

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)

3. Commentary on the Final Fifty Discourses (3. Uparipaṇṇāsa-
aṭṭhakathā)

4. The Chapter on Analysis (4. Vibhaṅgavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

3. Commentary on the Final Fifty Discourses

4. The Chapter on Analysis

1. Commentary on the Bhaddekaratta Sutta

272. "Thus have I heard" is the Discourse on the Auspicious Single Night. Therein, "of one who has an auspicious night" means of an auspicious single night because of being endowed with the pursuit of insight. "Synopsis" means the matrix. "Analysis" means what is to be analysed in detail.

"The past" means the five aggregates in the past. "Should not pursue" means one should not follow after through craving and wrong view. "Should not long for" means one should not desire through craving and wrong view. "What is past" - this here is a word expressing reason. Because whatever is past, that is abandoned, ceased, and passed away, therefore one should not follow after it again. And because whatever is future, that is unattained, unborn, and unproduced, therefore one should not desire even that.

"There and there" means whoever sees with insight the present phenomenon too, wherever he has arisen, right there and there, through the seven observations beginning with the observation of impermanence, or in the forest and so on, he sees with insight right there and there. "Unshakable, unagitated" - this is said for the purpose of showing insight and counter-insight. For insight is not shaken and not agitated by lust and so on, thus it is unshakable and unagitated; one should develop it, increase it, see with counter-insight - this is what is meant. Or alternatively, Nibbāna is not shaken and not agitated by lust and so on, thus it is unshakable and unagitated. Knowing that, a wise monk should develop it - the meaning is that he should increase it by again and again attaining the respective fruition attainment having that as its object.

But for the purpose of his developing - "Today itself the effort should be made" means the energy which has obtained the name "ardour" through the scorching and tormenting of the mental defilements should be exerted this very day. "Who knows death tomorrow" means who knows whether there will be life or death tomorrow. "Today itself I will give a gift, or I will observe morality, or else I will perform some wholesome deed" - for without producing the thought "There is delay for today; I will do it tomorrow or the following day," "I will do it this very day" - thus it shows that energy should be exerted. "With his great army" means the many causes of death such as fire, poison, weapons and so on are his army; by the power of that great army, with Death who has a great army, of such a nature, one cannot say "Wait for a few days while I perform my own supportive deeds such as worship of the Buddha and so on." Thus there is no bargaining reckoned as the display of friendly intimacy, nor reckoned as the offering of a bribe saying "Take this hundred or thousand and

wait for a few days," nor reckoned as a massing of forces saying "I will ward him off with this massing of forces." For "bargaining" is the name for the display of friendly intimacy, the offering of bribes, and the massing of forces; therefore this meaning is stated.

"Unwearied" means not lazy, industrious. Because of having practised thus, the single night would be auspicious - thus "one who has an auspicious night." Thus that person who has practised thus - "This one has an auspicious night." The Buddha-sage, peaceful through the stilling of lust and so on, declares.

273. In "of such matter" and so on, "I was of the colour of a sapphire even though being dark" - thus, "I was of such matter" is by way of pleasant matter only. "Of such feeling" is by way of wholesome, pleasant, and pleasurable feeling only. "I was of such perception, of such activities, of such consciousness in the past period of time" is by way of perception and so on that are associated with that only.

Therein, "pursues delight" means one pursues, continues rolling on, craving regarding those things such as matter and so on. But by way of inferior matter and so on, one does not imagine "I was of such matter" etc. "I was of such consciousness."

"Does not pursue delight" means one does not continue rolling on craving or wrong view associated with craving.

274. In the phrases beginning with "May I be of such matter" and so on as well, the pursuing of delight, which is reckoned as the occurrence of craving and wrong view by way of that pleasing matter and so on, should be understood in just the same way.

275. "And how, monks, is one drawn away regarding present phenomena?" - this is said for the purpose of the analytic explanation of the synopsis "And whoever sees with insight the present phenomenon, there and there; unshakable, unagitated." Certainly, here it might be said "And how, monks, does one not see with insight the present phenomenon?" and so on; but since insight has been spoken of as "unshakable" and "unagitated," therefore, in order to show the absence and presence of that very insight, having extracted the matrix as "is drawn away," the detailed exposition was stated. Therein, "is drawn away" means due to the absence of insight, one is dragged by craving and wrong view. "Is not drawn away" means by the presence of insight, one is not dragged by craving and wrong view. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bhaddekaratta Sutta is completed.

2. Commentary on the Ānandabhaddekaratta Sutta

276. "Thus have I heard" is the Discourse on Ānanda and the Auspicious Single Night. Therein, "having emerged from seclusion" means having emerged from fruition attainment. "Who now, monks" - he asked, even though knowing, for the purpose of bringing up the discussion.

278. "Good, good!" - he gave applause to the Elder. "Good indeed have you" - he said praising the teaching because it was spoken with coherent phrases and sentences that were pure. The remainder is clear everywhere.

3. Commentary on the Mahākaccānabhaddekaratta Sutta

279. "Thus have I heard" is the Discourse on Mahākaccāna and the Auspicious Single Night. Therein, "Tapoda Monastery" means in a monastery so named on account of a lake of hot water. Beneath the Vebhāra mountain, it is said, there is a serpent realm of the earth-dwelling serpents, five hundred yojanas in extent, similar to the world of the gods, endowed with a floor made of precious stones and with parks and pleasure groves; there, at the playing place of the serpents, is a great lake, and from there flows a river named Tapodā, boiling and with hot water. But why did it become like this? Surrounding Rājagaha, it is said, is a great realm of ghosts; there, between two great iron-cauldron hells, this Tapodā comes, therefore it flows boiling. And this too was said - "From where this hot spring flows, monks, that lake has clear water, cool water, sweet water, white water, has good landing places, is delightful, abounds in fish and turtles, and wheel-sized lotuses bloom there. But this hot spring, monks, comes through the interval between two great hells; therefore this hot spring flows boiling." But at the place directly facing this monastery, a great lake arose from there; by virtue of its name, this dwelling is called the Tapoda Monastery.

280. "Samiddhi" - for that elder's individual existence was, it is said, prosperous, handsome, and pleasing; therefore he came to be termed "Samiddhi." "Fundamental to the holy life" means what has become the preliminary practice, the beginning of the holy life of the path. "Having said this, the Fortunate One, having risen from his seat" - this should be expanded in the very manner stated in the Madhupiṇḍika Sutta.

282. "Thus my eye" - in this discourse, it is said, the Blessed One established the matrix by way of the twelve sense bases only. The Elder too, having obtained the method thus: "By the Blessed One, in the two discourses below and in the fourth above - in these three discourses, the matrix and the analysis were made by way of the five aggregates, but here the matrix was established for the purpose of analysing by way of the twelve sense bases only" - spoke thus. But by the Elder who obtained this method, a weighty thing was done, a footprint was shown where there was no footprint, a footprint was made in space; therefore the Blessed One, with reference to this very discourse - "This is the foremost, monks, of my disciples who are monks, of those who analyse in detail the meaning of what has been spoken in brief, that is to say, Mahākaccāna" - established him in the foremost position. Here, however, "eye" means eye-sensitivity. "Forms" means forms originating from four sources. By this method the remaining sense bases too should be understood. "Consciousness" means consciousness of attachment. "Delights in that" means one delights in that eye and forms by way of craving and wrong view. "Follows after" means one follows after by way of craving and wrong view.

"Thus my mind was in the past period of time, thus mental phenomena" - here, however, "mind" means the life-continuum consciousness. "Mental phenomena" means the three-plane mind-object.

283. "Directs" means one established by way of aspiration. "By reason of aspiration" means by the cause of establishing aspiration. The remainder is clear everywhere.

4. Commentary on the Lomasakaṅgiyabhaddekaratta Sutta

286. "Thus have I heard" is the Discourse on Lomasakaṅgiya and the Auspicious Single Night. Therein, "Lomasakaṅgiya" - this one was, it is said, an elder named Aṅga, but because of the slightly hairy appearance of his body, he became well-known as Lomasakaṅgiya. "Candana the young god" - in the time of the Perfectly Enlightened One Kassapa, it is said, there was a lay follower named Candana, wealthy, of great riches, who, having venerated the Three Jewels with the four requisites, was reborn in the heavenly world; by his former name he came to be termed Candana the young god. "On the Paṇḍukambala stone" means on the red-blanket stone. Its colour, it is said, was like a heap of red China-rose flowers, just like a red blanket; therefore it is called "the Paṇḍukambala stone."

But when did the Blessed One dwell there? In the seventh year after attaining enlightenment, at Sāvattihī, on the full moon day of the month of Āsāḷhī, having performed the Twin Miracle in the midst of an assembly of twelve yojanas, having descended and sat down on the excellent Buddha-seat prepared at the foot of the Kaṇḍamba tree, having lifted the great multitude out of the great difficulty by the proclamation of the Teaching, since Buddhas, having performed a wonder, do not dwell in the human realm, therefore, while that multitude was still watching, having stepped forth, he entered the rains retreat on the Paṇḍukambala stone at the foot of the Pāricchattaka tree in the Tāvatisa realm; at that time he dwelt.

"There the Blessed One" means the Blessed One dwelling there, surrounded by deities gathered together from mostly ten thousand world-circles, making his mother a bodily witness, while teaching the Canon of the Higher Teaching, for the purpose of generating a sense of urgency in the gods who were unable to penetrate the deep, subtle discourse on the distinction between materiality and immateriality pertaining to the three characteristics, spoke now and then the synopsis and analysis of one who has an auspicious night. Therein this young god, while learning, learnt these verses together with the analysis; but because the state of divinity has negligence as its foundation, being oppressed by divine objects, he gradually forgot the discourse and remembered only the verses. Therefore he said "Thus, monk, I remember the verses on one who has an auspicious night."

In the passage beginning with "Learn, you" and so on, one who sits silently and listens is called "learning"; one who rehearses verbally is called "mastering thoroughly"; one who recites to others is called "remembering." The remainder here is clear in itself.

5. Commentary on the Cūḷakammavibhaṅga Sutta

289. "Thus have I heard" is the Shorter Discourse on the Analysis of Action. Therein, "Subha" - he was, it is said, handsome and pleasing; therefore, because of the beauty of his limbs, they gave him the very name "Subha." "Young man" - they called him

thus in his youth, and even in old age he is called by that very conventional expression. "Son of Todeyya" means the son of the brahmin named Todeyya, the royal chaplain of King Pasenadi. It is said that not far from Sāvattthī there is a village named Tudi; because of his lordship over that, he came to be reckoned as "Todeyya." He was of great riches, with a fortune of eighty-seven crores, supremely miserly; having thought "For one who gives, there is truly no non-diminishing of wealth," he gives nothing to anyone. And this too was said -

"Having seen the diminishing of eye ointments, and the accumulation of ant-hills;
And the gathering of honey, a wise one should dwell at home."

Thus he trained him only in non-giving. Without giving even a morsel of rice gruel or a spoonful of food to the Perfectly Enlightened One dwelling in the neighbouring monastery, having died through greed for wealth, he was reborn as a dog in that very house. Subha was exceedingly fond of that dog; he feeds it with the very food he himself eats, and lifting it up, makes it lie on an excellent bed. Then one day the Blessed One, towards the break of dawn, surveying the world, having seen that dog - "The brahmin Todeyya, through greed for wealth, has been reborn as a dog in his own house. Today, when I have gone to Subha's house, having seen me, the dog will bark; then I shall speak one word to him; he, thinking 'The ascetic Gotama knows me,' having gone, will lie down at the fireplace. On that account there will be a friendly conversation between Subha and me; he, having heard the Teaching, will become established in the refuges; but the dog, having died, will be reborn in hell" - having known this state of the young man's becoming established in the refuges, the Blessed One, on that day, having attended to his toilet, alone entered the village, and when the young man had gone out, entered that house for almsfood.

The dog, having seen the Blessed One, barking, went near the Blessed One. Thereupon the Blessed One said this to him - "Todeyya, formerly too, having treated me with contempt saying 'sir, sir,' you were born as a dog; now too, having barked, you will go to Avīci." The dog, having heard that - Thinking "The ascetic Gotama knows me," becoming remorseful, having bent his neck, lay down in the ashes inside the oven. The people, having lifted him up, were not able to make him lie on the bed. Subha, having come - Said: "By whom was this dog removed from the bed?" The people, having said "By no one," reported that incident. The young man, having heard - "My father was reborn in the Brahma world; there is no dog named Todeyya. But the ascetic Gotama makes my father a dog; whatever comes to his mouth he speaks" - having become angry, wishing to refute the Blessed One by means of lying, having gone to the monastery, asked about that incident.

The Blessed One too, having told him in the same way, said for the purpose of proving the truth - "But is there, young man, wealth not declared by your father?" "There is, Master Gotama, a golden garland worth a hundred thousand, golden slippers worth a hundred thousand, a golden bowl worth a hundred thousand, and a hundred thousand coins." "Go, having fed that dog milk-rice with little water, having placed him on the bed, at the time when he has slightly fallen asleep, ask him; he will tell you everything. Then you will know him - 'This is my father.'" The young man - "If it turns out to be true, I shall obtain the wealth; if not, I shall refute the ascetic

Gotama by means of lying" - pleased by both reasons, having gone, did accordingly. The dog - Having cried thinking "I have been recognised by him," making the sound "hum hum," having gone to the place where the wealth was hidden, having dug the earth with his paw, gave a sign. The young man, having taken the wealth - "That which is concealed by existence, such a subtle interval of rebirth, is obvious to the ascetic Gotama; certainly he is omniscient" - with a gladdened mind towards the Blessed One, prepared fourteen questions. He was, it is said, a student of the science of bodily marks; therefore this occurred to him - "Having taken this present of the Teaching, I shall ask the ascetic Gotama questions" - on a second visit he approached the Blessed One. But the Blessed One, answering the questions asked by him all at once, said beginning with "owners of their actions" and so on.

Therein, "owners of their actions" means action is their own, their own property. "Heirs to their actions" means heirs of action; the meaning is that action is their inheritance, their property. "They originate from their actions" means action is their origin, their cause. "Bound to their actions" means action is their relative; the meaning is their kinsman. "Have their actions as their refuge" means action is their refuge, their support. "That is to say, into the inferior and the superior" means this: "May you be inferior, may you be superior, may you be short-lived, may you be long-lived, etc. may you be unwise, may you be wise" - thus this division into the inferior and the superior, no one else does that; the meaning is that action itself thus divides beings. The young man did not perceive the meaning of what was spoken; it was as if a sweet had been placed before him with his face bound by a thick cloth covering. Dependent on conceit, it is said, thinking himself wise, he does not see one equal to himself. Then, in order to crush his conceit - "Let not this conceit arise in him: 'What does the ascetic Gotama teach? He teaches the very thing that I know'" - the Blessed One, thinking "I shall speak having made it difficult to penetrate from the very beginning; then he will request me: 'I do not know, Master Gotama; please teach me, making it clear in detail'; then I shall teach him at the time of being requested, and thus it will be beneficial for him" - spoke having made it difficult to penetrate.

Now he, making known his own state of not having penetrated, said beginning with "I do not indeed."

290. "Complete" means fulfilled. "Undertaken" means taken up, adhered to. "This is the practice conducive to short life, young man, that is to say, one who kills living beings" means this action of killing living beings, this is the practice conducive to short life.

But how does this bring about short life? For there are four kinds of action: obstructive, destructive, productive, and supportive. For when the obstructive action, having come during the occurrence of one reborn through powerful action, in meaning speaks thus - "If I had known first, I would not have allowed you to be reborn here; I would have caused you to be reborn in the four realms of misery alone. So be it, you are reborn wherever you are; I, the obstructive action, having oppressed you, shall make you sapless, juiceless, and worthless." Thenceforth it does such to him. What does it do? It brings up danger, it destroys wealth.

Therein, from the time of the child's arising in the mother's womb, there is no gratification or happiness for the mother; only oppression arises for the mother and father. Thus it brings up danger. But from the time of the child's arising in the mother's womb, the wealth in the house perishes through the power of kings and so on, like salt having reached water; the cows that fill a pot at milking do not give milk; gentle oxen become fierce, become one-eyed, become hunchbacked; disease falls upon the cattle herd; slaves and others do not obey commands; sown crops do not grow; what has gone to the house perishes in the house, what has gone to the forest perishes in the forest; gradually even bare food and clothing become difficult to obtain; there is no care for the pregnancy; at the time of delivery the mother's milk is cut off; the child, not receiving care, oppressed, becomes sapless, juiceless, and worthless. This is called obstructive action.

But for one reborn through action conducive to long life, destructive action, having come, cuts off the life span. For just as a man, having made a distance of eight usabhas, would shoot an arrow, and another, having struck it with a club just as it was released from the bow, would make it fall right there, so destructive action cuts off the life span of one reborn through action conducive to long life. What does it do? It causes one to enter a forest of thieves, lowers one into water with fierce fish, or else brings one to some dangerous place. This is called destructive action; "destructive" is also a name for this very same thing.

But the action that produces conception is called productive action. For one reborn in families of little wealth and so on, supportive action is called supportive action by means of bringing about accomplishment of wealth and so on.

Among these four, the first two are unwholesome only; productive action is both wholesome and unwholesome; supportive action is wholesome only. Therein, the action of killing living beings is conducive to short life through destructive action. Or the wholesome action done by one who kills living beings is not lofty, and is unable to produce conception with a long life span. Thus killing living beings is conducive to short life. Or it determines the conception itself and makes it short-lived, or through the volition at the conclusion one is reborn in hell, and through the preceding and subsequent volitions one becomes short-lived by the method stated.

"This is the practice conducive to long life, young man" - here, this action of abstaining from killing living beings, having come even during the occurrence of one reborn through slight action, in meaning speaks thus - "If I had known first, I would not have allowed you to be reborn here; I would have caused you to be reborn in the heavenly world itself. So be it, you are reborn wherever you are; I, the supportive action, shall make a support for you" - thus it provides support. What does it do? It removes danger, it produces wealth.

Therein, from the time of the boy's arising in the mother's womb, there is only happiness, only comfort for the mother and father. Whatever dangers from humans and non-humans there are by nature, all those depart. Thus it removes danger. But from the time of the boy's arising in the mother's womb, there is no measure of wealth in the house; treasure-pots rolling along enter the house from the front and from behind. The mother and father come into possession even of wealth deposited by others. The cows are rich in milk, the oxen are of gentle disposition, the crops

succeed in the sowing places. Wealth associated with interest, or given temporarily, they bring back and give of their own accord without being urged; slaves and so on are easy to admonish, enterprises do not decline. The boy receives care from the time of the womb, and paediatric physicians are readily at hand. Born in a householder's family, he obtains the position of treasurer; born in the families of ministers and so on, he obtains the positions of general and so on. Thus it produces wealth. He, free from danger, possessed of wealth, lives long. Thus the action of abstaining from killing living beings is conducive to long life.

Or other wholesome action done by one who abstains from killing living beings is lofty, and is able to generate conception with long life; in this way too it is conducive to long life. Or it fixes the conception itself and makes it long-lived. Or by the volition at the conclusion, one is reborn in the heavenly world; by the preceding and subsequent volitions, one is long-lived in the manner stated. By this method the meaning should be understood in the answers to all the questions.

For the actions of harassing and so on too, having come during the course of existence, as if speaking in the same way in meaning, by oppressing and bringing to a state of being without wealth, and for one not obtaining care, by the production of disease and so on, or by the non-loftiness of wholesome action done by harassers and so on, or by the fixing of conception from the very beginning, or by the power of the preceding and subsequent volitions in the very manner stated, they produce much illness and so on; and just as abstaining from killing living beings, so also non-harassing and so on produce little illness and so on.

293. But here, "jealous" means one whose consciousness is associated with envy. "Resents" means one who offends by reproaching through the force of envy itself. "Binds envy" means like one tying a sheaf of barley, one keeps it as if having bound it so that it does not perish. "Of little influence" means having few followers; like an arrow shot at night, he is not discerned; having sat down with hands soiled after eating, he does not obtain even a water-giver.

294. "Is not a giver" means one is not a giver due to the power of stinginess. "By that action" means by that action of stinginess.

295. "One who should be paid respect" means a Buddha or an Individually Enlightened One or a noble disciple who is worthy of paying respect. In the case of "one who should be risen up for" and so on too, the same method applies. But in this answering of questions, obstructive and supportive actions should not be taken into account. For indeed, during the course of existence it is not possible to make one of low birth or of noble birth; but rather, having determined the conception itself, action conducive to low birth brings forth rebirth in a low family, and action conducive to noble birth in a noble family.

296. "Is not one who inquires" - here, however, by merely not inquiring one is not reborn in hell. But one who does not inquire does not know "this should be done, this should not be done"; not knowing, he does not do what should be done, and does what should not be done. Because of that he is reborn in hell, the other in heaven. "Thus indeed, young man, etc. That is to say, into the inferior and the superior" - the Teacher brought the teaching to its conclusion according to the sequence of connection. The remainder is clear everywhere.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Cūḷakammavibhaṅga Sutta is completed.
It is also called the Subha Sutta.*

6. Commentary on the Mahākammavibhaṅga Sutta

298. "Thus have I heard" is the Greater Discourse on the Analysis of Action. Therein, "vain" means hollow, fruitless. "Truth" means actual, factual. And this was not heard by him face to face, but in the Upāli Sutta - There is the statement spoken by the Blessed One: "I declare mental action to be more blameworthy for the performance of evil action, for the continuation of evil action, not so bodily action, not so verbal action." That talk became well-known among the sectarians; having taken that up, he speaks. "And there is that attainment" - this - He speaks with reference to the discussion on the cessation of perception that arose in the Poṭṭhapāda Sutta: "How, good sir, does the cessation of perception occur?" "Feels nothing" means he does not feel even a single feeling. "But there is indeed" - the elder monk allows with reference to the attainment of cessation. "Should be protected" means should be guarded by freeing from censure. "Volition belongs to it" thus "intentional"; the meaning is having done a deliberate, purposeful, intentional action. "Suffering, he" - the elder monk speaks thus with the perception that "the wandering ascetic asks with reference to the unwholesome only."

"I have not even seen" - the Blessed One, even in fourfold darkness, sees with the physical eye alone any activity even as small as a sesame seed at a place a yojana all around; and this wandering ascetic dwells not far away, within a distance of about a gāvuta; why did the Blessed One say thus? He said thus with reference to seeing by meeting.

299. "Udāyī" means Lāḷudāyī. "That is in suffering" means all that is nothing but suffering. Thus, with reference to this suffering of the round of rebirths, suffering of defilements, and suffering of activities, he asks "if, venerable sir, it were spoken by the Blessed One."

300. "Way of questioning" means the way of questioning through questions. "Emerging" means bringing out the head. "Will emerge unwisely" means will bring out the head by wrong means. And the Blessed One, knowing this, knew it neither by the divine eye, nor by the knowledge of others' mental states, nor by the knowledge of omniscience, but understood it by his intention alone. For the intention of one who is speaking is easily understood; one wishing to speak raises the neck, moves the jaw, his mouth trembles, and he is unable to settle down. The Blessed One, having seen that indication of his, understood just by observing: "This Udāyī is unable to settle down; whatever is untrue, that very thing he will speak." "From the very beginning" means at the very beginning. "Three feelings" means "What does he feel?" By the one asking, having determined thus "I am asking about the three feelings," the three feelings were asked about. "To be experienced as pleasant" means being a condition for pleasant feeling. The same method applies in the remaining ones too.

And here, the four volitions associated with consciousness accompanied by pleasure from sensual-sphere wholesome, and the volition of the three lower meditative absorptions - thus, because of generating pleasant feeling at conception and in the course of existence, it is called action to be experienced as pleasant. And here, the sensual-sphere invariably generates pleasure at conception alone, but during the course of existence, with a desirable-neutral object, it generates neither-unpleasant-nor-pleasant too.

Unwholesome volition, because of generating only suffering at conception and in the course of existence, is called action to be experienced as unpleasant. This invariably generates suffering only during the course of existence at the body door; elsewhere, neither-unpleasant-nor-pleasant too. But that feeling has come to the designation of "unpleasant" because it arises only with undesirable, undesirable-neutral objects.

But from sensual-sphere wholesome, the four volitions associated with consciousness accompanied by equanimity, and from fine-material-sphere wholesome, the volition of the fourth meditative absorption - thus, because of generating the third feeling at conception and in the course of existence, it is called action to be experienced as neither-unpleasant-nor-pleasant. And here, the sensual-sphere invariably generates neither-unpleasant-nor-pleasant at conception alone, but during the course of existence, with a desirable object, it generates pleasure too. Furthermore, action to be experienced as pleasant is applicable by way of both conception and the course of existence; likewise that to be experienced as neither-unpleasant-nor-pleasant; that to be experienced as unpleasant is applicable only by way of the course of existence. But by way of this, all is applicable only by way of the course of existence.

"This is the time, Blessed One" - the Elder, thinking that the Truth-finder had shown an inclination for the purpose of teaching the great analysis of action, and thinking "Having entreated the Truth-finder, I shall make the knowledge of the great analysis of action manifest to the community of monks," said thus through skilfulness in making connections. Therein, "the great analysis of action" means the great classification of action. Which four? Etc. Here, Ānanda, a certain person etc. "Is reborn in hell" - this is not the exposition of the knowledge of the great analysis of action, but rather the setting up of the matrix for the purpose of the exposition of the knowledge of the great analysis of action.

301. "Here, Ānanda, some ascetic or" is a separate connection. For here the Blessed One - began for the purpose of making known that "ascetics and brahmins possessing the divine eye, having made this their object, having obtained this condition, take up this view." Therein, "ardour" and so on are all five names for energy itself. "Concentration of mind" means the concentration of the divine eye. "He sees" means he sees by looking "where has that being been reborn." "Those who know otherwise" means those who know that "because of having fulfilled the ten wholesome courses of action, one is reborn in hell" - he says their knowledge is wrong. By this method, the meaning should be understood in all instances. "Understood" means obvious. "With tenacity" means with the tenacity of wrong view. "With adherence" means with adherence to views. "Having clung, he declares" means having determined and having taken it up, he declares.

302. "Therein, Ānanda": this too is not a vessel for the knowledge of the great analysis of action, but rather it is merely the setting up of the matrix for it. Here, however, this has been shown: in the statements of those possessing the divine eye, this much is allowed and this much is not allowed. Therein, "there" means among those four ascetics and brahmins. "This of his" means this statement of his. "Otherwise" means in a different manner. Thus, in the doctrines of these ascetics and brahmins, what is allowed in two instances and what is not allowed in three instances - in this way, what is allowed and what is not allowed should be understood everywhere.

303. Having thus shown what is allowed and what is not allowed in the statements of those possessing the divine eye, now analysing the knowledge of the great analysis of action, he said beginning with "Therein, Ānanda, that person."

"Either formerly he had done that" means the action which was seen being performed by this one possessing the divine eye, was done before that. For one is reborn in hell even by what was done formerly, one is reborn even by what was done afterwards, or else at the time of death - one is reborn even through wrong view such as "Khanda is supreme, Siva is supreme, the Grandfather is supreme, or the world was created by Issara and so on." "In this very life" means whatever therein is to be experienced in the present life, for that one experiences the result in this very life; whatever is to be experienced upon rebirth, for that one experiences it having been reborn; whatever is to be experienced from one life to another, for that one experiences the result in some other subsequent existence.

Thus this ascetic or brahmin saw one category of action and one category of result; the Perfectly Enlightened One saw three categories of action and two categories of result not seen by this one. But combining what was seen and what was not seen by this one, he saw four categories of action and three categories of result. The knowledge that knows these seven states is called the Truth-finder's knowledge of the great analysis of action. In the second section, nothing was seen by the one possessing the divine eye, but by the Truth-finder three categories of action and two categories of result were seen. The knowledge that knows these five individual states too is called the Truth-finder's knowledge of the great analysis of action. In the remaining two sections too, the same method applies.

"Incapable" means unwholesome, devoid of what has come to be. "Appears incapable" means it overcomes and obstructs what is incapable - this is the meaning. For when much unwholesome action has been accumulated, the powerful action, having obstructed the result of the weak action, makes opportunity for its own result - this is both incapable and appears incapable. But having accumulated wholesome, unwholesome action is done near at hand; that, having obstructed the result of the wholesome, makes opportunity for its own result - this is incapable but appears capable. Even when much wholesome has been accumulated, the powerful action, having obstructed the result of the weak action, makes opportunity for its own result - this is both capable and appears capable. But having accumulated unwholesome, wholesome action is done near at hand; that, having obstructed the result of the unwholesome, makes opportunity for its own result - this is capable but appears incapable.

Furthermore, the meaning here should be understood by way of the manner of presenting itself. For this is what is meant: it shines forth from what is incapable, it presents itself - thus "appears incapable." Therein, four persons are stated by the method beginning with "that person who here is one who kills living beings." Among them, the action of the first is incapable and appears incapable; for that is incapable because of being unwholesome, and because of his being reborn in hell, it presents itself there as the unwholesome that has become the cause of rebirth there. The action of the second is incapable but appears capable; for that is incapable because of being unwholesome. But because of his being reborn in heaven, it presents itself to the heterodox as the wholesome that has become the cause of rebirth in heaven. In the other pair of actions too, the same method applies. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahākammavibhaṅga Sutta is completed.

7. Commentary on the Saḷāyatanaṭṭhapaṇṇāsa Sutta

304. "Thus have I heard" is the Discourse on the Analysis of the Six Sense Bases. Therein, "should be known" means should be known through the path together with insight. "Mental examinations" means applied and sustained thought. For the mind that produces applied thought is what is intended here by "mind"; the explorations of mind are mental examinations. "Positions of beings" means the positions of beings dependent on the round of rebirths and the end of the round of rebirths. For here there are eighteen positions of the round of rebirths, and eighteen positions of the end of the round of rebirths; these too should be known through the path together with insight only. "Among trainers" means of those who teach the training in the conduct of elephant training and so on; the meaning is "of those who tame those to be tamed." The remainder will become clear in the analysis itself. "This is the synopsis" means this is the setting up of the matrix.

305. The eye sense base and so on were explained in detail in the Visuddhimagga. "Eye-consciousness" means there are two eye-consciousnesses as resultant of wholesome and unwholesome. The same method applies in the remaining sensitive-matter consciousnesses too. But setting aside these ten, the remainder here is called mind-consciousness.

"Eye-contact" means contact at the eye. This is a designation for contact associated with eye-consciousness. The same method applies in the remaining ones too.

"Having seen a form with the eye" means having seen a form with eye-consciousness. The same method applies everywhere. "A basis for pleasure" means that which has become a cause by way of object for pleasure. "Explores" means one explores there by the occurrence of sustained thought, and applied thought associated with it too - by this method the eighteen mental examinations reckoned as applied and sustained thought should be understood. "Six explorations with pleasure" - here, however, because they explore together with pleasure, they are explorations with pleasure. The same method applies to the remaining two terms as well.

306. "Connected with the household life" means dependent on the types of sensual pleasure. "Connected with renunciation" means dependent on insight. "Desirable" means of those that are sought after. "Lovely" means of those that are desired. "Delightful" means the mind delights in them, thus they are delightful; of those delightful ones. "Connected with worldly gains" means connected with craving. "Past" means previously obtained. Granted that pleasure arises with reference to the present, but how does it arise regarding the past? Regarding the past too - "Just as I now experience a desirable object, so too I experienced formerly" - for one recollecting thus, powerful pleasure arises.

"Impermanence" means the characteristic of impermanence. "Change, fading away and cessation" means change by abandoning its natural state, fading away by disappearing, cessation by ceasing. "With right wisdom" means with the wisdom of insight. "This is called pleasure connected with renunciation" means this pleasure that has arisen - like a king looking at his own splendid achievement, having established insight and being seated, seeing the dissolution of activities, when the sharp, valiant insight knowledge is proceeding regarding the activities - is called "pleasure connected with renunciation." And this too was said -

"For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight.

Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand."

"These" means these six pleasures connected with renunciation that have arisen for one who, when a desirable object has come into range at the six doors, having established insight by way of impermanence and so on, is seated.

307. "The past" - granted that displeasure arises for one who, having desired, does not obtain in the present, but how does it arise regarding the past? Regarding the past too, for one recollecting "Just as I now, having desired a desirable object, do not obtain it, so too formerly, having desired, I did not obtain" - powerful displeasure arises.

"For the unsurpassed deliverances" - the unsurpassed deliverance is arahantship; the meaning is for one who establishes aspiration for arahantship. "Plane" means the plane of arahantship. "Sets up longing" means for one who establishes aspiration. But this arises for one who establishes aspiration; thus, because it is rooted in aspiration, it was said "sets up longing." "These are the six displeasures connected with renunciation" - these are for one who, when a desirable object has come into range at the six doors, having established longing for arahantship, having set up insight by way of impermanence and so on for the achievement of that, is unable to arouse zeal - "This fortnight too, this month too, this year too, I was unable to attain arahantship" - for one who bewails thus, just as for the Elder Mahāsīva who dwelt in a cave at the edge of a village, the displeasures that have arisen by way of the flowing of streams of tears should be understood as the six displeasures connected with renunciation.

The story, however, was expanded upon in the *Sumaṅgalavilāsinī*, the Commentary on the *Dīgha Nikāya*, in the explanation of the *Sakkapañha*; one who wishes should take it from there.

308. "Equanimity arises": here equanimity means equanimity accompanied by ignorance. "Who has not conquered the limit" means because one who has eliminated the mental corruptions is called one who has conquered the limit, due to having stood having conquered the limit of mental defilements; therefore the meaning is one who has not eliminated the mental corruptions. "Who has not conquered the result" means here too, because only one who has eliminated the mental corruptions is called one who has conquered the result, due to having stood having conquered the result in the future entirely; therefore the meaning is one who has not eliminated the mental corruptions. "Who does not see the danger" means for one not seeing the danger, the distress. "These are the six equanimities connected with the household life" means these should be known as the six equanimities connected with the household life that have arisen thus at the six doors, when a desirable object has come into range, like a fly lurking on a ball of molasses, not going beyond forms and so on, stuck and fastened there.

"It does not go beyond form" means it does not surpass form; it remains there by the force of attachment. "These are the six equanimities connected with renunciation" means these should be known as the six equanimities connected with renunciation, associated with arisen insight knowledge, thus at the six doors, when a desirable and other objects have come into range, for one not being lustful towards the desirable, not being averse towards the undesirable, not being confused through not regarding improperly.

309. "Therein in dependence on this abandon this" means among those thirty-six positions of beings, in dependence on eighteen abandon eighteen - this is the meaning. Therefore - he said beginning with "Therein, monks, whatever six connected with renunciation." "In dependence on, having come to" means in dependence on and having come to by way of occurrence. "Thus there is the transcendence of those" means thus through the occurrence of those connected with renunciation, those connected with the household life are said to be overcome.

Having thus made one abandon the similar by the similar itself, now making one abandon the weak by the strong - he said beginning with "Therein, monks, whatever six pleasures connected with renunciation." Thus, by making one abandon displeasures connected with renunciation through pleasures connected with renunciation, and pleasures connected with renunciation through equanimities connected with renunciation, the abandoning of the weak by the strong has been spoken of.

But standing here, the discussion on equanimity should be known -for among the eight attainments, for four monks who have begun insight having made the first three meditative absorptions and also sheer activities as a foundation, the preliminary-stage insight is either accompanied by pleasure or accompanied by equanimity, but the insight leading to emergence is accompanied by pleasure only. For five who have begun insight having made the fourth meditative absorption and so on as foundations, the preliminary-stage insight is just like the former. But the insight

leading to emergence is accompanied by equanimity. With reference to this - it was said "whatever six equanimities connected with renunciation there are, in dependence on those, having come to those, whatever six pleasures connected with renunciation there are, abandon those." And not only is there this distinction of feeling in insight for a monk thus practising, but even on the noble path there is a distinction of factors of meditative absorption, factors of enlightenment, and path factors as well.

But what defines this distinction? Some elders say the meditative absorption serving as a basis for insight defines; some say the aggregates that are the objects of insight define; some say the disposition of the individual defines. Even in their doctrines, it should be known that it is this very insight leading to emergence in the preliminary stage that defines. But the discussion for judgment here has been stated in the Visuddhimagga in the description of equanimity regarding activities itself.

310. "Of diversity" means different, many, manifold. "Based on diversity" means dependent on diverse objects. "Of unity" means one. "Based on unity" means dependent on a single object. But which equanimity is this? Below, ignorance-equanimity was stated; above, six-factored equanimity will be stated; here, two kinds of equanimity are taken up: serenity-equanimity and insight-equanimity.

Therein, because equanimity regarding material forms is one thing, and equanimity regarding sounds and so on is another; for the equanimity regarding material forms is not the same as that regarding sounds and so on. And equanimity regarding material forms takes only material form as its object, not sounds and so on. And apart from equanimity regarding material forms, one serenity-equanimity arises having made the earth kasiṇa its object, another the water kasiṇa and so on. Therefore, analysing the diversity and based on diversity, he said beginning with "There is, monks, equanimity regarding material forms." But because there are not two or three planes of infinite space or planes of infinite consciousness and so on, therefore, analysing the unity and based on unity, he said beginning with "There is, monks, equanimity based upon the plane of infinite space."

Therein, the equanimity of the plane of infinite space is based upon the plane of infinite space by way of association; the insight-equanimity of one seeing with insight the aggregates of the plane of infinite space is based upon the plane of infinite space by way of object. The same method applies to the remaining ones as well.

"Abandon that" - here, by means of the equanimity of the immaterial-sphere attainment, he causes the abandoning of the equanimity of the fine-material-sphere attainment; by means of the immaterial-sphere insight-equanimity, the fine-material-sphere insight-equanimity.

"Non-identification" - here, identification is namely craving; because of the exhaustion of that, insight meditation leading to emergence is called non-identification. "Abandon that" - here, by means of insight meditation leading to emergence, he causes the abandoning of both the equanimity of the immaterial-sphere attainment and the insight-equanimity.

311. "Which a noble one" means which establishments of mindfulness the noble one, the Perfectly Enlightened One, practises. Therein, establishing mindfulness in the three instances, he should be understood as practising the establishments of mindfulness. "Do not listen" means having believed, they do not wish to hear. "Not to final knowledge" means they do not apply their minds for the purpose of knowing. "Having turned aside" means having gone beyond. "From the Teacher's instruction" means they do not think the Teacher's exhortation should be accepted and fulfilled; this is the meaning. "Not pleased" means not joyful. And here, the meaning should not be understood as "he is displeased by way of displeasure connected with the household life"; rather, this was said because of the absence of a cause for pleasure regarding those who are not practising. "Without being affected by defilements" means not affected by the flow of aversion. "Mindful and fully aware" means endowed with mindfulness and knowledge. "Equanimous" means equanimous with six-factored equanimity. "Pleased" - here too, the meaning should not be understood as "elated by way of pleasure connected with the household life"; rather, this was said because of the absence of a cause for displeasure regarding those who are practising. "Without being affected by defilements" means not affected by the flow of lust.

312. "Driven" means tamed. "Runs in only one direction" means running without turning back, it runs in only one direction, but having turned back, it is able to run in another direction. "Runs through eight directions" means seated in a single cross-legged posture, without turning the body back, by means of deliverance, all at once one runs through eight directions; the meaning is that having sat down facing east or facing any one of the directions beginning with the south, one enters the eight attainments. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Saḷāyatanavibhaṅga Sutta is completed.

8. Commentary on the Uddesavibhaṅga Sutta

313. "Thus have I heard" is the Discourse on the Synopsis and Analysis. Therein, "synopsis and analysis" means the synopsis and the analysis, the matrix and the classification - this is the meaning. "Should investigate" means should weigh, should judge, should comprehend, should define. "Externally" means in external objects. "Undistracted, undispersed" - when remaining in an object by the force of attachment, it is called distracted and dispersed; prohibiting that, he said thus. "Internally unsettled" means unsettled by the force of attachment in the internal resort. "By non-clinging he would not be agitated" means without clinging, without grasping, that consciousness would not be agitated. So that consciousness would be externally undistracted, undispersed, internally unsettled, and by non-clinging he would not be agitated - thus a monk should investigate, is what has been said. "The origination of the arising of birth, ageing, death, and suffering" - the meaning is that there is no production of birth, ageing, and death, and of the remaining suffering.

316. "Follows after the sign of form" means: it recollects the sign of form, runs after it - thus it "follows after the sign of form."

318. "Thus, friends, internally unsettled" means unsettled by the force of attachment. For that which does not remain by the force of attachment is not conducive to

relinquishment, but is conducive to distinction alone.

320. "Agitation by non-clinging" means the Teacher in the Khandha Vagga spoke of agitation as "having grasped" thus: "I will teach you, monks, agitation through clinging and non-agitation through non-clinging," and non-agitation as "without having grasped." The great elder, making that very agitation through clinging into agitation by non-clinging, showing this, said thus. But how is this agitation by non-clinging? Because of the absence of what is to be grasped. For if any activity were fit to be taken as permanent or stable or self or belonging to a self, this agitation would indeed be agitation through clinging. But since there is no activity to be thus grasped, therefore matter and so on, even though grasped by the method beginning with "matter is self," are indeed not clung-to. Thus this, even though being agitation through clinging by the force of wrong view, should be understood as in meaning being indeed called agitation by non-clinging.

"Becomes otherwise" means it changes, it perishes by abandoning its natural state. "Follows the change of matter" means by the method beginning with "my matter has changed" or "what I had, that indeed is no longer mine," action-consciousness follows the dissolution of matter. "Born from following the change" means born from following after the change, born from consciousness having the change as its object. "Agitation and arising of mental states" means craving-agitation and arising of unwholesome mental states. "Remain obsessing the mind" means having overpowered, having seized, having exhausted the wholesome consciousness, they remain. "With fright" means with fright through the terror of fear, and with fright through the terror of craving. "With vexation" means with vexation, with suffering. "With expectation" means with attachment, with affection. "Thus, friends, there is agitation by non-clinging" means thus, just as for one who, with the perception of a jewel-casket, having taken an empty casket, when that is lost, afterwards falls into vexation, so afterwards there is agitation without having grasped.

321. "Does not follow the change of matter" means for one who has eliminated the mental corruptions, there is no action-consciousness at all, therefore he does not follow the dissolution of matter. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Uddesavibhaṅga Sutta is completed.

9. Commentary on the Araṇavibhaṅga Sutta

323. "Thus have I heard" is the Discourse on the Analysis of Non-Conflict. Therein, "one should neither exalt nor disparage" means on account of household-connected matters one should indeed not raise up nor cast down any person. "Should teach only the Teaching" means one should speak only of intrinsic nature. "The judgment of happiness" means happiness that has been judged. "Talk behind one's back" means blame in one's absence; the meaning is divisive speech. "Not sharply face to face" means one should not speak even face to face sharp, scattered, defiled speech. "Should not insist" means one should not, having determined and taken up, express. "Common usage" means popular name, popular designation. "Should not override" means should not transgress.

324. "Delighting in happiness connected with sensual rebirth" means of one who is happy with happiness connected with sensual rebirth, that is, happiness associated with sensuality. "With suffering" means with suffering by way of the suffering of results and also the suffering of defilement. "With injury" means with injury precisely by way of the injury of results and the injury of mental defilements. Likewise, "with fever." "Wrong practice" means practice that is not exact, unwholesome practice.

326. "Thus one disparages some" means in this way, on account of household-connected matters, he disparages certain persons. In the case of exalting too, the same method applies. "The fetter of existence" means the bond of existence; this is a name for craving.

It is said that the Elder Subhūti was established in the foremost position in dependence on this set of four. For when the Blessed One is expounding the Teaching, exalting and disparaging of persons are discerned, and likewise for the Elder Sāriputta and others. But in the Elder Subhūti's proclamation of the Teaching, there is neither "this person is not practising, one who does not fulfil" nor "this one is moral, virtuous, conscientious and well-behaved, accomplished in good conduct"; rather, in his proclamation of the Teaching, only "this is wrong practice, this is right practice" is discerned. Therefore the Blessed One said: "This is the foremost, monks, of my disciples who are monks, of those dwelling without conflict, that is to say, Subhūti."

329. "One should know the proper time" means without speaking at a time that has not yet arrived or at a time that has passed, having known the fitting and appropriate time thinking "Now the public will accept what is being said," one should dispraise in one's absence. In the case of sharp speech too, the same method applies.

330. "Is injured" means is destroyed. "The voice too is injured" means the sound too is broken. "Becomes afflicted" means becomes sick, reached by illness, with disease. "Unclear" means it is not clear and unhindered.

331. "That very thing" means that very vessel. "Having clung, he declares" means having gone to a district where they perceive it as "patta," having heard "Bring the patta, wash it," he declares having clung to it: "You blind, foolish worldling, this is not a patta, it is a pātī, speak thus." Thus it should be connected with all the terms. "Overstepping" means overrunning.

332. "In that way one speaks without adhering to it" means: "In our district a vessel is called 'pātī', but these people call it 'patta'" - thenceforth, having given up the local usage, without adhering to it, one speaks of the bowl simply as "patta." The same method applies to the remaining terms as well.

333. Now, making the boundary analysis, he said beginning with "Therein, monks." Therein, "with conflict" means with impurity, with mental defilement. "Without conflict" means free from impurity, free from defilement. "And the son of good family Subhūti, monks" - this elder ascended to the foremost position in two states: "Of those dwelling without conflict, that is to say, Subhūti; of those worthy of offerings, that is to say, Subhūti."

The General of the Dhamma, it is said, cleans the site, while the Elder Subhūti cleans the offering. For thus the General of the Dhamma, walking for almsfood, standing at the house-gate, until they bring the almsfood, having determined the preliminary stage, attains cessation, and having emerged from cessation, accepts the gift. And the Elder Subhūti likewise attains meditative absorption through friendliness, and having emerged from the meditative absorption through friendliness, accepts the gift. But is it possible to do thus? Yes, it is possible; and this is indeed not marvellous, that disciples who have attained great direct knowledge should do thus. For even in this island of Tambapaṇṇi, in the time of the ancient kings, an elder named Piṅgalabuddharakkhita lived in dependence on the village of Uttaraḡāma. There were seven hundred families there; there was not even one family door where the elder did not enter upon an attainment. The remainder is clear everywhere.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Araṇavibhaṅga Sutta is completed.*

10. Commentary on the Dhātuvibhaṅga Sutta

342. "Thus have I heard" is the Discourse on the Analysis of the Elements. Therein, "on a journey" means on a journey of hurried travel. "If it is not troublesome for you, Bhaggava" means if for you there is nothing burdensome or uncomfortable. "If he allows" - it is said that this occurred to Bhaggava: "Those who have gone forth have various dispositions; one delights in company, one delights in solitude. If he is one who delights in solitude, he will say 'Friend, do not enter; the hall has been obtained by me.' If this one is one who delights in solitude, he will say 'Friend, depart; the hall has been obtained by me.' This being so, I shall become one who causes a dispute between the two. What has been given is indeed given, and what has been done is indeed done." Therefore he spoke thus.

"Son of good family" means either a son of good family by birth or a son of good family by conduct. "Taken up residence" means he has taken up residence. Having come from where? From the city of Takkaṣilā.

Herein this is the progressive discourse - It is said that in the Middle Country, when Bimbisāra was exercising kingship in the city of Rājagaha, in the borderland, in the city of Takkaṣilā, King Pukkusāti was exercising kingship. Then merchants, having taken goods from Takkaṣilā, came to Rājagaha and, having taken a present, saw the king. The king asked those who stood having paid homage: "Where are you dwellers?" "We are dwellers of Takkaṣilā, Sire." Then the king, having asked them about the security, abundance of food, and other matters of the country and the affairs of the city, asked: "What is the name of your king?" "His name is Pukkusāti, Sire." "Is he righteous?" "Yes, Sire, he is righteous. He treats the people kindly by the four ways of supporting others, standing in the place of mother and father for the world, he pleases the people like a child lying on one's lap." "At which stage of life is he?" Then they told him his age. In age too he was of the same age as Bimbisāra. Then the king said to them: "Dear friends, your king is righteous and of the same age as me. Could you make your king my friend?" "We can, Sire." The king, having remitted their toll and having had a house given to them, said: "Go, and having sold

your goods, at the time of departure, see me before you go." They, having done so, saw the king at the time of departure. He said: "Go, and having asked your king again and again about his health with my words, say 'The king wishes friendship with you.'"

They, having agreed saying "Very well," having gone, having set in order their goods, having eaten the morning meal, having approached the king, paid homage. The king asked "Where, my good men, have you not been seen for so many days?" They reported the whole incident. The king - "Good, dear ones, in dependence on you, I have gained a king in the Middle Country as a friend" - was delighted. Afterwards, merchants dwelling in Rājagaha also went to Takkaśilā. When they came bearing a present, King Pukkusāti, having asked "Where have you come from?" and having heard "From Rājagaha," said "You have come from the city of my friend." "Yes, Sire." Having enquired about health saying "Is my friend in good health?" he had the drum beaten: "From today onwards, whatever merchants come from the city of my friend, whether by foot caravan or by cart caravan, from the time they have entered my domain, let them be given dwelling houses and provisions from the royal storehouse, let the toll be remitted, let no trouble be caused to them." Bimbisāra too had the drum beaten in his own city in the same way.

Then Bimbisāra sent a letter to Pukkusāti - "In the borderland, gems, pearls, and other jewels arise. Whatever jewel worth seeing or worth hearing about arises in the kingdom of my friend, let him not be miserly towards me regarding that." Pukkusāti too - "The Middle Country is a great province. Whatever jewel of such a kind arises there, let my friend not be miserly towards me regarding that" - sent a letter in reply. Thus, as time went on and on, even without having seen each other, they became firm friends.

Thus, while they were living having made this agreement, first of all an occasion for a present arose for Pukkusāti. It is said that the king obtained eight priceless woollen blankets of five colours. He "These blankets are exceedingly beautiful, I shall send them to my friend" - having had eight heartwood caskets carved to the size of lac balls, having placed those blankets in them, having had them sealed with lac, having wrapped them in white cloth, having placed them in caskets, having wrapped them in cloth, having sealed them with the royal signet ring, sent ministers saying "Give these to my friend." And he gave a message - "This present should be viewed in the middle of the city, surrounded by ministers and others." They went and gave them to Bimbisāra.

He, having heard the message, having had the drum beaten saying "Let the ministers and others assemble," surrounded by ministers and others in the middle of the city, seated on an excellent divan with a white umbrella being held over him, having broken the seal, having removed the cloth, having opened the casket, having released the bundle inside, having seen the lac balls, thinking "My friend Pukkusāti, methinks, imagining 'my friend is a man of meagre wealth,' sent this present" - having taken one ball, having rolled it in his hand, while weighing it, he understood that inside there was a cloth bundle. Then, having struck it against the foot of the divan, at that very moment the lac fell away. He, having opened the casket with his fingernail, having seen inside a woollen blanket jewel, had the others opened too; they were all woollen blankets. Then he had them spread out. They were endowed with beauty, endowed with softness, sixteen cubits in length and eight cubits across.

The great multitude, having seen them, snapped their fingers and waved their garments - "Pukkusāti, the unseen friend of our king, without even seeing him, sent such a present; it is fitting to make such a friend" - and were delighted. The king had each blanket valued; they were all priceless. Of those, he sent four to the Perfectly Enlightened One and kept four in his own house. Then he thought - "One who sends afterwards should send something exceeding the present sent first. And a priceless present has been sent to me by my friend. What indeed shall I send?"

But was there no jewel in Rājagaha superior to that? No, there was not. The king was of great merit, and yet from the time of his becoming a stream-enterer onwards, setting aside the Three Jewels, there is no other jewel able to generate pleasure. He began to select a jewel - A jewel is twofold: animate and inanimate. Therein, the inanimate is gold, silver, and so on; the animate is bound by the senses. The inanimate serves as enjoyment for the animate only, by way of ornamentation and so on; thus of these two jewels, the animate is the foremost. The animate too is twofold: the animal jewel and the human jewel. Therein, the animal jewel is the elephant jewel and the horse jewel; that too arises solely for the enjoyment of humans; thus of these two also, the human jewel is the foremost. The human jewel too is twofold: the woman jewel and the man jewel. Therein, even the woman jewel arisen for a wheel-turning monarch is solely for the enjoyment of a man. Thus of these two also, the man jewel alone is the foremost.

The man jewel too is twofold: the householder jewel and the homeless one's jewel. Therein, even among householder jewels, a wheel-turning monarch today pays homage with the fivefold prostration to a novice who has just gone forth; thus of these two also, the homeless one's jewel alone is the foremost. The homeless one's jewel too is twofold: the learner's jewel and the one beyond training's jewel. Therein, even a hundred thousand learners do not reach a fraction of one beyond training; thus of these two also, the jewel of one beyond training alone is the foremost. That too is twofold: the Buddha jewel and the disciple jewel. Therein, even a hundred thousand disciple jewels do not reach a fraction of the Buddha jewel; thus of these two also, the Buddha jewel alone is the foremost.

The Buddha jewel too is twofold: the Individually Enlightened One's jewel and the Omniscient Buddha's jewel. Therein, even a hundred thousand Individually Enlightened Ones do not reach a fraction of the Omniscient Buddha; thus of these two also, the Omniscient Buddha's jewel alone is the foremost. For in the world together with its gods, there is no jewel equal to the jewel of the Buddha. Therefore, having thought "I shall send an incomparable jewel to my friend," he asked the residents of Takkasilā - "Dear sons, are these three jewels - the Buddha, the Dhamma, and the Community - seen in your country?" "Great king, not even the sound of that exists there, let alone the seeing of it."

"Excellent, dear sons" - the king, pleased, thought - "It might be possible to send the Perfectly Enlightened One to my friend's dwelling place for the benefit of the people, but Buddhas do not let the dawn rise in border districts. Therefore it is not possible for the Teacher to go. It might be possible to send the great disciples such as Sāriputta and Moggallāna. But even having heard 'the elders are dwelling in the borderland,' it would be fitting for me to send men and, having commanded them to my own presence, to attend upon them. Therefore it is not possible for the elders to go either.

But in whatever manner, when a message is sent, it is as if the Teacher and the great disciples have gone, in that manner I shall send a message." Having thought thus, he had a golden slab made, four ratanas in length, a span in width, neither too thin nor too thick, and thought "I shall inscribe letters on it today." Right early, having bathed his head, having determined the Observance factors, having eaten his morning meal, having removed garlands, perfumes, and ornaments, taking vermilion ink with a golden writing instrument, closing the doors beginning from below, having ascended the mansion, having opened the lattice window facing the eastern direction, having sat down on the flat roof, writing letters on the golden slab - "Here the Truth-finder has arisen in the world, the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct, the Fortunate One, knower of the world, unsurpassed trainer of persons to be tamed, Teacher of gods and humans, the Enlightened One, the Blessed One." Thus he wrote the virtues of the Buddha in brief for now.

Thereupon, "Thus, having fulfilled the ten perfections, having fallen away from the Tusita abode, he took conception in his mother's womb; thus there was an unveiling of the universe; while dwelling in his mother's womb, such and such occurred; while dwelling in the midst of the household, such and such occurred; thus having gone forth in the Great Renunciation, thus he made the great striving. Thus, having performed the austerities, having ascended the great seat of enlightenment, seated on the unconquered divan, he penetrated the knowledge of omniscience; for the one penetrating the knowledge of omniscience, thus there was an unveiling of the universe. In the world together with its gods, there is no other such jewel.

Whatever wealth there is here or beyond,
Or whatever sublime jewel in the heavens;
There is none equal to the Truth-finder,
This too is a sublime jewel in the Buddha;
By this truth may there be well-being."

Thus, having inscribed in part the virtues of the Buddha also, praising the second jewel of the Teaching - "Well proclaimed by the Blessed One is the Teaching, etc. To be individually experienced by the wise." "The four establishments of mindfulness, etc. The noble eightfold path." "The Teaching taught by the Teacher is of such and such a form" - having inscribed in part the thirty-seven qualities conducive to enlightenment -

"That which the Supreme Buddha praised as pure,
The concentration with immediate result they call;
There is nothing equal to that concentration,
This too is a sublime jewel in the Dhamma;
By this truth may there be well-being."

Thus, having inscribed in part the virtues of the Teaching, praising the third jewel of the Community - "The Community of the Blessed One's disciples is practising well, etc. A field of merit for the world." "Sons of good family, having heard the Teacher's talk on the Teaching, thus having gone forth, go forth into homelessness; some, having abandoned the white parasol, go forth; some the viceroyalty; some, having abandoned the positions of general and so on, go forth. And having gone forth, they

fulfil this practice" - having inscribed in part the lesser morality, the middle morality, the greater morality and so on, the six-door restraint, mindfulness and full awareness, contentment with the four requisites, the ninefold lodging, the abandoning of mental hindrances, the preliminary work, the meditative absorptions and direct knowledges, the thirty-eight meditation subjects up to the elimination of mental corruptions in part, and having inscribed in detail the sixteenfold mindfulness of breathing meditation subject - "The Community of the Teacher's disciples is endowed with such virtues.

Those persons, eight praised by the good,
These are four pairs;
They are worthy of offerings, disciples of the Fortunate One,
Gifts given to them are of great fruit;
This too is a sublime jewel in the Community,
By this truth may there be well-being."

Having thus written the virtues of the Community in part - "The Dispensation of the Blessed One is well proclaimed, leading to liberation; if my friend is able, let him go forth and take ordination" - having written thus, having folded up the golden slab, having wrapped it with a fine woollen blanket, having placed it in a hardwood casket, that casket in one made of gold, the golden one in one made of silver, the silver one in one made of gems, the gem one in one made of coral, the coral one in one made of rubies, the ruby one in one made of cat's eye, the cat's eye one in one made of crystal, the crystal one in one made of ivory, the ivory one in one made of all jewels, the all-jewel one in one made of rushes, the rush-mat casket he placed in a hardwood box.

Again, the hardwood box in a golden box - having carried them by the former method, he placed the all-jewel box in a rush-mat box. Then the rush-mat box in a hardwood chest - having carried them again by the aforesaid method, having placed the all-jewel chest in a rush-mat chest, having wrapped it outside with cloth, having sealed it with the royal signet ring, he commanded the ministers - "Decorate the road in the place where my authority operates; let the road be eight usabhas wide; for the space of four usabhas let it be merely cleared; prepare the middle four usabhas with royal pomp." Then, having had the state elephant decorated, having prepared a divan upon it, having raised a white parasol, having had the city streets made sprinkled and swept, with raised flags and banners, well adorned with plantain trees, full pitchers, scents, incense, flowers and so on, having sent swift messengers to those with intermediate revenues saying "Let them make such offerings in their own respective territories," having himself adorned with every ornament - "Surrounded by an army mixed with all musicians, I am sending the present" - having gone to the border of his own territory, he gave a verbal message to the minister - "Dear friend, my friend Pukkusāti, when receiving this present, should not receive it in the midst of the harem, but should ascend the mansion and receive it." Having given the message thus, having paid homage with the fivefold prostration, thinking "The Teacher is going to the borderland," he turned back. Those with intermediate revenues, having prepared the road by that same procedure, conveyed the present.

Pukkusāti too, beginning from his own kingdom's boundary, having prepared the road by that same procedure, having had the city decorated, went out to meet the present. The present, arriving at Takkasilā, arrived on the Observance day; the minister who had gone carrying the present also informed the king of the spoken message. The king, having heard that, having seen to the duties to be done for those who had come with the present, having taken the present, having ascended the mansion, having had a guard placed at the door saying "Let no one enter here," having opened the lattice window, having placed the present on a high seat, himself seated on a low seat, having broken the seal, having removed the wrapping, opening gradually beginning from the rush-mat chest, having seen the hardwood casket, he thought - "This great care will not be for any other jewel; certainly a jewel worthy of being heard about has arisen in the Middle Country." Then, having opened that casket, having broken the royal seal, having parted the fine woollen blanket on both sides, he saw the golden slab.

He, having spread it out - Beginning from "How agreeable indeed are the letters, with even tops, with even lines, quadrangular," he began to read. To him - As he was reading the virtues of the Buddha, "Here a Truth-finder has arisen in the world," powerful pleasure arose; the ninety-nine thousand pores of the skin stood on end with hair erect. He did not know whether he was standing or sitting. Then to him - "Even in a hundred thousand crores of aeons, this rare Dispensation I am able to hear in dependence on my friend" - even more powerful rapture arose. For he, being unable to read further, having sat until the subsiding of the force of rapture, afterwards - He began the virtues of the Teaching: "Well proclaimed by the Blessed One is the Teaching." There too for him it was likewise. He again, having sat until the subsiding of the force of rapture, afterwards began the virtues of the Community: "Practising well." There too for him it was likewise. Then at the very end, having read the meditation subject of mindfulness of breathing, he produced the meditative absorptions of the fourfold and fivefold systems; he spent the time in the happiness of meditative absorption alone. No one else was able to see him; only the minor attendant entered. Thus he spent about half a month.

The citizens, having assembled in the royal courtyard, made an acclamation: "From the day the present was received, there is neither a display of the army nor a display of dancers, there is no giving of judgments. Let the king show the present sent by his friend to whomever he wishes. Kings, by means of a present from a certain person, having deceived, strive to make the kingdom their own. What indeed is our king doing?" The king, having heard the sound of the acclamation - thought "Shall I maintain the kingdom, or the Teacher's instruction?" Then this occurred to him - "The individual existence spent in exercising kingship is indeed not able to be counted by an accountant, nor by a chief accountant. I shall maintain the Teacher's instruction" - having taken the sword placed on the bed, having cut his hair, having opened the lattice window - "Take this and exercise the kingdom" - together with the diadem jewel he cast the tress of hair into the midst of the assembly. The great multitude, having picked it up - cried out all at once "Kings who have received presents from a friend are like you, Sire." The king too had hair and beard of only two inches' length. It was, it is said, just like the going forth of the Bodhisatta.

Then, having sent the junior attendant, having had two ochre robes and a clay bowl brought from the market place - "Whatever Worthy Ones there are in the world, with reference to them is my going forth" - with reference to the Teacher, having put on one ochre robe as a lower garment, having wrapped one as an upper garment, having placed the bowl on his left shoulder, having taken a walking staff - "Does my going forth look well or not?" - having walked up and down several times back and forth on the great flat roof - "My going forth looks well" - having opened the door, he descended from the mansion. But as he was descending, the dancers and others stationed at the three doors, even having seen him, did not recognise him. They thought, it is said, "One Individually Enlightened One has come to give a talk on the Teaching to our king." But having ascended to the upper mansion and having seen the places where the king had stood and sat, having known that the king had gone, like people on a ship sinking in the middle of the ocean, they cried out all at once. As soon as the son of good family had descended to the ground level, the eighteen armies, all the citizens, and the military forces, having surrounded him, cried out with a great uproar. The ministers too said this to him - "Sire, the kings of the Middle Country are full of deceit. Having sent a message, having found out whether or not a Buddha-jewel has arisen in the world, you will go. Turn back, Sire." I have faith in my friend; between him and me there is no word of doubt. Stay where you are. They kept following him.

The son of good family, having drawn a line with his walking staff -said "Whose is this kingdom?" Yours, Sire. Whoever crosses this line shall be punished by the king's command. In the Mahājanaka Jātaka, Queen Sīvalī, being unable to cross the line drawn by the Bodhisatta, turned back and went away. The great multitude went by the path she had gone. But the great multitude was unable to cross that line; having made the line a head-rest, turning back, they cried out. The son of good family, thinking "This one will give me a wooden toothbrush or water for washing the face at the place where I have gone," departed without taking even a single servant boy. For thus it occurred to him: "My Teacher too, having gone forth in the Great Renunciation, went forth entirely alone" - he went entirely alone. And "I am ashamed before the Teacher" - and "The Teacher, it is said, having gone forth, did not mount a vehicle" - he did not put on even a single-soled sandal, nor did he hold a leaf-sunshade. The great multitude, having climbed trees, walls, watchtowers, and so on, looked on saying "There goes our king." The son of good family - "There is a long way to go; it is not possible for one alone to complete the journey" - he followed one caravan. For the delicate son of good family, walking on the hard ground, blisters arose on the soles of his feet and burst; painful feelings arose. When the caravan, having set up camp, was seated, the son of good family, having turned aside from the road, sat down at the foot of a certain tree. At the place where he sat, there was no one to rub his feet or rub his back. The son of good family, having attained the fourth meditative absorption of breathing, having suppressed the disturbance, fatigue, and fever of the journey, spent his time in the delight of meditative absorption.

On the following day, when dawn arose, having attended to his toilet, he again follows the caravan leader. At breakfast time, having taken the son of good family's bowl, having put solid and soft food in the bowl, they give it. That was sometimes with uncooked rice grains, sometimes soggy, sometimes mixed with gravel, sometimes unsalted or over-salted; the son of good family, having reviewed the purpose of his

entering, having consumed it as if it were the Deathless, by this procedure he went one hundred and ninety-two yojanas. But even while passing near the gateway of Jeta's Grove - he did not ask "Where does the Teacher dwell?" Why? Both out of respect for the Teacher and by the authority of the message sent by the king. For the king - the message had been sent as if making the Teacher to have arisen in Rājagaha, saying "Here a Truth-finder arises in the world." Therefore, without asking about him, he passed beyond the road of forty-five yojanas in extent. He, having reached Rājagaha at the time of sunset, asked "Where does the Teacher dwell?" "From where have you come, venerable sir?" "From the north of here." "The Teacher is on the road by which you came, at a distance of forty-five yojanas from here; there is a place named Sāvattthī; he dwells there." The son of good family thought - "Now it is not the right time; it is not possible to go. Having stayed right here today, tomorrow I shall go to the Teacher's presence." Thereupon - he asked "Where do those gone forth who have arrived at an improper time stay?" "In this potter's workshop, venerable sir." Then he, having requested that potter, having entered there for the purpose of lodging, sat down.

The Blessed One too, on that day, towards the break of dawn, surveying the world, having seen Pukkusāti, thought - "This son of good family, having read merely the message sent by his friend, having abandoned a great kingdom of more than three hundred yojanas, having gone forth with reference to me, having traversed one hundred and ninety-two yojanas, will reach Rājagaha. But if I do not go, without penetrating the three fruits of asceticism, by a one-night stay he will make a destitute death. But if I go, he will penetrate the three fruits of asceticism. Indeed, for the very purpose of assisting people, by me the perfections were fulfilled over four incalculable periods exceeding a hundred thousand cosmic cycles; I shall give him assistance" - right early, having attended to his toilet, surrounded by the Community of monks, having walked for almsfood in Sāvattthī, after the meal, having returned from his alms round, having entered the perfumed chamber, having calmed his own disturbance and weariness for a moment - "The son of good family did a difficult thing out of respect for me, having abandoned a kingdom of more than a hundred yojanas, not even taking a servant boy to wash his face, he went forth entirely alone" - without addressing anyone among Sāriputta, Mahāmoggallāna and the others, by himself taking his own bowl and robe, he went forth entirely alone. And while going, he neither flew up into the sky nor contracted the earth - but having thought "The son of good family, being ashamed before me, without sitting in even a single vehicle among elephants, horses, chariots, golden palanquins and so on, not even mounting a single-soled sandal, not even taking a leaf-sunshade, went forth; it is fitting for me too to go on foot only," he went on foot only.

He, having concealed this splendour of a Buddha - the eighty minor features, the halo of a fathom, the thirty-two characteristics of a great man - like a full moon concealed by a cloud, going in the guise of a certain monk, in just one afternoon, having traversed forty-five yojanas, at the time of sunset, just as the son of good family had entered, he reached that potter's workshop. With reference to that it was said - "Now at that time a son of good family named Pukkusāti had gone forth from home into homelessness with faith with reference to the Blessed One. He had already taken up residence in that potter's workshop."

But even having gone thus, the Blessed One -without forcibly entering the potter's workshop saying "I am the Perfectly Enlightened One," standing right at the door, seeking permission from the son of good family, said beginning with "If it is not troublesome for you, monk." "Spacious" means secluded, unconfined. "Let the venerable one stay as he pleases" means by whatever posture it is comfortable, by that, let the venerable one stay as he pleases - thus he gave permission. For would a son of good family who has gone forth having abandoned a kingdom of more than three hundred yojanas be stingy towards another fellow in the holy life over a potter's workshop discarded and abandoned by another? But some foolish men, having gone forth in the Dispensation, overpowered by stinginess regarding residence and so on, strive for the non-residence of others at their own dwelling place, saying "My hut, my residential cell." "He sat down" means the extremely delicate Lord of the World, having abandoned the perfumed chamber resembling a heavenly mansion, in the potter's workshop - soiled here and there with scattered ashes, broken vessels, grass, leaves, chicken and pig excrement and so on, resembling a rubbish heap - having spread a grass mat, having laid out a rag-robe, sat down as if entering and sitting down in the perfumed chamber resembling a heavenly mansion, fragrant with divine fragrance.

Thus the Blessed One too arose in the unbroken lineage of Mahāsammata, and the son of good family too was brought up in a warrior womb. The Blessed One too was accomplished in resolution, and the son of good family too was accomplished in resolution. The Blessed One too went forth having abandoned the kingdom, and so too did the son of good family. The Blessed One too was golden-coloured, and so too was the son of good family. The Blessed One too was an obtainer of attainment, and so too was the son of good family. Thus both were of the warrior caste, both accomplished in resolution, both gone forth from royalty, both golden-coloured, both obtainers of attainment, having entered the potter's workshop and sat down - by them the potter's workshop shines exceedingly; this should be illustrated by bringing in comparisons such as two lions and so on that have entered a cave and so on. But of those two, the Blessed One - without even producing the thought "I am delicate, supremely delicate; having come forty-five yojanas after a single afternoon meal, let me first practise the lion's posture for a moment and allay the disturbance of the journey," while sitting down itself, entered fruition attainment. The son of good family too - without producing the thought "I have come one hundred and ninety-two yojanas; let me first lie down for a moment and dispel the disturbance of the journey," while sitting down itself, entered the fourth meditative absorption of breathing. With reference to this, "Then the Blessed One spent much of the night" and so on was said.

But did not the Blessed One come thinking "I will expound the Teaching to the son of good family"? Why did he not teach? The son of good family's disturbance from the journey had not subsided; he would not be able to receive the proclamation of the Teaching. Let that first subside for him - thus he did not teach. Others - say "Rājagaha is crowded with people, not free from the ten sounds; that sound subsides after about one and a half watches; while waiting for that, he did not teach." That is not the reason, for the Blessed One is able to appease by his own power even a sound of the magnitude of the Brahmā world; but while waiting for the subsiding of the disturbance from the journey itself, he did not teach.

Therein, "much of the night" means about one and a half watches. "This occurred to him" means the Blessed One, having emerged from fruition attainment, as if opening a jewelled lion-lattice window in a golden mansion, opened his eyes adorned with the five kinds of sensitive matter and looked around. Then, having seen the son of good family seated - free from restlessness of hands, restlessness of feet, and shaking of the head, motionless like a well-planted gate post, unwavering, like a golden image - this - beginning with "in an inspiring manner indeed" occurred to him. Therein, "inspiring" means bringing about confidence. But this is an abstract neuter compound; he conducts himself with an inspiring deportment. The meaning here is: he conducts himself in such a way that his deportment is inspiring. For among the four postures, three postures do not shine. For when a monk is walking, his hands move, his feet move, his head moves; when standing, his body is stiff; and even when lying down, the posture is disagreeable. But after the meal, having swept the day-quarters, having laid out a piece of leather, for one with well-washed hands and feet, having folded his legs crosswise in the four-jointed cross-legged posture, even as if lying down, the posture shines. And this son of good family, having folded his legs crosswise, having entered the fourth meditative absorption of breathing, sat down. Thus the Blessed One, pleased by his deportment itself - reflected "in an inspiring manner indeed."

"What if I were to ask him" - why does he ask? Does the Blessed One not know the fact of his having gone forth with reference to himself? No, he does know; but when not asked, the talk does not become established; when the talk is not established, further talk does not arise - thus he asked for the purpose of establishing the talk.

"And having seen him, would you recognise him" means everyone knows "This is the Buddha" when the Truth-finder is shining with the Buddha's glory. That knowing is not marvellous; but having concealed the Buddha's glory and going about in the appearance of a certain almsfood eater, he is difficult to know. Thus the Venerable Pukkusāti, saying "I would not recognise him," speaks only of intrinsic nature. For thus he does not recognise him even though seated in the same potter's workshop.

"This occurred to him" means having known the state of appeasement of the disturbance of the journey, it occurred to him. "Yes, friend" means the son of good family, having read merely the message sent by his friend, abandoning the kingdom and going forth - "I shall obtain the opportunity to hear the sweet proclamation of the Teaching by the One of Ten Powers." He went forth, and having gone forth, coming this much of a journey - he did not obtain anyone to say even the words "I will expound to you the Teaching, monk"; would he not listen attentively to what was said "I will expound to you the Teaching, monk"? For this one is like a thirsty drunkard, like a thirsty elephant; therefore, consenting to listen attentively, he said "Yes, friend."

343. "This person has six elements": the Blessed One, without speaking of the preliminary practice for the son of good family, began from the very beginning to declare the characteristic of insight, which is absolute emptiness, the proximate cause of arahantship. For one whose preliminary practice is not pure, he first declares this preliminary practice: morality and restraint, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities, and the four meditative absorptions. But for one whose preliminary practice is pure, without speaking of that, he declares only insight, which is the proximate cause of

arahantship. And the son of good family's preliminary practice was pure. For thus, having recited the teaching, while gone to the excellent mansion itself, the fourth meditative absorption of breathing was produced by him, which accomplished the function of a vehicle for him as he came to the assembly hall ninety-two yojanas away, and his novice's morality too was complete. Therefore, without speaking of the preliminary practice, he began to declare to him the characteristic of insight, which is absolute emptiness, the proximate cause of arahantship.

Therein, "has six elements" means the elements are existing, the person is not existing. For the Blessed One sometimes shows the not existing by means of the existing, sometimes the existing by means of the not existing, sometimes the existing by means of the existing, sometimes the not existing by means of the not existing - this should be expanded in the very manner stated in the Sabbāsava. But here, showing the not existing by means of the existing, he said thus. For if the Blessed One, having given up the concept "person," had directed the mind by saying just "elements," the son of good family would have had doubt, would have fallen into confusion, and would not have been able to receive the teaching. Therefore the Truth-finder, gradually abandoning the concept "person," thinking "Whether 'being' or 'person' or 'individual,' it is merely a concept; in the ultimate sense there is no such thing as a being; having caused the mind to be established on mere elements, I shall cause the penetration of the three fruits" - like a teacher skilled in different languages as stated in the Anaṅgaṇa Sutta, teaching a craft in that respective language, he said thus.

Therein, "he has six elements" means "has six elements." This is what is meant - What you perceive as "a person," he has six elements, and here in the ultimate sense there is no person; "person" is merely a concept. The same method applies to the remaining terms as well. "Four determinations": here, determination is called support; the meaning is "four supports." This is what is meant - This monk, a person with six elements, six bases of contact, and eighteen mental examinations, he, having turned away from just this, taking arahantship which is the highest accomplishment, takes it having established himself in these four states - thus "four determinations." "Wherein one established" means established in which determinations. "The outflows of conceit do not occur" means the outflows of conceit or of pride do not occur. "He is called a peaceful sage" means the sage who has eliminated the mental corruptions is called calmed and quenched. "He should not neglect wisdom" means from the very beginning he should not neglect the wisdom of concentration and insight for the purpose of penetrating the wisdom of the fruition of arahantship. "He should guard truth" means from the very beginning he should guard verbal truth for the purpose of realising the ultimate truth, Nibbāna. "He should cultivate generosity" means from the very beginning he should cultivate the relinquishment of mental defilements for the purpose of accomplishing the relinquishment of all mental defilements by the path of arahantship. "He should train only in peace" means from the very beginning he should train in the appeasement of mental defilements for the purpose of the appeasement of all mental defilements by the path of arahantship. Thus, for the purpose of achieving the determinations of wisdom and so on, these preliminary determinations of serenity, insight, wisdom, and so on have been spoken of.

345. "Sense base of contact" means the sense base of contact; the meaning is "it produces." "Foundation of wisdom" and so on should be understood by way of the wisdom of the fruition of arahantship and so on that were previously stated.

348. Now, according to the matrix that was laid down, it could be said "wherein one established, the outflows of conceit do not occur," but when arahantship has been attained, there is no further function for such instructions beginning with "he should not neglect wisdom." Thus the Blessed One, even though having set down the matrix with the elements out of order, analysing the analysis according to the natural order of the teachings themselves, said beginning with "he should not neglect wisdom." Therein, who neglects wisdom, and who does not neglect it? Whoever, to begin with, having gone forth in this Dispensation, getting his living by the twenty-one kinds of wrong means of livelihood by way of medical treatment and so on, is unable to establish an inclination of mind befitting the going forth - this one is called one who neglects wisdom. But whoever, having gone forth in the Dispensation, having become established in morality, having learnt the word of the Buddha, having undertaken suitable ascetic practices, having taken up a meditation subject agreeable to one's own mind, in dependence on a secluded lodging, having performed the preliminary work on a circular meditation object, having attained a meditative attainment, goes about having developed insight thinking "This very day, arahantship" - this one is called one who does not neglect wisdom. But in this discourse, this diligence in wisdom is stated by way of the element meditation subject. But regarding the element meditation subject, whatever should be said here, that has been stated below in the Hatthipadopama Sutta and so on.

354. "Then further, only consciousness remains" - this here too is a separate connection. For previously the material meditation subject was spoken of; now this teaching was begun in order to turn to the immaterial meditation subject and show it by way of feeling. Or else, whatever consciousness of this monk that is the doer of the work of insight by way of the approachable insight regarding the solid element and so on, he also began this teaching showing that by distributing it by way of the consciousness element. Therein, "remains" - for what purpose does it remain? It remains for the purpose of the Teacher's speaking and for the purpose of the son of good family's penetrating. "Pure" means free from impurity. "Bright" means luminous. "One cognises 'pleasure'" means while feeling pleasant feeling, one understands "I feel a pleasant feeling." In the remaining two terms also, the same method applies. If, however, this discussion on feeling had not been spoken of previously, it would be fitting to speak of it standing here. But since it was spoken of in the Establishment of Mindfulness, it should be understood according to the method spoken there. "Experienced as pleasant" and so on was stated for the purpose of seeing the rise and passing away by way of conditions. Therein, "experienced as pleasant" means being a condition for pleasant feeling. The same method applies to the remaining terms as well.

360. "Only equanimity remains" - by this much, just as a skilful master gem-cutter, having pierced with a diamond needle and dropped them onto a piece of leather again and again, the pearls thus given, a pupil, having taken them again and again, stringing them on thread, makes pearl pendants, pearl nets, and so on; just so, the meditation subject given by the Blessed One, having taught it again and again, this

son of good family, attending to it again and again, made it well-practised - thus both the material meditation subject and the immaterial meditation subject became well-practised by him. Then the Blessed One said "Then further, only equanimity remains."

But for what purpose does it remain? For the purpose of the Teacher's teaching. Some say "for the purpose of the son of good family's penetration"; that should not be accepted. For by the son of good family, having recited the message of his friend, while standing on the upper floor of the mansion itself, the fourth meditative absorption of breathing was produced, which accomplished the function of a vehicle for him as he came that much of the journey. It remains just for the purpose of the Teacher's teaching. For in this instance the Teacher spoke praise of the fine-material-sphere meditative absorption for the son of good family. For this is what is meant: "Monk, this fine-material-sphere fourth meditative absorption is well-practised by you." "Pure" and so on is the speaking of praise of that very equanimity. "Might prepare a forge" means he should prepare a charcoal pan. "Might light" means having put charcoal in there, having given fire, blowing with a tube, he should kindle the fire. "Might place in the mouth of the forge" means having cleared away the charcoal, he should place it on top of the charcoal, or he should put it into a crucible. "With faults removed" means with faults removed. "With impurities removed" means with impurities taken away. "Just so" - just as that gold is suitable for whatever kind of ornament one wishes, just so he spoke praise that this equanimity of the fourth meditative absorption serves the purpose of whichever among these one wishes: insight, direct knowledge, cessation, or entry into a new existence.

But why did the Blessed One, regarding this fine-material-sphere fourth meditative absorption, speak praise without speaking blame for the purpose of exhausting attachment? For the son of good family's prepossession of attachment to the fourth meditative absorption was powerful. If he were to speak blame - "This fourth meditative absorption accomplished the function of a vehicle for me as I came one hundred and ninety-two yojanas after having gone forth; I came this much of the journey through the happiness of meditative absorption, through the delight of meditative absorption; he speaks blame of such a sublime state - does he speak knowing or not knowing?" - the son of good family might fall into doubt and confusion. Therefore the Blessed One spoke praise.

361. "In conformity with that" - here the immaterial-sphere meditative absorption is called the principle, and because it follows that, the fine-material-sphere meditative absorption is said to be in conformity with the principle. Or the resultant meditative absorption is the principle, and the wholesome meditative absorption is what is in conformity with the principle. "Clinging to that" means by the grasping of that. "For a long time, for a long duration" means twenty thousand cosmic cycles. For this is said by way of resultant. Beyond this too, the same method applies.

362. Having thus spoken the praise of the immaterial-sphere meditative absorption in four sections, now showing the danger of that very same, he said beginning with "He thus understands." Therein, "this is conditioned" means although here there is a life span of twenty thousand cosmic cycles, yet this is conditioned, designed, accumulated, it is done by one who does it, impermanent, inconstant, non-eternal, temporary, subject to passing away, breaking up, and destruction, followed by birth, spread by ageing, struck by death, established in suffering, without shelter, without

refuge, without protection, become without refuge. In the plane of infinite consciousness and so on too, the same method applies.

Now, taking the teaching to the pinnacle of arahantship, he said beginning with "He neither generates." Just as a skilled physician, having seen the effects of poison, having caused vomiting, having dislodged the poison from its place, having brought it upwards, without allowing it to seize the shoulder or the head, having brought the poison down, would cast it upon the ground, just so the Blessed One spoke praise of the immaterial-sphere meditative absorption for the son of good family. Having heard that, the son of good family, having obsessed the attachment to the fine-material-sphere meditative absorption, established his aspiration in the immaterial-sphere meditative absorption.

The Blessed One, having known that, to that monk who had not yet reached, who had not yet attained it, said: "There is indeed what is called success in the plane of infinite space and so on. For in the first Brahmā world there is a life span of twenty thousand cosmic cycles, in the second forty thousand, in the third sixty thousand, in the fourth eighty-four thousand cosmic cycles of life span. But that is impermanent, inconstant, non-eternal, temporary, subject to passing away, breaking up, and destruction, followed by birth, spread by ageing, struck by death, established in suffering, without shelter, without refuge, without protection, become without refuge; even after experiencing success there for that much time, having made a worldling's death, one must fall again into the four realms of misery" - all this danger he spoke by a single term only as "this is conditioned." The son of good family, having heard that, obsessed the attachment to the immaterial-sphere meditative absorption. The Blessed One, having known the state of his attachment to the fine-material-sphere and immaterial-sphere being obsessed, taking the pinnacle of arahantship, said beginning with "He neither generates."

Or just as a great warrior, having pleased a certain king, might obtain an excellent village yielding a hundred thousand, and again the king, having remembered his power - "The warrior is of great might; little was obtained by him" - "This village, dear son, is not suitable for you; take another one yielding four hundred thousand" - he would give it. He, saying "Very well, Sire," having given up that one, would take the other village. And the king, having summoned him even before he had reached it - "What is that to you? A snake-wind disease arises there. But in such and such a place there is a great city; there, having raised the parasol, exercise kingship" - he would send him, and he would do so.

Therein, the Perfectly Enlightened One should be seen as like the king, the son of good family Pukkusāti as like the great warrior, the fourth meditative absorption of breathing as like the first village obtained, the time when it was said "Having given up that, take the other village" is like the speaking of the immaterial states having obsessed the attachment to the fourth meditative absorption of breathing, having summoned him even before he had reached that village, saying "What is that to you? A snake-wind disease arises there. In such and such a place there is a city; there, having raised the parasol, exercise kingship" - like the time when this was said is the taking of the teaching above with the pinnacle of arahantship, having turned back the aspiration in those very attainments not yet reached, by the statement of danger in the immaterial-sphere as "this is conditioned."

Therein, "neither generates" means does not strive, does not make a heap. "Does not construct" means does not fashion. "For the sake of existence or non-existence" means for growth or for decline; it should also be connected by way of eternalism and annihilationism. "Does not cling to anything in the world" means in the world, among materiality and so on, he does not grasp even a single phenomenon through craving, does not fondle. "There is no more of this state of being - he understands" means the Blessed One, standing in his own domain of a Buddha, took the pinnacle of arahantship in the teaching. But the son of good family, according to his own decisive support, penetrated the three fruits of asceticism. Just as a king, eating food of various flavours from a golden vessel, having rounded a lump according to his own measure, when a prince seated on his lap showed attachment to the lump, would offer that lump to him, the prince would make a mouthful according to the measure of his own mouth only, the remainder the king would either eat himself or place in a dish - thus the Truth-finder, the King of the Teaching, taking the pinnacle of arahantship according to his own measure, expounded the Teaching, and the son of good family, according to his own decisive support, penetrated the three fruits of asceticism.

But before this, while the Blessed One was speaking a discourse of such a kind as "aggregates, elements, sense bases" - pertaining to absolute emptiness, pertaining to the three characteristics - there was indeed no uncertainty, no doubt, nor - "Thus indeed it is, thus it was spoken by my teacher" - thus indeed there was no hesitation, no confusion. And in some instances, it is said, Buddhas go about in the guise of unknown persons; there was indeed doubt "Is this the Perfectly Enlightened One?" there was perplexity. From the time when the fruition of non-returning was penetrated by him, then he came to the conclusion "This is my Teacher." If so, why did he not confess his transgression? Because of the absence of opportunity. For the Blessed One, according to the matrix as laid down, having made an unbroken flow, as if bringing down the celestial Ganges, just expounded the Teaching.

363. "He" means the Worthy One. "Not clung to" means he understands that it is not proper to grasp by swallowing and bringing to an end. "Not delighted in" means he understands that it is not proper to delight in by way of craving and wrong view.

364. "He feels it unbound" means if the underlying tendency to lust were to arise referring to pleasant feeling, the underlying tendency to aversion referring to unpleasant feeling, and the underlying tendency to ignorance referring to the other, he would be feeling it bound. But because they do not arise, he feels it unbound, escaped, free. "Bounded by the body" means reaching the end of the body. The meaning is a feeling that arises as long as the body continues and thereafter does not arise. In the second term too, the same method applies. "Not delighted in, will become cool" means due to the absence of clinging to mental defilements in the twelve sense bases, having become not delighted in, they will cease right here in the twelve sense bases themselves. For mental defilements, even though ceased having come to Nibbāna, are said to have ceased where they do not exist. And this meaning - should be explained by the question on origin: "Here this craving when ceasing ceases." Therefore the Blessed One, having come to Nibbāna, said that even those that have become cool will become cool right here. But surely here what is spoken of

is feelings, not mental defilements. Feelings too become cool only through the absence of mental defilements. Otherwise there is no such thing as their becoming cool - this has been well said.

365. "Just so" - here this is the correlation of the simile: For just as one man, when an oil lamp is burning, pours in oil when the oil is exhausted, and puts in a wick when the wick is exhausted, thus there is only non-interruption of the flame of the lamp; just so a worldling, established in one existence, performs wholesome-unwholesome deeds, and by that he is indeed reborn in fortunate worlds and in realms of misery, thus there is only non-interruption of feelings. But just as one who is dissatisfied with the flame of the lamp - "Because of this man the flame of the lamp is not cut off" - having hidden himself, he would cut off that man's head; thus through the non-supply of wick and oil, the flame of the lamp, being without nutriment, is extinguished; just so one who practises meditation, dissatisfied with the round of rebirths, eradicates the wholesome-unwholesome by the path of arahantship; because of that eradication, for the monk who has eliminated the mental corruptions, upon the body's collapse, feelings do not arise again.

"Therefore" means because at the beginning the wisdom of the fruition of arahantship is more superior than the wisdom of concentration and insight, therefore. "Thus endowed" means endowed with this highest foundation of wisdom of the fruition of arahantship. "Knowledge of the elimination of all suffering" is by name knowledge in the path of arahantship, but in this discourse knowledge in the fruition of arahantship is intended. Therefore he said "That liberation of his, established in truth, is unshakable."

366. Here, "liberation" means the liberation of the fruition of arahantship; "truth" means the ultimate truth, Nibbāna. Thus, it is said to be "unshakable" by making an unshakable object. "False" means untrue. "Subject to deception" means having the intrinsic nature of destruction. "That is truth" means that is unerring by intrinsic nature. "Not subject to deception" means having the intrinsic nature of non-destruction.

"Therefore" means because from the beginning, the ultimate truth, Nibbāna itself, is more superior than verbal truth by way of serenity and insight meditation, and than the truth of suffering and the truth of origin, therefore. "Thus endowed" means endowed with this highest foundation of ultimate truth.

367. "Formerly" means during the time of being a worldling. "There were clingings" means these clingings exist: the clinging of aggregates, the clinging of mental defilements, the clinging of volitional activities, and the clinging of the five types of sensual pleasure. "Complete and taken upon himself" means full, grasped, and adhered to. "Therefore" means because from the beginning, the relinquishment of defilements by way of serenity and insight meditation, and the relinquishment of defilements by the path of stream-entry and so on - the relinquishment of defilements by the path of arahantship alone is more superior, therefore. "Thus endowed" means endowed with this highest foundation of generosity.

368. In the terms beginning with "resentment" and so on: resentment by way of causing resentment, anger by way of being afflicted, wickedness by way of becoming thoroughly corrupted - by these three terms, only the unwholesome root of hate is

stated. "Therefore" means because from the beginning, the appeasement of defilements by way of serenity and insight meditation, and the appeasement of defilements by the path of stream-entry and so on - the appeasement of defilements by the path of arahantship alone is more superior, therefore. "Thus endowed" means endowed with this highest foundation of peace.

369. "This is imagining" - imagined through craving, imagined through conceit, imagined through view - all three are applicable. But here in "I am this," only one - imagined through craving alone - is applicable. In the terms beginning with "disease": a disease in the meaning of affliction, a boil in the meaning of inner corruption, a dart in the meaning of having penetrated within. "He is called a peaceful sage" means the sage who has eliminated the mental corruptions is called peaceful and quenched. "Wherein one established" means established in whatever state. "In brief" - it is said that all the proclamation of the Teaching of the Buddhas is only in brief; there is no teaching in detail; even the Samantapaṭṭhāna treatise is only in brief. Thus the Blessed One brought the teaching to its conclusion according to the sequence of connection. But among the four persons beginning with one who understands quickly, the son of good family Pukkusāti was one who understands through elaboration; thus by way of one who understands through elaboration, the Blessed One taught this Discourse on the Analysis of the Elements.

370. "My bowl and robes are not complete, venerable sir" - why did a bowl and robes created by supernormal power not arise for the son of good family? Because of not having previously given the eight requisites. For the son of good family was one who had given gifts and one who had formed a resolution; it should not be said that he had not given. But a bowl and robes created by supernormal power arises only for those in their final existence, and this one was subject to renewed conception; therefore they did not arise. Then why did the Blessed One not give full ordination after having sought them himself? Because of the absence of opportunity. The son of good family's life span was exhausted; it was as if a non-returner, a Great Brahmā dwelling in the Pure Abodes, had come to the potter's workshop and sat down. Therefore he did not seek them himself.

"Departed in search of a bowl and robes" - at what time did he depart? When dawn arose. It is said that the completion of the Blessed One's proclamation of the Teaching, the break of dawn, and the emitting of rays occurred at one moment. It is said that the Blessed One, having concluded the teaching, emitted rays of six colours; the entire potter's dwelling became one radiance; the rays of six colours, having become networks upon networks, heaps upon heaps, running about, made all the directions appear as if wrapped in golden cloth and as if resplendent with the spreading of flowers and jewels of various colours. The Blessed One determined: "Let the city-dwellers see me." The city-dwellers, upon seeing the Blessed One, having informed one another "The Teacher, it is said, has come; he is seated, it is said, in the potter's workshop," reported to the king.

The king, having come and having paid homage to the Teacher, asked: "Venerable sir, at what time did you come?" "Yesterday at the time of sunset, great king." "For what purpose, Blessed One?" "Your friend, the king named Pukkusāti, having heard the message sent by you, having gone forth from the household life, having gone forth into homelessness, coming with reference to me, having passed beyond

Sāvatthī, having come forty-five yojanas, having entered this potter's workshop, sat down. I, having come for the purpose of supporting him, spoke a talk on the Teaching. The son of good family penetrated three fruits, great king." "Where is he now, venerable sir?" "Having requested full ordination, because of the incompleteness of his bowl and robes, he has gone for the purpose of seeking a bowl and robes, great king." The king went in the direction in which the son of good family had gone. The Blessed One too, having come through the sky, appeared in the perfumed chamber of Jeta's Grove itself.

The son of good family too, while seeking a bowl and robes, went neither to the presence of King Bimbisāra nor to the presence of the foot-traders of Takkaśīla. For thus it occurred to him - "It is not fitting for me to seek a bowl and robes by selecting here and there only what is agreeable and disagreeable, like a cock. Avoiding the great city, I shall seek in the water-landing places, cemeteries, rubbish heaps, and side streets." He began to seek rags first in the rubbish heaps on the side streets.

"Deprived of life" means a stray cow with a young calf, having run up to him while he was looking for rags on that rubbish heap, having pierced him with her horn, killed him. The son of good family, hungry within, having reached the exhaustion of his life span, fell right there in the open. He was like a golden image placed face downward at the rubbish heap. And having deceased, he was reborn in the Aviha Brahmā world, and as soon as he was reborn he attained arahantship. It is said that seven persons, merely upon being reborn in the Aviha Brahmā world, attained arahantship. For this was said:

"Seven monks, liberated, have been reborn in Aviha;
With lust and hate eliminated, they have crossed over attachment in the world.

And who are those who crossed the mire, the realm of Death so hard to cross;
Who, having abandoned the human body, have overcome the divine bond?

Upaka and Palagaṇḍa, and Pukkusaṭi, those three;
Bhaddiya and Khaṇḍadeva, and Bāhuraggi and Siṅgiya;
They, having abandoned the human body, have overcome the divine bond."

Bimbisāra too, thinking "My friend, having merely read the message sent by me, having abandoned the kingdom that was in his possession, has come this much of a journey; a difficult deed was done by the son of good family; I shall honour him with the honour due to one gone forth," sent people here and there saying "Search for my friend." Those sent saw him fallen at the rubbish heap, and having seen him, having come back, they reported to the king. The king, having gone and having seen the son of good family - "Alas, friend, we were not able to make honour to our friend; my friend has become destitute." Having lamented, having had the son of good family taken up on a small bed, having placed him in a suitable spot, not knowing how to make honour for one not fully ordained, having summoned barbers and bath attendants and so on, having bathed the son of good family's head, having had him dressed in pure garments, having had him adorned in royal attire, having placed him upon a golden palanquin, making veneration with all manner of musicians, scents, garlands and so on, having brought him out from the city, having had a great funeral

pyre made with many fragrant timbers, having performed the funeral rites for the son of good family, having taken the relics, he established a shrine. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dhātuvibhaṅga Sutta is completed.

11. Commentary on the Saccavibhaṅga Sutta

371. "Thus have I heard" is the Saccavibhaṅga Sutta. Therein, "declaring" means "this is called the noble truth of suffering," etc. "this is called the noble truth of the practice leading to the cessation of suffering." The same method applies to the remaining terms as well. But here, "describing" means the setting forth of the truth of suffering and so on. For one who sets up a seat is said to "prepare" a seat. "Establishing" means describing. "Revealing" means making open. "Analysing" means the act of classification. "Making manifest" means making obvious.

"Helpers" means helpers by both kinds of support, namely material support and Dhamma support. "One who gives birth" means the mother who generates. "Nurse" means one who nourishes. This explains that Moggallāna is like a foster-mother. For the birth-mother, having abstained from salt, sour things, and so on for nine or ten months, having carried the child in her womb, entrusts the one who has come forth from the womb to a foster-mother, a nurse. She, having nourished the child with milk, fresh butter, and so on, rears him; he, having reached maturity, goes about comfortably. Just so, Sāriputta, supporting with two kinds of support those who had gone forth in his own or others' presence, tending the sick, having applied them to a meditation subject, having known their state of being stream-enterers, from the time they had emerged from the fears of the realms of misery - thinking "Now they will progress to the higher paths by their own personal effort," having become without concern for them, he exhorts ever new ones. Mahāmoggallāna too, having likewise supported those who had gone forth in his own or others' presence, having applied them to a meditation subject, does not arrive at indifference even when they have attained the three lower fruits. Why? For thus it occurred to him - It was said by the Blessed One - "Just as, monks, even a small amount of excrement is foul-smelling, etc. even a small amount of urine... spittle... pus... blood is foul-smelling; just so indeed, monks, I do not praise even a small amount of existence, even for a mere finger-snap." Therefore, as long as they do not attain arahantship, he does not arrive at indifference towards them, and arrives at it only when they have attained arahantship. Therefore the Blessed One said - "Just as, monks, one who gives birth, so is Sāriputta. Just as a nurse of one who is born, so is Moggallāna. Sāriputta, monks, trains in the fruition of stream-entry; Moggallāna in the highest goal." "Is able" means is capable.

"Knowledge of suffering" means the knowledge of hearing, exploration, and penetration; likewise regarding the origin of suffering. Regarding the cessation of suffering, "knowledge of hearing and penetration" is applicable; likewise regarding the practice leading to the cessation of suffering. Regarding thought of renunciation and so on, thought of renunciation is so called in the meaning of being contrary to sensuality, or by the state of having escaped from sensuality, or as having arisen for

one who is exploring sensuality, or as having arisen while making the destruction of the foothold of sensuality and the appeasement of sensuality, or as having arisen at the end of what is secluded from sensuality. The same method applies to the remaining two terms as well. All of these too are found in the preliminary stage in different consciousnesses, but at the moment of the path in one consciousness. For therein, only one thought is found as the uprooter of the volition of wrong thought, not different ones. Right speech and so on too are found in the preliminary stage in different consciousnesses, but at the moment of the path in one consciousness by the very method stated. This is the summary here; but in detail, the treatise on truth has been stated in the Visuddhimagga and in the Discourse on Right View itself.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Saccavibhaṅga Sutta is completed.

12. Commentary on the Dakkhiṇāvibhaṅga Sutta

376. "Thus have I heard" is the Discourse on the Analysis of Offerings. Therein, "Mahāpajāpati Gotamī" - "Gotamī" is the clan. But on her naming day, the brahmins who had received honour, having seen the excellency of marks - "If she obtains a daughter, she will become the chief queen of a wheel-turning monarch. If she obtains a son, he will become a wheel-turning monarch" - thus in both ways her generation will be great indeed - so they declared. Then they gave her the name "Mahāpajāpati." But here, combining it together with the clan, "Mahāpajāpati Gotamī" was said. "New" means unused. "Woven by myself" does not mean woven with her own hand; but one day, surrounded by a group of nurses, having come to the weaving place of the craftsmen, having taken the tip of the shuttle, she performed the act of weaving. With reference to that, this was said.

But when did the thought arise in Gotamī to give a suit of cloth to the Blessed One? At the time when, having attained the highest enlightenment, he came to Kapilavatthu on his first visit. For then the great King Suddhodana, having taken the Teacher who had entered for almsfood, led him into his own dwelling, and then Mahāpajāpati Gotamī, having seen the beauty of form of the Blessed One, thought - "How splendid indeed is the body of my son!" Then powerful pleasure arose in her. Then he thought - "For twenty-nine years while my son was dwelling in the midst of the household, even down to a mere plantain fruit, it was given by me alone; now I shall give him a robe-cloth." "But in this king's palace there are many costly garments; those do not please me; only what is made with one's own hand pleases me; I shall make it with my own hand and give it" - thus she produced the thought.

Then, having had cotton brought from the market, having carded it with her own hand, having beaten it, having spun fine thread, having had a hall built right within the premises, having summoned the craftsmen, having given the craftsmen her own food of solid and soft food for their use, she had them weave it; and from time to time, surrounded by a group of nurses, having gone, she took the tip of the shuttle. When it was finished, having made great honour to the craftsmen, having placed the suit of cloth in a perfumed casket, having had it scented - "I shall take the robe-cloth for my son and go" - she informed the king. The king had the road prepared; having swept the streets, having set up full pitchers, having hoisted flags and banners,

having had the road prepared from the gate of the king's palace up to the Nigrodha Monastery, they made it strewn with flowers. Mahāpajāpati too, having adorned herself with all ornaments, surrounded by a group of nurses, having placed the casket on her head, having gone to the presence of the Blessed One, said beginning with "This new suit of cloth of mine, venerable sir."

"For the second time also" - when "Give it to the monastic community, Gotamī" was said - "I am able, venerable sir, to give robe-cloths from the cloth storehouse to a hundred monks, or to a thousand monks, or to a hundred thousand monks; but this of mine has been spun by myself and woven by myself with reference to the Blessed One. May the Blessed One, venerable sir, accept it from me" - thus inviting, she said. Thus she requested up to the third time, and the Blessed One simply refused.

But why does the Blessed One have what is being given to himself given to the community of monks? Out of compassion for his mother. For thus it occurred to him - "For her, with reference to me, the prior volition, the volition at the moment of giving, and the subsequent volition - three volitions have arisen; let them also arise with reference to the community of monks; thus her six volitions, having become united, will operate for her welfare and happiness for a long time." But a sophist says - "What is given to the monastic community is of great fruit; therefore it was thus said." He should be told - "Do you say that what is given to the monastic community is of greater fruit than what is given to the Teacher?" "Yes, I say so." "Bring a discourse." "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well." But is this alone the meaning of that discourse? Yes, this alone. If so, from the statements "Then, Ānanda, give cakes to the leftovers eaters" and "If so, Kaccāna, give molasses to the leftovers eaters," what is given to the leftovers eaters would also be of greater fruit. For thus too "the Teacher has what is being given to himself given to others." Kings, royal ministers, and others too have presents that have come for themselves given to elephant keepers and others; they would be greater than kings and others. Therefore do not hold thus -

"Neither in this world nor in the other,
Is there found one superior or equal to the Buddha;
He who has reached the foremost position among those worthy of offerings,
For those seeking merit with abundant fruit."

For by this statement there is no one worthy of offerings more superior than the Teacher. With reference to the fact that thus her six volitions, having become united, will be for her welfare and happiness for a long time, he refused up to the third time and had her give it to the monastic community.

He also said thus for the purpose of generating respect towards the monastic community in the later generation. For thus it occurred to him - "I am not long-lasting, but my Dispensation will become established in the community of monks; let the later generation produce respect towards the monastic community" - thus he refused up to the third time and had her give it to the monastic community. For if that were so - "The Teacher had given to the monastic community even what was being given to himself; the monastic community is indeed worthy of offerings" - the later generation, having produced respect towards the monastic community, will consider the four

requisites as fit to be given; the monastic community, not becoming weary through the four requisites, having learnt the word of the Buddha, will practise the ascetic duties. Thus my Dispensation will last for five thousand years. From the statement "May the Blessed One, venerable sir, accept it," this too should be understood: "There is no one worthy of offerings more superior than the Teacher." For the Elder Ānanda has neither resentment nor enmity towards Mahāpajāpati. The elder does not - wish "May her offering not be of great fruit." For the elder was wise, very learned, one who had attained the analytical knowledges of a learner; he, seeing the state of great fruit of what was given to the Teacher, requested for the purpose of acceptance thus: "May the Blessed One, venerable sir, accept it."

Again the sophist said - From the statement "When you have given it to the monastic community, both I shall be venerated and the monastic community as well," is the Teacher then included in the monastic community? He should be told - "But do you know how many refuges there are, how many unwavering confidences?" One who knows will say "three." Thereupon he should be told - According to your theory, because of the Teacher being included in the monastic community, there would be only two. And this being so - "I allow, monks, the going forth and full ordination by these three goings for refuge" - the going forth thus permitted and the full ordination too would not be valid. Therefore you would be neither one gone forth nor a householder. And when the Perfectly Enlightened One is seated in the Perfumed Chamber, monks perform the Observance, the invitation ceremony, and legal acts of the Community; those, because of the Teacher being included in the monastic community, would be invalid, but they are not. Therefore this should not be said: "The Teacher is included in the monastic community."

377. "Foster-mother" means one who reared you up; when your hands and feet were not performing the function of hands and feet, she nurtured your hands and feet and looked after you - this is the meaning. "Nurse" means she bathed, fed, and gave you drink two or three times a day, and nourished you. "She gave him her breast milk" - Prince Nanda, it is said, was younger than the Bodhisatta by only a few days. When he was born, Mahāpajāpati, having given her own son to wet-nurses, herself accomplishing the nursing function for the Bodhisatta, gave him her own breast milk. With reference to that, the elder said thus. Having thus spoken of Mahāpajāpati's great helpfulness, now showing the Truth-finder's great helpfulness, he said beginning with "The Blessed One too, venerable sir." Therein, "having come to the Blessed One, venerable sir" means dependent on, in dependence on, with reference to the Blessed One.

378. Then the Blessed One, giving thanks for the greater of the two kinds of help, said beginning with "So it is." Therein, "if, Ānanda, a person, having come to a person" means a pupil person having come to a teacher person. "For this person, Ānanda, by this person" means for this teacher person, by this pupil person. "I say there is no easy repayment" means I say that repayment in return is not easy to make. Among paying respect and so on, the act of paying respect upon seeing the teacher is called paying respect. Or in whatever direction the teacher dwells, or when arranging a posture, facing that direction, having paid homage he walks, having paid homage he sits down, having paid homage he lies down. But having seen the teacher from afar, the act of rising up and going out to meet him is called rising up in respect.

But having seen the teacher, having raised joined palms and placed them on the head, one pays homage to the teacher; or in whatever direction he dwells, facing that direction too one pays homage in the same way; whether walking, standing, or sitting, having raised joined palms one pays homage indeed - this is called salutation with joined palms. But the doing of befitting action is called doing the proper duties. Among robes and so on, when giving a robe one does not give just any robe whatsoever, but gives only a very costly one worth a hundred, or worth five hundred, or worth a thousand. The same method applies to almsfood and so on too. What need of many words? Even if one were to fill the space between world-circles with the four superior requisites and give them, having taken Mount Sineru as the pinnacle, one is simply unable to perform a befitting act for the teacher.

379. "Now there are fourteen" - why did he begin this? This discourse arose concerning personal offerings. The Elder Ānanda too, by saying "May the Blessed One, venerable sir, accept it," instigates a personal offering only; and he began this teaching in order to show that a gift given in fourteen instances is called personal. "This is the first" means this offering is the first both in terms of virtue and in terms of seniority. For this is the first, the highest, the most senior; there is indeed no measure for this offering. The second and third too are supreme offerings only; the rest do not reach the state of being supreme offerings. "An outsider free from lust for sensual pleasures" means one who believes in action and believes in the efficacy of action, one who possesses the five mundane direct knowledges. "A virtuous worldling" means a virtuous worldling is one whose nature is like that of a cow in morality, not fraudulent, not deceitful, one who, without oppressing others, gets his living righteously and impartially by farming or by trade. "An immoral worldling" means immoral worldlings are fishermen, fish-catchers and so on, those who get their living by oppressing others.

Now, defining the result of personal offerings, he said beginning with "Therein, Ānanda." Therein, "to an animal" means whatever is given on account of its qualities, on account of its usefulness, for the purpose of nourishing - this is not taken up. Whatever is given as merely a morsel or half a morsel - that too is not taken up. But whatever is given as much as one likes to any one among dogs, pigs, chickens, crows and so on that has arrived, having expected a result - with reference to this it was said "having given a gift to an animal." "Of a hundredfold" means of a hundred benefits. "To be expected" means to be desired. This is what is meant - This offering gives five hundred benefits, namely a hundred of life span, a hundred of beauty, a hundred of happiness, a hundred of strength, and a hundred of discernment; in a hundred individual existences it gives life span, beauty, happiness, strength, and discernment; it makes one free from anxiety. Even when "a hundred existences" is said, the meaning is the same. By this method the inference should be applied everywhere.

"One practising for the realisation of the fruition of stream-entry" - here, at the lower limit, even a lay follower who has gone to the three refuges is called one practising for the realisation of the fruition of stream-entry; a gift given to him too is incalculable and immeasurable. For one established in the five precepts, the fruit is greater than that; for one established in the ten precepts, greater than that; for a novice gone forth on that very day, greater than that; for a fully ordained monk, greater than that;

for one who is fully ordained and accomplished in duties, greater than that; for one gifted with introspection, greater than that; for one who has begun insight practice, greater than that; but at the upper limit, a possessor of the path is called one practising for the realisation of the fruition of stream-entry. A gift given to him is of even greater fruit than that.

But is it possible to give a gift to a possessor of the path? Yes, it is possible. For one who has begun insight practice, taking his bowl and robe, enters a village for almsfood; when he is standing at the house-gate, they take the bowl from his hand and put in solid and soft food. At that moment the monk's emergence from the path occurs; this gift is called one given to a possessor of the path. Or else he is seated in the sitting hall; people, having gone, place solid and soft food in his bowl; at that moment his emergence from the path occurs; this too is a gift called one given to a possessor of the path. Or else, while he is seated in the monastery or in the sitting hall, lay followers, having taken his bowl, having gone to their own house, put in solid and soft food; at that moment his emergence from the path occurs; this too is a gift called one given to a possessor of the path. Therein, just as the water in a natural rock pool, so should the incalculable nature of a gift given to one practising for the realisation of the fruition of stream-entry be understood. Just as the water in those various great rivers and in the great ocean, so should the incalculable nature of a gift given to stream-enterers and so on be understood in a progressively superior manner. This meaning should also be illustrated by beginning with the soil in a spot on the earth the size of a fingernail-circle, up to the immeasurability of the soil of the great earth.

380. "Now there are seven" - why did he begin this? For it was said "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well." Therein, he began this teaching in order to show that a gift given in seven instances is called given to the monastic community. Therein, "to both communities headed by the Buddha" means the community of monks on one side, the community of nuns on the other side, and the Teacher seated in the middle - this is called both communities headed by the Buddha. "This is the first" means there is no offering equal to this offering. But the second offering and so on do not reach this supreme offering.

But is it possible to give a gift to both communities headed by the Buddha when the Truth-finder has attained final Nibbāna? It is possible. How? For having placed an image containing relics on a seat at the front of both communities, having placed a stand, beginning with the water of dedication, having given everything first to the Teacher, it should be given to both communities. Thus a gift is called given to both communities headed by the Buddha. Therein, what should be done with what was given to the Teacher? It should be given to the dutiful monk who looks after the Teacher. For a father's possession reaches the son. It is also proper to give it to the community of monks. But having taken ghee and oils, lamps should be lit; having taken a cloth, banners should be raised. "To the community of monks" means to the great community of monks without limitation. In the case of the community of nuns too, the same method applies.

"Those of mere clan-name" means those who experience only the mere clan-name; the meaning is ascetics in name only. "Wearing the orange robe around their necks"

means those called wearers of the orange robe around the neck. It is said that they will go about having tied a piece of orange cloth on their hand or on their neck. But at their house door, sons and wives, and occupations such as farming and trading will be just as ordinary. "They will give gifts with reference to the Community among those immoral ones" - here "immoral Community" is not said. For there is no such thing as an immoral Community. But immoral lay followers will give gifts among those immoral ones, saying "We give to the monastic community" with reference to the community of monks. Thus it was said by the Blessed One that even an offering given to the monastic community headed by the Buddha is incalculable in the reckoning of virtues. It was said that even an offering given to the community of those wearing the orange robe around the neck is incalculable in the very reckoning of virtues. For an offering given to the Community exists for one who is able to show respect towards the Community, but respect towards the Community is difficult to do.

For whoever, having prepared a gift thinking "I shall give an offering to the Community," having gone to the monastery - says "Venerable sir, designate one elder for me with reference to the Community," then having received a novice from the Community, undergoes alteration thinking "A novice has been obtained by me" - for him the offering is not one given to the Community. Even having received a great elder, even for one who produces pleasure thinking "A great elder has been obtained by me," it is not so either. But whoever, having received from the Community whatever it may be - a novice or a fully ordained monk, a young one or an elder, a foolish one or a wise one - being free from doubt, is able to show respect towards the Community thinking "I give to the monastic community," for him the offering is called one given to the Community. It is said that those dwelling across the sea do thus.

For there, one householder who was the owner of a monastery, thinking "I shall give an offering given to the Community," requested from the Community "Please designate one monk for me." He, having obtained one immoral monk, having had the sitting place swept and smeared, having prepared a seat, having tied a canopy above, having venerated with scents, incense, and flowers, having washed his feet, having anointed them with oil, as if showing humbleness to the Buddha, gave the gift with respect towards the Community. That monk, after the meal, having come to the house door saying "Please give a small spade for the purpose of tending the monastery," the lay follower, while remaining seated, having kicked the spade with his foot, gave it saying "Take it." People said to him - "The honour done by you to him right early is beyond description, yet now there is not even a mere gesture of courtesy - what is the meaning of this?" The lay follower - "That, sirs, was respect for the Community, not for him," he said. But who purifies the offering given to the community of those wearing the orange robe around their necks? The eighty great elders such as Sāriputta and Moggallāna purify it. Furthermore, the elders have long since attained final Nibbāna; beginning with those elders, those who have eliminated the mental corruptions continuing up to the present day purify it indeed.

"But I do not, Ānanda, by any method, an offering given to the Community" - here there is the monastic community headed by the Buddha, there is the present-day Community, and there is the future community of those wearing the orange robe around their necks. The monastic community headed by the Buddha should not be compared with the present-day Community; the present-day Community should not

be compared together with the future community of those wearing the orange robe around their necks. It should be spoken of in terms of that very respective period. For an ordinary ascetic obtained by designation from the Community is a personal stream-enterer; for one who is able to show respect towards the Community, what is given to an ordinary ascetic is of greater fruit. In the case of a stream-enterer obtained by designation being a personal once-returner and so on too, the same method applies. For, for one who is able to show respect towards the Community, what is given even to an immoral one obtained by designation is indeed of greater fruit than a gift given to one who has eliminated the mental corruptions. But what was said "What is given to one who is moral, great king, is of great fruit, not so to one who is immoral" - that, setting aside this method, should be seen in the set of four "There are, Ānanda, these four purifications of offerings."

381. "Becomes pure on account of the donor" means it becomes pure by being of great fruit; the meaning is it is of great fruit. "Of good character" means of pure character, not of bad character. "Becomes pure on account of the donor" - here the great King Vessantara should be spoken of. For he, having given his children to the brahmin Jūjaka, caused the earth to tremble.

"Becomes pure on account of the recipient" - here the fisherman dwelling at the gateway of the mouth of the Kalyāṇī river should be spoken of. It is said that he, having given almsfood to the Elder Dīghasoma even three times, lying on his deathbed, said: "The almsfood given to the noble Elder Dīghasoma lifts me up."

"Neither on account of the donor" - here the hunter dwelling at Vaḍḍhamāna should be spoken of. It is said that he, while giving an offering for the departed, gave to one who was immoral on three occasions; on the third occasion he cried out "An immoral non-human spirit is plundering me!" and having given to one moral monk, it reached the ghost at the very time it was delivered.

"Becomes pure both on account of the donor" - here the incomparable gift should be spoken of.

"That offering becomes pure on account of the donor" - here, just as a skilled farmer, having obtained even an unproductive field, having ploughed it at the right time, having removed the soil, having installed good seeds, not falling into negligence in safeguarding night and day, obtains more grain than from another's productive field, so too one who is moral, even having given to one who is immoral, attains great fruit. By this method the purification should be understood in all terms.

"One without lust among those without lust" - here "one without lust" means a non-returner, but a Worthy One is exclusively without lust; therefore a gift given by a Worthy One to a Worthy One alone is the highest. Why? Because of the absence of attachment to existence and longing for existence. But does not one who has eliminated the mental corruptions not believe in the fruit of giving? Those who believe in the fruit of giving are not like those who have eliminated the mental corruptions. But action done by one who has eliminated the mental corruptions, because of being free from desire and lust, is neither wholesome nor unwholesome; it stands in the place of the functional. Therefore they say his giving is the highest.

But is what is given by the Perfectly Enlightened One to the Elder Sāriputta of great fruit, or what is given by the Elder Sāriputta to the Perfectly Enlightened One? They say that what is given by the Perfectly Enlightened One to the Elder Sāriputta is of great fruit. For apart from the Perfectly Enlightened One, there is no one else able to know the result of giving. For giving, for one able to give with four accomplishments, gives result in that very individual existence. Therein these are the accomplishments - the arising of the gift by righteous and impartial means without oppressing others, the greatness of volition by way of prior volition and so on, the excellence of virtues by the state of having eliminated the mental corruptions, and the accomplishment of the basis by the state of having emerged from cessation on that day.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dakkhiṇāvibhaṅga Sutta is completed.

The Commentary on the Fourth Chapter is finished.



ABOUT THIS TRANSLATION

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