one reborn at the highest point of existence - this should be expanded by the former method. This is called arisen through not being uprooted.

Among these arisen states, the fourfold arisen - arisen in the present, arisen through having been experienced and departed, arisen through opportunity being made, and arisen through occurrence - is not to be destroyed by the path; the fourfold - arisen through the plane obtained, arisen through the object being seized, arisen through not being suppressed, and arisen through not being uprooted - is to be destroyed by the path. For the path, when arising, abandons these mental defilements. Those mental defilements which it abandons should not be said to be past or future or present. And this too was said -

"If he abandons mental defilements in the past, then he exhausts what is eliminated, he ceases what has ceased, he makes depart what has departed, he makes pass away what has passed away. What is past, what does not exist, that he abandons. If

he abandons mental defilements in the future, then he abandons what is unborn, what is not produced, what is unarisen, what has not become manifest he abandons. What is future, what does not exist, that he abandons. If he abandons mental defilements in the present, then one who is lustful abandons lust, one who is hateful abandons hate, one who is deluded abandons delusion, one who is bound abandons conceit, one who has adhered abandons views, one gone to distraction abandons restlessness, one not having reached a conclusion abandons sceptical doubt, one become strong abandons underlying tendencies. Dark and bright mental states yoked together proceed evenly. Path development becomes subject to defilement... etc. then there is no path development, there is no realisation of the fruit, there is no abandoning of mental defilements, there is no full realisation of the teaching. There is path development... etc. there is full realisation of the teaching. In what way? Just as a young tree with unborn fruit... etc. being unmanifested do not become manifest."

Thus in the canonical text the simile of a tree with unborn fruit has come, but it should be explained by means of a tree with born fruit. Just as there might be a young mango tree with fruit, people would consume its fruits, and having knocked down the rest, would fill baskets. Then another man might cut it down with a hatchet; thereby neither its past fruits are destroyed, nor its future and present ones destroyed. For the past ones have been consumed by people, and the future ones, being unproduced, cannot be destroyed. But at the time when it is cut down, since there are simply no fruits then, the present ones too are not destroyed. But if the tree had not been cut down, then depending on the essence of earth and the essence of water, whatever fruits would be produced, those are destroyed. For they, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. Just so, the path neither abandons mental defilements divided into past and so on, nor does it not abandon them. For whatever mental defilements would arise when the aggregates have not been fully understood by the path, since the path, having arisen, has fully understood the aggregates, those mental defilements, being unborn, are not born; being unproduced, are not produced; being unmanifested, do not become manifest. This meaning should also be made clear by the similes of medicines drunk for the purpose of a young woman not giving birth again, and for the purpose of the appeasement of disease for the sick. Thus the mental defilements that the path abandons are not to be said to be past, or future, or present; yet the path does not fail to abandon mental defilements. But with reference to those mental defilements that the path abandons, "of arisen evil" and so on was said.

And not only does the path abandon mental defilements alone, but because of the non-abandonment of mental defilements, whatever clung-to aggregates would arise, it abandons those too. And this too was said - "Through the knowledge of the path of stream-entry, with the cessation of volitional activity consciousness, setting aside seven existences, whatever mentality and materiality would arise in the round of rebirths without discernible beginning, here these cease" - this is the detailed account. Thus the path emerges from the clung-to and the not-clung-to. But by way of existence, the path of stream-entry emerges from existence in the realms of misery, the path of once-returning from a portion of fortunate existence, the path of non-

returning from fortunate sensual existence, and the path of arahantship emerges from fine-material and immaterial existence. Some say it emerges from all existences.

Then at the moment of the path, how is there development for the arising of the unarisen, or how for the presence of the arisen? By the very occurrence of the path. For the path, while occurring, is called unarisen because it has never arisen before. For having come to a place never visited before, or having experienced an object never experienced before, people say "We have come to a place never visited, we are experiencing an object never experienced." And whatever is its occurrence, that itself is called its presence - thus it is proper to say that it develops for the sake of presence.

The concise discussion regarding the bases for spiritual power was stated in the Cetokhila Sutta. It goes while being appeased, or it goes for the purpose of the appeasement of mental defilements - thus "leading to peace." It goes while fully awakening, or it goes for the purpose of the highest enlightenment of the path - thus "leading to highest enlightenment."

"Based upon seclusion" and so on were stated in the Sabbāsava Saṃvara. This is the summary here; but in detail, this discussion of the requisites of enlightenment is stated in the Visuddhimagga.

248. In the Discussion on Deliverances, "deliverances" - in what meaning are they deliverances? In the meaning of being intent upon. But what is this meaning of being intent upon? The meaning of being well released from opposing states, and the meaning of being well released by way of delight in the object - like the lying down of a child with relaxed major and minor limbs on the father's lap, it is occurrence in the object through the state of being unrestrained and without apprehension - thus it has been said. But this meaning is not present in the last deliverance; it is present in all the former ones. "One who is material sees forms" - here, the fine-material meditative absorption produced by way of the blue kasiṇa and so on among internal head-hair and so on is materiality; one who has that is "material." "Sees forms externally" means one sees externally too the forms such as the blue kasiṇa and so on with the eye of meditative absorption. By this, the four fine-material-sphere meditative absorptions also of a person who has produced meditative absorption based on kasiṇas that are both internal and external are shown.

"Not perceiving material forms internally" means internally not a percipient of material forms; the meaning is one who has not produced fine-material-sphere meditative absorption based on one's own head-hair and so on. By this, the fine-material-sphere meditative absorptions of one who, having done the preliminary work externally, has produced meditative absorption only externally, are shown. "One is intent only upon the beautiful" - by this, meditative absorptions based on well-purified colour kasiṇas such as blue and so on are shown. Therein, although within absorption there is no reflective attention as "beautiful," yet whoever dwells having made a well-purified beautiful kasiṇa as the object, since he comes to the point where it should be said "he is intent upon the beautiful," therefore the teaching was given thus. But in the Paṭisambhidāmagga, "How is 'one is intent only upon the beautiful' a deliverance? Here a monk dwells having pervaded one direction with a mind accompanied by

friendliness, etc. Because of having developed friendliness, beings are not disagreeable. With a mind accompanied by compassion, accompanied by altruistic joy, accompanied by equanimity, one dwells having pervaded one direction, etc. Because of having developed equanimity, beings are not disagreeable. Thus 'one is intent only upon the beautiful' is a deliverance" - thus it was said.

Regarding what should be said concerning "with the complete transcendence of perceptions of form" and so on, all that has been stated in the Visuddhimagga itself. "This is the eighth deliverance" - this, because of the complete relinquishment and liberation of the four aggregates in every respect, is called the eighth, the highest deliverance.

249. In the discussion on the bases of overcoming, "bases of overcoming" means causes of overcoming. What do they overcome? Both opposing states and objects. For they overcome opposing states by way of being their counterpart, and objects by the person's superiority of knowledge. Now, in the terms beginning with "perceiving material forms internally," one is called a percipient of material forms internally by way of preliminary work on internal material form. And one doing the blue preliminary work internally does it on the head-hair, or on the bile, or on the pupil of the eye; one doing the yellow preliminary work does it on the fat, or on the skin, or on the palms of the hands and soles of the feet, or on the yellow place of the eyes; one doing the red preliminary work does it on the flesh, or on the blood, or on the tongue, or on the red place of the eyes; one doing the white preliminary work does it on the bone, or on the teeth, or on the nails, or on the white place of the eyes. But that is not deeply blue, deeply yellow, deeply red, or deeply white; it is simply impure.

"One sees forms externally" means for one whose preliminary work has arisen internally, but the sign is external, he, thus by way of the preliminary work internally and absorption externally - is said to be "perceiving material forms internally, one sees forms externally." "Limited" means not extended. "Beautiful or ugly" means whether they are beautiful or ugly, it should be understood that this basis of overcoming is stated only by way of the limited. "Having overcome them" means just as a person with an effective digestion, having obtained a ladleful of food, gathering it together thinking "Is there anything here to eat?" makes it into just one mouthful, just so a person with superior knowledge, of clear knowledge - having overcome those forms thinking "Is there anything here to attain in this limited object? This is no burden for me," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption. "I know, I see" - by this, his reflective attention is stated. And that is of one who has emerged from the attainment, not within the attainment. "One has this perception" means one has this perception both by way of the perception of reflective attention and by way of the perception of meditative absorption. For the perception of overcoming exists for him within the attainment, but the perception of reflective attention is only for one who has emerged from the attainment.

"Immeasurable" means of extended measure; the meaning is great. "Having overcome" - but here, just as a man who eats much, having obtained one serving of food, does not see it as great, thinking "Let there be more too, let there be more too, what will this do for me?" just so a person with superior knowledge, of clear

knowledge, having overcome them thinking "What is there here to attain? This is not immeasurable; there is no burden for me in producing unified focus of mind," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption.

"Not perceiving material forms internally" means devoid of the perception of preliminary work on internal material form, either through not obtaining it or through not desiring it. "One sees forms externally" means for one whose preliminary work and sign have both arisen only externally, he, thus by way of the preliminary work externally and absorption externally - is said to be "not perceiving material forms internally, one sees forms externally." The remainder here is by the same method as stated for the fourth basis of overcoming. Now, among these four, the limited has come by way of the applied-thought temperament, the immeasurable by way of the delusion temperament, the beautiful by way of the hate temperament, and the ugly by way of the lust temperament. For these are suitable for those. And that suitability of theirs has been stated in detail in the Visuddhimagga in the description of temperaments.

In the fifth basis of overcoming and so on, "blue" is said by way of all-inclusive classification. "Of blue colour" is by way of colour. "Of blue appearance" is by way of appearance. It means that with undiscernible openings and unmixed colours, having become uniformly blue only, they are seen. "Of blue lustre" - this, however, is said by way of light; the meaning is having blue light, endowed with blue radiance. By this he shows their thorough purity. For these four bases of overcoming are stated by way of pure colour only. "Flax flower" - for this flower is smooth and soft, and even when seen, it is only blue. But girikaṇṇikā flowers and so on, when seen, are of white element. Therefore only this was taken, not those. "Of Benares" means produced in Bārāṇasī. There, it is said, the cotton too is soft, the thread-spinners and the weavers too are skilful, and the water too is pure and smooth. Therefore that cloth is smoothed on both sides; on both sides it appears polished, soft, and smooth. In the terms beginning with "yellow" and so on, the meaning should be understood by this very method. But here, the making of the kasiṇa, the preliminary work, and the procedure for absorption, beginning with "One who takes up the blue kasiṇa grasps the sign in blue, whether in a flower, or in a cloth, or in a colour element" - all this has been stated in detail in the Visuddhimagga itself.

"Having attained the perfection that is the culmination of direct knowledge" means in the preceding establishments of mindfulness and so on, having developed those mental states, those who have attained arahantship are indeed called "having attained the perfection that is the culmination of direct knowledge"; but in these eight bases of overcoming, it is only through the accomplishment of mastery that they are called "having attained the perfection that is the culmination of direct knowledge."

250. In the discussion on kasiṇas, they are "kasiṇas" in the meaning of entirety; they are "bases" in the meaning of field or in the meaning of foundation for the mental states that have them as object. "Above" means upward, facing towards the surface of the sky. "Below" means downward, facing towards the surface of the ground. "Across" means having delimited all around, like the circle of a field. For a certain one extends the kasiṇa only upward, a certain one downward, a certain one all around.

For this or that reason, one extends it thus, like light, when one wishes to see material form. Therefore it was said - "One perceives the earth kasiṇa, above, below, across." "Non-dual" means non-dual in the directions and intermediate directions. This, however, is said for the purpose of showing that one does not undergo transformation into another. For just as for one who has entered water, in all directions there is only water, not anything else, just so the earth kasiṇa is only the earth kasiṇa; there is no other mixing of kasiṇas for it. This same method applies everywhere. "Limitless" - this is said by way of the limitlessness of the pervading of each one. For when one pervades it with the mind, one pervades it entirely; one does not take the measure thus "this is its beginning, this is its middle." "Consciousness kasiṇa" - and here this is the consciousness occurring in the space left by the removal of the kasiṇa. Therein, the aboveness, belowness, and acrossness should be understood by way of the kasiṇa in the space left by the removal of the kasiṇa, and by way of the space left by the removal of the kasiṇa in the consciousness occurring there. This is the summary here. But these, beginning with the earth kasiṇa, have already been stated in detail in the Visuddhimagga by way of the method of meditation subject development. Here too, it should be understood that it is only through the accomplishment of mastery that they are called "having attained the perfection that is the culmination of direct knowledge." Likewise in the four meditative absorptions immediately following this. But what should be said here, that has been stated in the Mahāassapura Sutta itself.

252. Regarding insight knowledge, the meaning of "material" and so on has already been stated. "Attached here, bound here" means dependent upon and bound to this body made of the four primary elements. "Beautiful" means good-looking. "Of pure origin" means originating from a thoroughly pure source. "Well polished" means with preliminary work well done, with stones and gravel removed. "Clear" means with thin skin. "Bright" means well purified. "Accomplished in every respect" means accomplished in all respects such as washing, piercing and so on. By "blue" and so on, he shows the achievement of colour. For in such a one, what is strung through is obvious.

"Even so" - here the correlation of the simile should be understood thus: For the gem is like the body born of impurity. The strung thread is like insight knowledge. The man with eyes is like the monk who has obtained insight. The time of the gem becoming manifest when one reviews it having placed it in the hand, thinking "this is indeed the gem," is like the time of becoming manifest of the body made of the four great elements for the monk who has directed insight knowledge and is seated. "Through it there is strung this thread" - the time of the thread becoming manifest is like the time of becoming manifest for the monk who has directed insight knowledge and is seated, of the mental states having that as object, or of the group of five beginning with contact, or of all consciousness and mental factors, or of insight knowledge itself.

But is this manifest to the knowledge or to the person? To the knowledge; but because of its becoming manifest, they become manifest to the person as well. And this insight knowledge comes after the path; even this being so, because when the section on direct knowledges has been begun there is no intermediate section for this, therefore it has been shown right here. And because for one who has not made exploration by way of impermanence and so on, when hearing a frightful sound with

the divine ear element, when recollecting frightful aggregates through the recollection of past lives, when seeing a frightful form with the divine eye, fear and terror arise - but not for one who has made exploration by way of impermanence and so on - therefore, for the purpose of accomplishing the cause for dispelling fear for one who has attained direct knowledge too, this has been shown right here. Here too, the attainment of the perfection that is the culmination of direct knowledge should be understood as being by way of arahantship.

253. Regarding the mind-made supernormal power, through practised mastery. Therein, "mind-made" means produced by mind. "Complete with all limbs and faculties" means endowed with all limbs and minor limbs. "Not defective of any sense-organ" means with faculties not deficient in terms of shape. For the form created by one possessing supernormal power, if the one possessing supernormal power is fair-complexioned, that too is fair-complexioned. If he has unpierced ears, that too has unpierced ears - thus in all respects it is similar to him. The triad of similes beginning with "a reed from the muñja grass" was also stated for the purpose of showing the state of similarity. For inside the muñja grass there is indeed a reed similar to it. The sword is indeed similar to the sheath; into a round sheath they put only a round sword, into a broad one a broad one.

"Slough" - this too is a name for a snake's slough, not for a bamboo-strip casket. For a snake's slough is indeed similar to the snake. Therein, although in "a man might pull out a snake from its slough" it is shown as if pulling out by hand, however, its pulling out should be understood as by mind. For this snake, remaining among its own kind, in dependence on a gap between sticks or a gap between trees, by the strength called the effort of dragging the body out of the skin, as if gnawing the body, being disgusted with the old skin - by these four reasons it abandons the slough by itself; it is not possible for another to pull it out from that. Therefore it should be understood that this was said with reference to pulling out by mind. Thus the body of this monk is similar to the muñja grass and so on, and the created form is similar to the reed and so on - this here is the comparison of the simile. The procedure of creation, however, here and further, the discussion of the five direct knowledges beginning with the various kinds of supernormal power, has been explained in every way in the Visuddhimagga; it should be understood according to the method stated there. For here only the simile is additional.

Therein, a monk who has obtained the knowledge of various kinds of supernormal power should be seen as like a skilful potter and so on. The knowledge of various kinds of supernormal power should be seen as like well-prepared clay and so on. That monk's miraculous transformation should be seen as like the making of whatever vessel shapes and so on that are desired. Here too, the attainment of the perfection that is the culmination of direct knowledge should be understood as being by way of practised mastery. Likewise in the four direct knowledges following this.

255. Therein, in the simile for the divine ear element, "conch-blower" means one who blows a conch shell. "With little difficulty" means without pain. "Would make himself heard" means would cause to be known. Therein, just as the time of the manifestation of that conch sound for beings who are determining "this is a conch sound" when the conch-blower is thus making himself heard in the four directions, so should be seen the time of the manifestation for the meditator of sounds both divine and human,

distinguished as far and near.

256. In the simile for the knowledge of others' mental states, "young" means of tender age. "Youthful" means endowed with youth. "Of the type fond of adornment" means even though youthful, he is not lazy nor one whose body and clothes are soiled, but rather one whose nature is to adorn himself; the meaning is that he is accustomed to bathing two or three times a day, wearing clean clothes, and applying ornaments. "With a mole" means with a blemish from one or another of dark moles, freckles, facial blemishes, pimples, and so on. Therein, just as for one reviewing his facial reflection, a blemish on the face becomes obvious, so it should be understood that for a monk who has directed the mind towards the knowledge of others' mental states and is seated, the sixteen kinds of consciousness of others become obvious. Regarding what should be said concerning the simile of past lives and so on, all that has been stated in the Mahāassapura itself.

259. "This indeed, Udāyī, is the fifth quality" - having made the nineteen sections into one quality by way of practice, it is said "the fifth quality." For just as in the Aṭṭhakanāgara Sutta eleven sections were made into one teaching by way of questioning, so here nineteen sections should be understood as having been made into one teaching by way of practice. Moreover, among these nineteen sections, in the eight divisions in succession - in insight knowledge and in the knowledge of the elimination of mental corruptions - the attainment of the perfection that is the culmination of direct knowledge should be understood as being by way of arahantship; in the remaining ones, by way of the accomplishment of mastery. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāsakuludāyī Sutta is completed.

8. Commentary on the Samaṇamuṇḍika Sutta

260. "Thus have I heard" - this is the Samaṇamuṇḍika Discourse. Therein, "Uggāhamāna" is the name of that wandering ascetic. "Sumana" is his original name. But because of his ability to learn and to teach this and that, they perceive him as "Uggāhamāna." "They proclaim their doctrines here" - thus it is a debating hall. It is said that at that place brahmins such as Caṅkī, Tārukkha, and Pokkharasāti, and renunciants such as Jains, naked ascetics, and wandering ascetics, having assembled together, declare, speak of, and explain their own respective doctrines; therefore that park is called "the debating hall." That same place is called "the Tinduka row" because it was enclosed by a row of timbaru trees known as the Tinduka row. Because here at first there was one hall, and afterwards many halls were built in dependence on the wandering ascetic Poṭṭhapāda of great merit, therefore, with reference to that very one hall, by the power of the name obtained, it is called "the single-halled." But that place, being a pleasure grove of Queen Mallikā, the consort of King Pasenadi, covered with flowers and fruits, having been made into a park, came to be reckoned as "Mallikā's park." In that debating hall, in the Tinduka row, in the single-halled park of Mallikā. "Dwells" means he lives with comfort of dwelling. "During the day" means the daytime of the day is called the passing of midday; when the daytime of that day had come, just when midday had passed, he went out - this is

the meaning. "In seclusion" means having withdrawn the mind from this and that sensory field of visible form and so on, he was hidden, having gone to a state of oneness by way of cultivating the delight of meditative absorption. "Who cultivate the mind" means those who cause the mind to grow; those in whose case, when one reflects and attends, the mind becomes free from mental hindrances, rises up, and grows. "As far as" means however many. "This one of them" means this is one disciple among them, an insider. "Perhaps" - he said this desiring his approach. But the reason for the aspiration has been stated in the Sandaka Sutta itself.

261. "He said this" means this householder is of slow wisdom; thinking "Having won him over with a talk on the Teaching, I shall make him my own disciple," he spoke this statement beginning with "with four indeed." Therein, "I declare" means I show, I establish. "Accomplished in the wholesome" means fully complete in the wholesome. "Supreme in the wholesome" means highest in the wholesome. "Unconquerable" means unable to be shaken by fighting in a battle of debate, unshakeable, unwavering, firm. "Does not do" means he speaks merely of non-performance; but here he does not speak of abandoning by restraint or abandoning by substitution. The same method applies to the remaining terms as well.

"He neither delighted in" means thinking "Sectarious indeed speak whatever this or that whether knowing or not knowing," he did not delight in it. "Nor protested against" means thinking "He speaks as if in conformity with the Dispensation, as if with a sign of devotion," he did not refuse it.

262. "According to Uggāhamāna" means according to his words; this being so, an infant boy lying on his back would be an unconquerable ascetic, a firm ascetic - but we do not say thus, he explains. "Does not even have the notion of 'body'" means there is no distinctive knowledge even as 'one's own body' or 'another's body'. "Except for mere squirming" means on a bed-sheet, through contact with a wrinkle or being bitten by a bug, there is what is called mere bodily squirming. Setting that aside, there is no other action performed with the body. And even that occurs only with consciousness accompanied by mental defilements. "Does not even have the notion of 'speech'" means there is no diversity as 'wrong speech' or 'right speech'. "Except for mere crying" means but for one overcome by hunger and thirst, there is mere crying. That too is only with consciousness accompanied by mental defilements. "Thought" means there is no diversity as 'wrong thought' or 'right thought'. "Except for mere whimpering" means mere whimpering is mere crying and laughing. For the consciousness of young boys operates with past objects; those who have come from hell, having remembered the suffering of hell, cry; those who have come from the world of gods laugh; that too occurs only with consciousness accompanied by mental defilements. "Livelihood" means there is no diversity as 'wrong livelihood' or 'right livelihood'. "Except for mother's milk" means there are those called milk-thief children; when the mother is nursing and giving milk, without having drunk, at a time when she is engaged in something else, having come from behind, they drink the breast milk. Apart from this much, there is no other wrong livelihood. This too shows that it occurs only with consciousness accompanied by mental defilements.

263. Having thus rejected the wandering ascetic's doctrine, now establishing the matrix on the trainee plane himself, he said beginning with "With four indeed, I." Therein, "surpasses" means having distinguished, he remains. In the passages

beginning with "does not commit evil action with the body," it is not merely non-performance alone; rather, the Blessed One here declares restraint, abandoning, and reflection. With reference to that, he said thus. But the passage beginning with "neither accomplished in the wholesome" was said with reference to one who has eliminated the mental corruptions.

Now, establishing the matrix on the plane of one beyond training, he said beginning with "With ten indeed, I." Therein, in dependence on three terms, the two first tetrads were established; in dependence on one term, the two latter tetrads. This is the matrix on the trainee plane.

264. Now, analysing that, he said beginning with "And what, carpenter, are unwholesome moralities" and so on. Therein, "with lust" means the eightfold consciousness accompanied by greed. "With hate" means the dyad of consciousness associated with aversion. "With delusion" - the dyad of consciousness accompanied by sceptical doubt and restlessness is also fitting, as well as all unwholesome consciousnesses. For it has been said that delusion arises in all unwholesome states. "From this is the origin" means from this consciousness with lust and so on is the origination, the arising, of these - thus "from this is the origin."

"Where" means having reached which state do they cease without remainder. "Here these" is a locative referring to the fruition of stream-entry. For the morality of Pātimokkha restraint becomes complete at the fruition of stream-entry; having reached that state, unwholesome morality ceases entirely. And "unwholesome morality" should be understood as a designation for immorality.

"Practising for the cessation of unwholesome moralities" - herein, up to the path of stream-entry one is called practising for the cessation; but upon attaining the fruition, those are called ceased.

265. By "without lust" and so on, only the eightfold sensual-sphere wholesome consciousness is stated. For by this, wholesome morality originates.

"Is virtuous" means he is accomplished in morality and accomplished in virtues. "But not made of morality" means he is not made of morality thus: "This much is enough, there is nothing further to be done beyond this." "Where those" is a locative referring to the fruition of arahantship. For having attained the fruition of arahantship, unwholesome morality ceases entirely.

"Practising for the cessation" - herein, up to the path of arahantship one is called practising for the cessation; but upon attaining the fruition, those are called ceased.

266. Among perception of sensuality and so on, perception of sensuality is conascent with the eight types of consciousness accompanied by greed; the other two are conascent with the two types of consciousness accompanied by displeasure.

"The first meditative absorption" means the first meditative absorption of the fruition of non-returning. "Here these" is a locative referring to the fruition of non-returning. For having attained the fruition of non-returning, unwholesome thoughts cease without remainder.

"Practising for the cessation" - herein, up to the path of non-returning one is called practising for the cessation; but upon attaining the fruition, those are called ceased. For perception of renunciation and so on, all three too are merely perceptions conascent with the eight wholesome sensual-sphere consciousnesses.

267. "Here these" is a locative referring to the fruition of arahantship. For having attained the fruition of arahantship belonging to the second meditative absorption, wholesome thoughts cease without remainder. "Practising for the cessation" - herein, up to the path of arahantship one is called practising for the cessation; but upon attaining the fruition, those are called ceased. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Samaññamūḍika Sutta is completed.

9. Commentary on the Cūḷasakuludāyī Sutta

270. "Thus have I heard" - this is the Shorter Sakuludāyīn Discourse. Therein, "but whenever, venerable sir, the Blessed One" - this the wandering ascetic said showing his state of attachment to the Blessed One's proclamation of the Teaching, wishing to hear a talk on the Teaching.

271. "Let that occur to you here" means if willing to hear the Teaching, let one question, one reason, present itself to you here. "Whereby you might address me" means by whatever reason my expounding of the Teaching might present itself; for by this reason, when a discussion has arisen, it is easy to expound the Teaching - this is what he explains. "Then, venerable sir, in me" - it is said that he, having seen that - "If the Blessed One had been here, having illuminated like a thousand lamps 'this is the meaning of that saying,' he would have made it clear to me this very day" - he recollected none other than the One of Ten Powers. Therefore he said beginning with "then, venerable sir, in me." Therein, "ah, surely" is a pair of particles in the sense of recollection. Thereby, for him recollecting the Blessed One, this occurred: "Ah, surely the Blessed One, ah, surely the Fortunate One." "Who in these" means whoever in these teachings. "Well skilled" means thoroughly skilled, subtle, clever. That Blessed One, ah, surely would speak, that Fortunate One, ah, surely would speak; for to that Blessed One's knowledge of past lives, many thousands of ten millions of cosmic cycles are like a single open courtyard, obvious - this is the intention here.

"Or I might, concerning the past" means whoever is an obtainer, he, when told "formerly you were a warrior, you were a brahmin," knowing, listens carefully and attentively. But a non-obtainer - shows merely a shaking of the head, thinking "thus it will be, thus it will be." Therefore he spoke thus - "Or I might satisfy his mind with the explanation of a question concerning the past."

"He might ask me concerning the future" means for one who has obtained the divine eye, the knowledge of future events succeeds; therefore he spoke thus. The rest is by the same method as stated before.

"I will expound to you the Teaching" - it is said that this one, even when being taught about the past, will not understand fully, even when being taught about the future, will not understand fully. Then the Blessed One, wishing to teach him the smooth and subtle mode of dependent conditions, spoke thus. But will he understand that? He will

certainly not understand even that, but having seen that in the future it will be a condition for his habituation, the Blessed One spoke thus.

"Dust-goblin" means a goblin arisen in an impure place. For he, having taken one root, becomes invisible in body. Herein is this story - A certain demoness, it is said, having caused two children to sit down at the gate of the Thūpārāma, went to the city for the purpose of searching for food. The children, having seen a certain elder who was an almsfood eater, said - "Venerable sir, our mother has entered inside the city; would you tell her 'Whatever you have obtained, take it and go quickly; your children are unable to endure the hunger.'" "How shall I see her?" "Take this, venerable sir" - they gave one piece of root. Many thousands of demons became visible to the elder; he, by the sign given by the children, saw that demoness - deformed, loathsome, entirely in the street, expecting the afterbirth. Having seen her, he told her that matter. When she said "How do you see me?" he showed the piece of root; she snatched it away and took it. Thus dust-goblins, having taken one root, become invisible in body. With reference to that, he said "I do not even see a dust-goblin." "Is not clear" means is not seen, does not present itself.

272. "This could go on for a long time" means: Udāyī, this speech of yours could go on for a long time; for one speaking thus it could continue for a hundred years or a thousand years, yet it would not make clear the meaning - this is the intention. "Worthless" means not leading to liberation, groundless, useless - this is the meaning of "turns out to be."

Now, showing that beauty, he said beginning with "Just as, venerable sir." Therein, "placed on a pale-yellow blanket" means placed on a red blanket of contrasting colour. "The self is of such beauty" - this he said with reference to the aggregates arisen in the Subhakiṇḥa god realm - He says: "At the time of our death, the self shines like the aggregates in the Subhakiṇḥa god realm."

273. "This of these two" - it is said that because radiance does not emanate outside from a gem, but from a fire-fly it emanates to the extent of one inch, two inches, or four inches, and from a large fire-fly it emanates even to the extent of a threshing floor, therefore he spoke thus.

"Clear" (viddhe) means risen high; the meaning is that the clouds have become distant through the departure of clouds. "Free from clouds" (vigatavalāhake) means from which clouds have departed. "Sky" (deve) means in space. "Morning star" (osadhitārakā) means the bright star. For because, beginning from its rising, by that sign people gather medicines and also drink them, therefore it is called "the morning star" (osadhitārakā). "At the time of midnight" (abhido aḍḍharattasamayaṃ) means at the unbroken time of midnight. By this he shows the moon standing in the middle of the sky. The same method applies also to "at the noon period" (abhido majjhanhike).

"Therefore" (ato kho) means more numerous than those who partake; the meaning is both many and more numerous. "Do not partake of the radiance" (ābhā nānubhontī) means they do not make use of the light; they dwell having pervaded with light by the radiance of their own bodies alone.

274. Now, because he had sat down thinking "I will ask about an exclusively happy world," but had become confused about the question, therefore the Blessed One, reminding him of that question, said beginning with "But Udāyī, is there an exclusively happy world?" Therein, "with reason" means with cause. "Or else a certain austere ascetic practice" - he said this with reference to the Acelaṅkya text, the meaning being abstinence from drinking liquor.

275. "But which, venerable sir, is that practice with reason for the exclusively happy" - why does he ask? For thus it occurred to him - "We speak of exclusive happiness for beings, but we speak of the practice as at times pleasant and at times painful. But for the exclusively happy, one's own practice too should be exclusively happy. Our talk is not leading to liberation; only the Teacher's talk is leading to liberation." "Now, having asked the Teacher himself, I shall know" - therefore he asks.

"Here we are lost" means in this matter we are lost. But why did they speak thus? It is said that they formerly knew that, having been established in five qualities, having done the preliminary work on a circular meditation object, having produced the third meditative absorption, having died without having fallen away from the meditative absorption, one is reborn among the gods of Streaming Radiance; but as time went on and on, they did not even know the preliminary work on a circular meditation object, nor were they able to produce even the third meditative absorption. But they took the five preliminary qualities as "the practice with reason" and took the third meditative absorption as "the exclusively happy world." Therefore they spoke thus. "Further" means it is said that we do not know either a practice further than these five qualities, or an exclusively happy world further than the third meditative absorption. "Having made quiet" means when they had begun to make great sounds all at once, having made them silent.

276. "For the sake of realising" - here there are two kinds of realisation: realisation by attainment and realisation by direct experience. Therein, having produced the third meditative absorption, having died without having fallen away from the meditative absorption, one is reborn in the world of Streaming Radiance, having become equal in life span and beauty to those gods - this is called realisation by attainment. Having produced the fourth meditative absorption, having gone to the world of Streaming Radiance by miraculous transformation through supernormal power, one stands together with those gods, converses, and engages in discussion - this is called realisation by direct experience. For both of those, the third meditative absorption is called the practice with reason. For without having produced that, it is indeed not possible to be reborn in the world of Streaming Radiance, nor to produce the fourth meditative absorption. Thus, with reference to this twofold realisation - he said: "Surely, venerable sir, for the sake of realising this exclusively happy world."

277. "Water bucket" means a water jar. "Created an obstacle" means he troubled him such that he did not obtain the going forth, thus he annoyed him as one whose decisive support had failed. It is said that this one, having gone forth in the time of the Buddha Kassapa, practised the ascetic duty. Then one companion monk of his, not taking delight in the Dispensation, announced "Friend, I shall leave the monastic community." He, having aroused greed for that one's bowl and robes, spoke praise of the householder life. The other, having given him his bowl and robes, left the monastic community. Because of that action of his, now an obstacle to the going

forth in the presence of the Blessed One arose. But by the Blessed One, the former discourse being more than one recitation section, this being one recitation section - by this much of the text the Teaching was spoken to him; yet even by one teaching there was no penetration of path and fruition; but in the future it will be a condition for him - thus the Blessed One expounds the Teaching. And having seen that it would be a condition for him in the future, the Blessed One, while still living, did not establish even one monk in the foremost position among those abiding in friendliness. For the Blessed One sees - "In the future this one, having gone forth in my Dispensation, will become the foremost of those abiding in friendliness."

He, when the Blessed One had attained final Nibbāna, in the time of King Dhammāsoka, having been reborn in Pāṭaliputta, having gone forth, having attained arahantship, having become the Elder named Assagutta, was the foremost of those abiding in friendliness. Through the power of the elder's friendliness, even animals obtained minds of friendliness; the elder, having become the exhortation teacher of the community of monks in the whole of Jambudīpa, dwelt in a lodging on the road; a forest of thirty yojanas in extent was one meditation house. The elder, having spread out a piece of leather in space, seated there, taught the meditation subject. As time went on and on, without even going on the alms round, seated in the monastery he taught the meditation subject; people went to the monastery itself and gave gifts. King Dhammāsoka, having heard of the elder's virtues, wishing to see him, sent three times. The elder, thinking "I am giving exhortation to the community of monks," did not go even once.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The commentary on the Cūḷasakuludāyī Sutta is completed.

10. Commentary on the Vekhanasa Sutta

278. "Thus have I heard" - this is the Vekhanasa Discourse. Therein, "Vekhanasa" - it is said that this one was the teacher of Sakuludāyī. He, having heard "the wandering ascetic Sakuludāyī was defeated on the question of supreme beauty," thought "He was well taught by me, and he too learnt well; how then was he defeated? Come, let me go myself and, having asked the ascetic Gotama the question of supreme beauty, I shall find out." Having gone forty-five yojanas from Rājagaha to Sāvattthī, he approached the Blessed One, and having approached, while still standing, he uttered an inspired utterance in the presence of the Blessed One. Therein, what is similar to the preceding should be understood by the method already stated.

280. "There are these five" - why did he begin this? Even one in household life, a certain one is inclined towards sensual pleasure, intent upon sensual pleasure; a certain one is inclined towards renunciation, intent upon renunciation. And even one gone forth, a certain one is inclined towards sensual pleasure, intent upon sensual pleasure; a certain one is inclined towards renunciation, intent upon renunciation. But this one is inclined towards sensual pleasure, intent upon sensual pleasure. He, when this talk is being spoken, will discern his own inclination towards sensual pleasure; thus this teaching will be beneficial for him - so he began this teaching. "The highest happiness of sensuality" means Nibbāna is intended.

281. "Will be brought to disgrace" means will be brought to the state of not knowing. "Turns out to be mere words" means turns out to be merely useless utterance only. "Let the past be, let the future be" - because you do not have the knowledge of past lives befitting talk about the past, and you do not have the knowledge of the divine eye befitting talk about the future, therefore he said "let both of these be." "With thread bonds" means with bonds made of thread. For they tie threads on his hands and feet and on his neck for the purpose of protection. This was said with reference to those. But in the time of old age, those either become rotten by themselves and fall off, or they cut them off and remove them.

"Even so" - by this he shows this: Just as the time of not knowing the thread bonds of a young boy is like the not knowing of the first beginning of ignorance - for it is not possible to know the first beginning of ignorance - but similar to the knowing at the time of release, the release from the bondage of ignorance has occurred through the path of arahantship - thus is the knowing. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Vekhanasa Sutta is completed.

The commentary on the third chapter is completed.



ABOUT THIS TRANSLATION

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