

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

4. The Chapter on Kings (4. Rājavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

2. Commentary on the Middle Fifty Discourses

4. The Chapter on Kings

1. Commentary on the Ghaṭikāra Sutta

282. "Thus have I heard" - this is the Ghaṭikāra Discourse. Therein, "manifested a smile" means while going along the highway, having looked at a certain piece of land - reflecting "Have I, while practising my conduct, formerly dwelt in this place?" he saw - "In the time of the Buddha Kassapa, in this place there was a village-market-town named Vegaḷiṅga; I was then a young man named Jotipāla; my friend was a potter named Ghaṭikāra; together with him I performed here one good deed; that is unknown to the Community of monks, concealed; come, let me make it known to the Community of monks" - having turned aside from the road, while just standing at a certain spot, he performed the manifestation of a smile, showing the very tips of his teeth, he smiled a gentle smile. For just as mundane people, striking their chests - laugh "kuhaṃ kuhaṃ," Buddhas do not laugh thus; but the laughter of Buddhas is merely the appearance of being joyful and delighted.

And this laughter occurs with thirteen types of consciousness accompanied by pleasure. Therein, the mundane public laughs with eight types of consciousness - four from the unwholesome and four from sensual-sphere wholesome; learners, having removed the two associated with wrong view from the unwholesome, laugh with six types of consciousness; those who have eliminated the mental corruptions laugh with five types of consciousness - four functional consciousnesses with roots and one rootless functional consciousness. Among those too, when a strong object has come into range, they laugh with two types of consciousness associated with knowledge; when a weak object comes, they laugh with three types of consciousness - the dyad of two-rooted consciousness and the rootless consciousness. But in this instance, the functional rootless mind-consciousness-element consciousness accompanied by pleasure produced in the Blessed One a smile that was merely the appearance of being joyful and delighted.

But this smile, even though so slight, was evident to the elder. How? For at such a time, from the Truth-finder's four canine teeth, shining like lightning streaks of a hundred leagues from the mouth of a great cloud covering the four continents, rays of light the size of a great palm-tree trunk, having arisen and having circumambulated the noble head three times, disappear at the very tips of the canine teeth. By that sign, the Venerable Ānanda, even while walking behind the Blessed One, knows of the manifestation of a smile.

"Said this to the Blessed One" means - having thought "Here, it seems, the Blessed One Kassapa exhorted the Community of monks, made an exposition of the four truths; I shall produce in the Blessed One too the inclination to sit down here; thus

this piece of ground will have been used by two Buddhas; the great multitude, having venerated with scents, garlands, and so on, having made it a shrine-place, and attending to it, will be destined for heaven and the path" - he spoke this statement beginning with "If so, venerable sir."

283. "By that bald-headed little ascetic" - it is proper to say "bald-headed" to one who is bald-headed, or "ascetic" to an ascetic, but this one, because his knowledge was not yet matured, said thus scorning by way of the conventional expression learnt in a brahmin family. "Bathing paste" means a bathing paste made for the purpose of bathing. "Sotti" is the name for clusters of pills made by binding kuruvinda stone powder with lac, with reference to which - "Now at that time the group of six monks were bathing with a kuruvindaka-string" was said. They hold it at both ends and rub the body. "Yes, my dear" means just as even nowadays when people are told "Let us go to pay homage at a shrine, let us go for the purpose of hearing the Teaching," they make no endeavour, but when told "Let us go for the purpose of seeing a dance festival and so on," they accept with a single word, in the same way, when told "to bathe," accepting with a single word, he said thus.

284. "Addressed the young man Jotipāla" means having bathed first of all on one side with the care of a noble one, having come out and standing, having waited for the end of the bathing of that one who was bathing with great lordly care, he addressed him who was dressed in his inner robe, making his hair free from water. "This" - he said this showing nearness. "Having unfastened the waist-band" means the Bodhisatta, who had the strength of an elephant, saying "Go away, my dear," merely turning slightly, caused the grasp that had been grasped by him to be released - this is the meaning. "Having grasped by the hair, said this" - he, it is said, thought - "This Jotipāla is wise; obtaining a single seeing, he will become devoted even by seeing the Truth-finder, he will become devoted by the talk on the Teaching too, and being devoted he will be able to show a sign of his devotion; friends are indeed for this purpose; having done whatever it takes, having taken my companion, I shall go to the presence of the One of Ten Powers." Therefore, having grasped him by the hair, he said this.

"Of inferior birth" means of a different birth, not of equal birth with me, of low birth - this is the meaning. "Surely this will not" means this going of ours will surely not be inferior, not trivial; it will be great. For this one did not grasp by his own strength; he grasps by the strength of the Teacher - thus he came to the conclusion right at the grasping itself. In "yāvatādohipī," here "do," "ka," "ra," "hi," "ka," and "pi" are indeclinable particles; the meaning is "up to the utmost." This is what is meant - "Having gone beyond the addressing by speech and the grasping by the waist-band, up to even the grasping by the hair, effort should be made for the purpose of going there."

285. "With a talk on the Teaching" means here a talk on the Teaching connected with past lives should be understood as being for the purpose of the attainment of mindfulness. For the Blessed One, to him - "Jotipāla, you are not a being overcome by lust for an inferior state, but you descended having aspired to the knowledge of omniscience on the seat of the great enlightenment; for one such as you, an abiding in heedlessness is not proper" - by such a method he spoke the Teaching for the attainment of mindfulness. But the elder monks dwelling beyond the ocean say -

"Jotipāla, just as I, having fulfilled the ten perfections and having penetrated the knowledge of omniscience, wander in the world with a retinue of twenty thousand monks, just so you too, having fulfilled the ten perfections and having penetrated the knowledge of omniscience, will wander in the world with a retinue of a company of ascetics. For one such as you it is not proper to fall into heedlessness" - in such a way that his mind inclined towards the going forth, thus he spoke of the danger in sensual pleasures and the benefit in renunciation.

286. "He received, Ānanda... etc. the going forth, he received full ordination" - having gone forth, what did he do? What is to be done by Bodhisattas. For Bodhisattas go forth in the presence of Buddhas. And having gone forth, they are not like short-lived beings whose horns have fallen; but having become well established in the fourfold purification morality, having learnt the three Canons of the Buddha's teaching, having taken upon themselves the thirteen ascetic practices, having entered the forest, fulfilling the going-and-returning duty, practising the ascetic practice, having developed insight, they stand having reached up to conformity knowledge, but they do not make effort for the purpose of path and fruition. Jotipāla too did likewise.

287. "After a fortnight of full ordination" means for indeed, having given the going forth to a son of good family, when he has departed without having resided even for a fortnight, the sorrow of the mother and father is not appeased; he too does not know the handling of bowl and robes; trust does not arise with young monks and novices; affection is not established with elder monks; discontent arises wherever he goes. But when there is residence for this length of time, they are able to see the mother and father. Because of that, their sorrow undergoes diminution; he knows the handling of bowl and robes; trust arises with novices and young monks; affection is established with elder monks; he finds pleasure wherever he goes; he does not feel discontent. Therefore, thinking "it is proper to reside for this long," he departed having dwelt for a fortnight.

"Rice stored in pale-coloured bundles" means of red rice that had been made into bundles and dried. It is said that from the sowing time onwards, this was the care of that rice - The fields were well prepared; having planted the seeds there, they sprinkled them with scented water; at sowing time, having tied a cloth mat above like a canopy, at the time of full ripening, having cut the heads of paddy, having made them into fist-sized bundles, having tied them with strings and dried them suspended in the air itself, having spread scented powder, having filled the storerooms, they opened them in the third year. Thus, having taken rice-grain that was free from dark grains and well purified from the fragrant red rice that had been stored for three years, they prepared both sweet-meat varieties and meals. With reference to that it was said "superior solid and soft food" etc. "announced the time."

288. "My rains residence has been consented to" - with reference to what does he say this? At the time of departing from Vegaḷiṅga, Ghaṭikāra obtained a promise for the purpose of dwelling the rains residence near him; he speaks with reference to that. "There was indeed alteration, there was displeasure" means there was alteration of mind, displeasure of mind concerning the loss of not being able to give gifts for three months, to hear the Teaching, and to look after twenty thousand monks in this manner; not concerning the Truth-finder. Why? Because of being a stream-enterer. He, it is said, was formerly a devotee of brahmins. Then on one occasion,

when the borderland was in revolt, going for the purpose of appeasing it, he said to his daughter named Uracchada - "Dear daughter, do not be negligent towards our gods." The brahmins, having seen that princess, became unconscious. When she asked "Who are these?" - "Your earth-gods." "So-called earth-gods are of such a kind!" - having spat, she ascended the mansion. She, one day, standing looking at the street, having seen the chief disciple of the Blessed One Kassapa, having had him summoned, having given almsfood, while just listening to the thanksgiving she became a stream-enterer, and having asked "Are there other monks too?" and having heard "The Teacher dwells at Isipatana together with twenty thousand monks," having invited them, she gave a gift.

The king, having appeased the borderland, returned. Then, even before him, the brahmins, having come, having spoken dispraise of his daughter, turned him against her. But the king had given a boon to his daughter at the very time of her birth. Her relatives took the boon that "the kingdom should be given for seven days." Then the king handed over the kingdom to her for seven days. She, while feeding the Teacher, having had the king summoned, made him sit outside the curtain. The king, having heard the Teacher's thanksgiving, became a stream-enterer. For a stream-enterer there is indeed no resentment concerning the Truth-finder. Therefore it was said - "Not concerning the Truth-finder."

"May take whatever he wishes" means he, it is said, having fired the vessels, does not engage in buying and selling, but having said thus, goes to the forest for the purpose of wood or for the purpose of clay or for the purpose of straw. The people, having heard "Vessels have been fired by Ghaṭikāra," come bringing pure rice, salt, curds, oil, molasses and so on. If the vessel is very costly and the price is small, thinking "Having given whatever this or that, let us take it," they do not take it. "He is a righteous merchant, he looks after his mother and father, he attends upon the Perfectly Enlightened One, much unwholesome will accrue to us" - having gone again, they bring the price. But if the vessel is of little value and the price brought is much, thinking "He is a righteous merchant, there will be merit for us," like householders, having carefully put away what was brought, they go. "But why does one of such virtue not go forth?" Cutting short the king's way of speaking, he said "He supports his blind and aged mother and father."

289. "Ko nu kho" means "where indeed." "Kumbhiyā" means from the pot. "Pariyogā" means from the curry vessel. "Paribhuñjā" means eat. But why do they say thus? It is said that Ghaṭikāra, having cooked the meal, having prepared the curry, having fed his mother and father, having himself also eaten, having set out an increasing portion of food and curry for the Blessed One, having prepared a seat, having set up a stand, having set out water, having given instructions to his mother and father, goes to the forest. Therefore they say thus. "Abhivissattho" means exceedingly intimate.

"Rapture and happiness did not leave" means it did not leave continuously; rather, whether during the night-time or the daytime, whether in the village or in the forest, at whatever moment - he recollects "The foremost person in the world together with its gods has entered my house and with his own hand taken material food and consumed it; it is indeed a gain for me," at each such moment the fivefold rapture arises. With reference to that, it was thus said.

290. "Kaḷopiyā" means from a basket. But why did the Blessed One do thus? The requisite was righteous, similar to food in the monks' bowls; therefore he did thus. And the laying down of training rules is only for disciples; for Buddhas there is no boundary of training rules. For just as in a king's park there are flowers and fruits, and they make a refutation against others who take them, but the king consumes them according to his own pleasure - this is comparable to that. But the elder monks dwelling beyond the ocean say "The deities, it is said, having received them, gave them."

291. "Take it, venerable sirs, take it, dear ones" - when our son was asked "Where have you gone?" - he says "To the presence of the One of Ten Powers"; where indeed does he go, he does not even know the state of being rained upon of the Teacher's dwelling place - with gladdened minds at the seizing of their son whom they perceived as an offender, they spoke thus.

"It stood with the sky as its roof for three months" - the Blessed One, it is said, having let one month of the four months of the rainy season pass, had the grass brought; therefore he spoke thus. Now here this is the meaning of the terms - "The sky is its roof" - thus "with the sky as its roof." "The rain did not fall upon it" means it simply did not rain upon it; but just as here, by nature, not even a single drop of water rained upon the interior of the place where water falls on one without a sheath, so, as if inside a house with a solid roof, neither wind nor heat caused affliction; by nature there was only the pervading of the seasons. Afterwards, even when that market town was abandoned, that place remained sheltered from the rain. People doing work, when the sky rains, having placed their cloths there, do their work. Until the arising of the cosmic cycle, that place will remain just the same. And that, however, was not through the supernormal power of the Truth-finder, but through the achievement of virtue of those very ones. For them indeed - "Where could the Perfectly Enlightened One not obtain it? He had the grass removed from the dwelling of us two blind people" - displeasure did not arise on that account - "The foremost person in the world together with its gods, having had grass brought from our dwelling, had the perfumed chamber roofed" - but for them no small, powerful pleasure arose. Thus it should be understood that this wonder arose through the achievement of virtue of those very ones.

292. "Hundreds of cartloads of rice-grain" - here, two carts should be understood as one cartload. "And curry suitable for it" means oil, molasses, and so on, conforming with that, for the purpose of curry. It is said that the king sent this much with the understanding that it would be food for twenty thousand monks for the purpose of the three months. "It is enough for me! Let it be the king's" - why did he refuse? Because of his attained fewness of wishes. For thus it occurred to him - "I have never been seen before by the king; how then did he send?" Then he thought - "The Teacher went to Bārāṇasī; certainly he, being asked by the king for the rains residence, having reported my promised state, spoke praise of my virtues. But gain obtained through praise of virtues is like what is obtained by a dancer having danced, and like what is obtained by a singer having sung. What use is this to me? By what has arisen through doing work, it is possible to attend upon both one's parents and the Perfectly Enlightened One." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

2. Commentary on the Raṭṭhapāla Sutta

293. "Thus have I heard" - this is the Raṭṭhapāla Discourse. Therein, "Thullakoṭṭhika" means having large store-rooms, full granaries. It is said that that country had perpetual crops; seed goods always go out, and threshing-floor goods come in. Because of that, the store-rooms in that market town are always full. Therefore it came to be reckoned as "Thullakoṭṭhika."

294. "Raṭṭhapāla" - why Raṭṭhapāla? He is able to hold together and protect a broken country - thus Raṭṭhapāla. But when did this name arise? In the time of the Perfectly Enlightened One Padumuttara. For before this, at the summit of a hundred thousand cosmic cycles, when human beings had a life span of a hundred thousand years, a Teacher named Padumuttara arose and, attended by a hundred thousand monks, wandered on a journey for the welfare of the world, with reference to which it was said -

"The city was named Haṃsavatī, the warrior was named Ānanda;
The mother was named Sujātā, of the Teacher Padumuttara."

But even before Padumuttara had arisen, two householders in Haṃsavatī, having faith and confidence, established giving to the poor, travellers, beggars, and others. At that time five hundred hermits dwelling in the mountains arrived at Haṃsavatī. Those two people, having divided the group of hermits in the middle, attended upon them. The hermits, having dwelt for some time, went back to the foot of the mountain. Two elders of the community stayed behind. Then those two attended upon them for as long as life lasted. When the hermits, having eaten, were giving thanksgiving, one spoke the praise of Sakka's abode, one of the abode of Bhūmindhara the king of serpents.

Of the two householders, one, having made an aspiration for Sakka's abode, was reborn having become Sakka; one became the king of serpents named Pālita in the serpent realm. Sakka, having seen him come to his attendance, asked whether he delighted in the serpent realm. He said "I do not delight." "If so, having given a gift to the Blessed One Padumuttara, make an aspiration in this regard; we shall both dwell in happiness." The king of serpents, having invited the Teacher, while giving a great gift for seven days to the Blessed One attended by a hundred thousand monks, having seen the novice named Uparevata, the son of Padumuttara, the One of Ten Powers, on the seventh day, having given divine garments to the Community headed by the Buddha, aspired to a position like that of the novice. The Blessed One, having looked into the future - having seen "In the future, the son of a Buddha named Gotama will be Prince Rāhula," said "Your aspiration will succeed." The king of serpents told that matter to Sakka. Sakka, having heard his word, likewise having given gifts for seven days, having been reborn in a family able to hold together and protect a broken country, having seen a son of good family named Raṭṭhapāla who had gone forth through faith - made the aspiration "May I too in the future, when a Buddha such as you has arisen in the world, having been reborn in a family able to

hold together and protect a broken country, be one named Raṭṭhapāla, gone forth through faith, like this son of good family." The Teacher, having known that it would succeed, spoke this verse -

"Including the king, the four castes, whichever family will be able to nourish;
In a family named Raṭṭhapāla, there this one will be born."

Thus it should be understood that this name arose in the time of the Perfectly Enlightened One Padumuttara.

"This occurred to him" - what occurred? "In whatever way indeed" and so on. Herein this is the meaning in brief - I indeed, by whatever reason I understand the Teaching taught by the Blessed One, as I investigate by each of those reasons, it occurs to me thus - "That this holy life of the threefold training should be lived as completely perfect, by keeping it unbroken even for a single day and bringing it to the final moment of consciousness; and it should be lived as completely pure, by keeping it unstained by the stain of mental defilements even for a single day and bringing it to the final moment of consciousness; polished like a conch shell, resembling a polished conch shell, comparable to a washed conch shell; this is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live. What if I were to shave off my hair and beard, and having put on ochre robes - which are suitable garments for those living the holy life because of being dyed with ochre dye - having gone out from the house, I should go forth into homelessness."

"When the brahmin householders of Thullakoṭṭhika had recently departed, he approached the Blessed One" - Raṭṭhapāla did not request the going forth from the Blessed One while they had not yet risen. Why? There were many of his relatives and blood-relations, friends and colleagues there; they - "You are the only son of your mother and father; it is not allowable for you to go forth" - might even seize him by the arm and drag him away; from that there would be an obstacle to the going forth. Therefore, having risen together with the assembly, having gone a little way, having turned back again on the pretext of some bodily function, he approached the Blessed One and requested the going forth. Therefore it was said - "Then the son of good family Raṭṭhapāla, when the brahmin householders of Thullakoṭṭhika had recently departed... etc. May the Blessed One give me the going forth." But since the Blessed One, from the time of the going forth of Prince Rāhula, does not give the going forth to a son not permitted by his mother and father, therefore he asked him "But have you, Raṭṭhapāla, been permitted by your mother and father... etc. for the going forth."

295. "Mother and father": here "mother" addresses the mother, "father" the father. "Only son" means he alone is the little son; there is no other whatsoever, neither elder nor younger. And here, where "only son" should have been said, "only little son" was said out of compassion. "Dear" means one who generates joy. "Agreeable" means one who increases the mind. "Delicately nurtured" means nurtured in happiness; the meaning is nourished in happiness. "Delicately brought up" means brought up in happiness; from the time of birth onwards, being carried from lap to lap by nurses and held, playing with children's toys such as toy horses and chariots, being fed food of pleasant flavour, brought up in happiness. "You, dear Raṭṭhapāla, do not know any suffering" means: you, dear Raṭṭhapāla, do not know, do not recall even a trifling fraction of suffering - this is the meaning. "Even by death we will be

separated from you unwillingly" means: even if death should come to you while we are living, even by that death of yours we would unwillingly, unwisely, not by our own preference, be separated, we would reach separation from you - this is the meaning. "Why then would we allow you" means: this being so, what then, what indeed is that reason by which we would allow you while living. Or alternatively, "why then would we allow you" - for what reason then would we allow you while living - thus the meaning here should be understood.

296. "Right there" means in the very place where his mother and father did not allow him as he stood. "On the bare ground" means on ground not covered with any covering. "Amuse yourself" means having arranged musicians, dancers, actors and so on, there together with friends, direct and move the faculties about comfortably, bring them here and there - this is what is meant. Or alternatively, "amuse yourself" means having arranged musicians, dancers, actors and so on, together with friends, play, frolic, delight, sport - this too is what is meant. "Enjoying sensual pleasures" means enjoying wealth together with one's own children and wife. "Performing meritorious deeds" means performing wholesome actions such as giving and bestowing and so on, which purify the path to a fortunate world, with reference to the Buddha, the Teaching, and the Community. "Remained silent" means he was without talk or conversation for the purpose of cutting off the continuation of the discussion.

Then his mother and father, having spoken thrice and not obtaining even a reply, having summoned his friends, said "This friend of yours wishes to go forth; prevent him." They too, having approached him, spoke thrice; to them also he remained silent. Therefore it was said - "Then the friends of the son of good family Raṭṭhapāla... etc. remained silent." Then, having spoken to his friends thrice, this occurred to them - "If this one, not obtaining the going forth, will die, no benefit whatsoever is gained. But when he has gone forth, his mother and father too will see him from time to time, we too will see him; and moreover this going forth is burdensome - day after day one must take a clay bowl and walk for almsfood; one sleeping place, one meal, the holy life is exceedingly difficult to practise; and this one is delicate, of urban birth; he, being unable to practise it, will come back right here again. Come, let us have his mother and father give permission." They did so. The mother and father too, having made this agreement with him - "But when gone forth, you should come to see your mother and father" - gave permission. Therefore it was said - "Then the friends of the son of good family Raṭṭhapāla approached the mother and father of the son of good family Raṭṭhapāla... etc. you have been permitted by your mother and father... etc. should come to see." Therein, "should come to see" means should show oneself henceforth; just as they see him from time to time, so having come, one should show oneself.

299. "Having gained strength" means eating suitable foods and looking after the body with rubbing and so on, having generated bodily strength, having paid homage to his mother and father, having abandoned the tear-faced circle of relatives, he approached the Blessed One, etc. "May the Blessed One give me the going forth, venerable sir." The Blessed One addressed a certain monk standing nearby - "If so, monk, give Raṭṭhapāla the going forth and give him full ordination." "Good, venerable sir," that monk, having assented to the Blessed One, having obtained the son of good family Raṭṭhapāla as a co-resident pupil given by the Conqueror, gave him the going

forth and gave him full ordination. Therefore it was said - "The son of good family Raṭṭhapāla received the going forth in the presence of the Blessed One, he received full ordination."

"Dwelling resolute" means dwelling thus for twelve years. For this venerable one was a person who needs to be guided; therefore, even though meritorious and accomplished in resolution, even while practising the ascetic duty thinking "Today, this very day, arahantship," he attained arahantship in the twelfth year.

"He approached the Blessed One" means my mother and father, when giving permission for the going forth - having said "You should come from time to time and give us the sight of you," they gave permission. But the mother and father had performed austerities. And the purpose for which I went forth has reached its summit. Now, having asked permission from the Blessed One, I shall show myself to my mother and father - having thought thus, wishing to ask permission, he approached. "Attended to it" means he attended with his mind thus: "When Raṭṭhapāla has gone, will there be any misfortune?" Then, having known "There will be," looking to see "Will Raṭṭhapāla be able to crush it?" having seen his achievement of arahantship, he understood "He will be able." Therefore it was said - when the Blessed One knew, etc. "do as you think fit."

"Migacīra" means in the park so named. For that by the king - "This is given to those gone forth who have arrived at an improper time; let them use it as they please" - it had been thus permitted. Therefore the elder - without even producing the thought "I shall inform my mother and father of my arrival; they will send me foot-washing water, warm water, foot-anointing oil and so on," he entered the park itself. "Entered for almsfood" means he entered on the second day.

"In the middle" means in the middle gate-porch of a house with seven gate-porches. "Having his hair combed" means having his hair groomed by a barber. "He said this" means - having thought "These petty ascetics, having given our dear only son the going forth, as if placing him in the hands of thieves, do not let us see him even for a single day; such harsh doers, these think this place should be approached again; they should be dragged away from right here" - he spoke this statement beginning with "By these shavelings." "Female slave of relatives" means a female slave of the relatives. "From the previous evening" means kept overnight, having passed one night, become putrid. Therein, this is the meaning of the term - "Overpowered by the defect of putrefaction" is abhidosa; abhidosa itself is ābhidosika. This is the name-designation for what has passed one night, that is to say "ābhidosika"; that is ābhidosika. "Kummāsa" means barley food made with flour. "Was about to throw away" means because it was unfit for consumption even by slaves, workers, or cattle, therefore she was about to throw it away outside like rubbish. "Saceta" means "if that." "Sister" means he addresses his own nurse, the female slave of relatives, by the noble convention. "Having the nature of being thrown away" means having the intrinsic nature of what should be discarded. This is what is meant - "Sister, if that is to be thrown away outside, relinquished of possession, pour it here into my bowl." But can it be said thus? Is it not an intimation or contrived speech? It is not. Why? Because of its being relinquished of possession. For whatever is having the nature of being thrown away, relinquished of possession, where the owners have no attachment, all that it is fitting to say "Give, bring, pour." For it is precisely for this

reason that this venerable one, even though being the foremost practiser of the noble lineage, spoke thus.

"Of the hands" means of both hands from the wrist onwards of one who is offering the bowl for the purpose of receiving almsfood. "Of the feet" means of both feet beginning from the edge of the inner robe. "Of the voice" means and of the voice of one uttering the words "If that, sister." "Recognised the sign" means while looking at the backs of the hands and so on - "These backs of the hands and feet are similar to the back of a golden tortoise, like those of my son Raṭṭhapāla; the fingers are well-rounded like sticks of yellow orpiment; the voice is sweet" - thus she grasped, recognised, and observed the appearance previously noted during his time as a householder. For that venerable one, during twelve years of dwelling in the forest and partaking of a meal consisting of mouthfuls of almsfood, the appearance of his body had become different; therefore that female slave of his relatives, merely upon seeing him, did not recognise him, but she recognised the sign.

300. "Said this to Raṭṭhapāla's mother" means although she was the foster-mother who had settled his major and minor limbs, given him mother's milk to drink, and brought him up, together with the master's son who had gone forth and attained the state of a great one who had eliminated the mental corruptions - unable to venture to say such words as "Are you, venerable sir, my son Raṭṭhapāla?" she quickly entered the house and said this to Raṭṭhapāla's mother. "Yagghe" is an indeclinable particle used in the sense of announcement. In "sace je saccan," here "je" is an indeclinable particle used in the vocative. For thus in that region they address slave women; therefore the meaning here should be understood thus: "You indeed, dear lady slave, if you speak the truth."

"He approached" - why did he approach? In a great family, women going outside incur reproach, and this was an urgent matter; she thinks "I shall report it to the millionaire." Therefore he approached. "A certain wall" means in that region, it is said, in the houses of masters of giving there are halls, and seats are prepared there, and water-gruel is set up. There those gone forth, having walked for almsfood, sit down and eat. If they wish, they take even the property of the masters of giving. Therefore that too should be understood as "a certain wall" in such a hall of a certain family. For those gone forth do not sit down and eat in an unsuitable place like destitute human beings.

In "atthi nāma tātā," here "atthi" is in the sense of existing, "nāma" is an indeclinable particle in the sense of questioning or imagining. For this is what is meant - Is there indeed, dear Raṭṭhapāla, our wealth? Should we not be called destitute, when you sit down in such a place and eat food made with flour from the previous evening? Likewise, is there indeed, dear Raṭṭhapāla, our life? Should we not be called dead, when you sit down in such a place and eat food made with flour from the previous evening? Likewise, methinks there is indeed, dear Raṭṭhapāla, within you an ascetic's virtue attained in dependence on the Dispensation, that you, though brought up on the flavour of fine food, will eat this disgusting food made with flour from the previous evening, unchanging, as if it were the Deathless. But that householder, being overwhelmed by suffering, unable to say this meaning in full - said only this much: "Is it really so, dear Raṭṭhapāla, that you will eat food made with flour from the previous evening?" But the grammarians here state this characteristic - by reason of the sense

of disbelief and inability to endure, when the word "atthi" is the accompanying word, the future tense expression "you will eat" was used. The meaning of that is as follows - "Is it really so, etc. you will eat - even this, seen before my eyes, I do not believe, I cannot endure." This much the householder spoke while standing, having grasped the rim of the elder's bowl. The elder too, while his father stood grasping the rim of the bowl, ate that rotten food made with flour, which was like a rotten hen's egg similar to dog's vomit, emitting a foul smell at the broken place. It is said that a worldling would not be able to eat such food made with flour. But the elder, having established himself in the noble supernormal power, having eaten as if consuming divine nutriment of deathless flavour, having taken water with a water-strainer, having washed the bowl and mouth and hands and feet, said beginning with "From where, householder?"

Therein, "from where, pray" means "from where, indeed." "Neither a gift" means we indeed did not receive a gift by way of a donation. "Nor a refusal" means we did not receive even a refusal by way of friendly welcome, such as "What, dear Raṭṭhapāla, is it bearable for you, have you come with little fatigue, is not a meal being prepared at home yet, dear?" But why did the elder speak thus? Out of assistance to his father. For thus it occurred to him - "Just as this one speaks to me, methinks he speaks thus to other gone-forth ones too. In the Buddha's teaching, there is no end of monks with concealed virtues like me - like a lotus among leaves, like fire covered with ashes, like the essence of sandalwood concealed by sapwood, like a pearl-jewel concealed by an oyster shell, like the moon concealed by a cloud - and he will not utter such words to them too, and he will stand in restraint." Out of assistance he spoke thus.

"Come, dear" means he says: "Dear, let it not be your house; come, let us go to the house." "Enough" - the elder said thus, refusing on account of his superior practice of eating at one sitting. "He consented" - but the elder, by nature being a superior successive-house almsfood wandering ascetic, does not consent to what is called almsfood for the morrow; but out of assistance to his mother he consented. For his mother, it is said, having recollected the elder, great sorrow arose; through weeping alone she had become as if with decayed eyes. Therefore the elder, out of assistance, consented, thinking "If I go without seeing her, her heart might split." "Having had prepared" means having had two heaps prepared - one of money and one of gold. But how great were the heaps? So great that a man standing on this side could not see a man of medium stature standing on the far side.

301. "This, dear" - he said this showing the heap of coins and the heap of gold. "Maternal" means come from the mother; the meaning is: this is wealth given to your maternal grandmother for the purpose of perfumes, garlands, and so on when she was coming to this house of your mother. "Another is paternal, another is from your grandfather" means but that which belongs to your father and grandfathers, that is yet another; both deposited and invested, it is exceedingly much. And here it should be understood that "grandfather" is said having made an elision of the secondary derivative suffix. Or the reading is "petāmaha." "It is possible, on account of that" means because of wealth, by reason of wealth. He said thus with reference to the sorrow and so on that arise for anyone who, while guarding this or that wealth, reaches the utter elimination of wealth through the power of kings and so on. When this was said, the millionaire householder - "I brought him thinking 'I shall turn him

out of the Order,' but now he has begun to give me a talk on the Teaching; this one will not do my bidding" - having risen and gone, having had the door of his harem opened - "This is your husband; go and having done whatever you can, strive to win him over" - he dismissed them. The dancing women who were in the prime of youth, having come out, surrounded the elder; with reference to the two chief women among them, "former wives" and so on was said. "Each having taken hold of his feet" means having taken hold of him at each foot.

"What are they like, master's son, those nymphs" - why did they say thus? At that time, it is said, having seen many warrior princes, brahmin youths, and millionaires' sons abandoning great fortunes and going forth, not knowing the virtue of the going forth, they raised the discussion "Why do these go forth?" Then others say "Because of celestial nymphs and celestial entertainments." That talk became widespread. Having taken up that, all of them said thus. Then the elder, rejecting, said beginning with "We do not, sister." "Addresses" means speaks, says. "They fainted and fell down right there" means having seen him addressing them with the term "sister," thinking "We, thinking 'He will come today, he will come today,' for twelve years did not go outside; in dependence on this, we did not obtain children, by whose power we might live; and we have been deprived from here and from elsewhere." This world indeed thinks only of itself; therefore they too, thinking only of themselves, "Now we have become destitute" - "This one now has no need of us; he, though we are his wives, regards us as girls who have slept in the same mother's womb with himself" - having become overcome by powerful sorrow that had arisen, they fainted and fell down in that very spot; the meaning is they fell.

"Do not trouble us" means do not trouble us by showing wealth and sending women to us; for this is harming for those who have gone forth. Why did he say thus? Out of assistance to his mother and father. It is said that that millionaire - Thinking "The appearance of one gone forth is indeed soiled; having removed the going forth attire and having bathed, the three of us shall eat together," he did not give almsfood to the elder. The elder - "Having created an obstacle to the food of one who has eliminated the mental corruptions such as me, these would generate much demerit" - out of assistance to them, he said thus.

302. "Spoke verses" means he spoke the verses. Therein, "see" is said with reference to the people standing nearby. "Adorned" means adorned and decorated. "Image" means individual existence. "Heap of sores" means a body that is a heap of wounds by way of the nine wound-openings. "Raised up" means raised up all around, having bound three hundred bones with nine hundred sinews and having plastered them with nine hundred pieces of flesh. "Afflicted" means constantly afflicted through affliction by ageing, affliction by disease, and affliction by mental defilements. "The object of many thoughts" means the object of many thoughts through the arisen aspirations and thoughts of others. For regarding the body of women, thoughts arise in men; regarding the body of those men, in women. Even when this has become a corpse thrown in a cemetery, crows, hawks, and so on still desire it - thus it is called "the object of many thoughts." "For which there is no stable duration" means for which body, just like magical illusions, mirages, lumps of foam, water bubbles, and so on, there is definitively no duration whatsoever; only the nature of breaking apart is certain.

"Wrapped in skin" means wrapped in moist human hide. "Together with clothes it looks beautiful" means the form, even though adorned with scents and so on and with jewelled earrings, looks beautiful only together with clothes; without clothes it is loathsome, unbearable to look at.

"Lacquered with lac" means dyed with lac. "Smeared with powder" means having removed facial blemishes and so on with mustard paste, having dissolved bad blood with salt clay, having purified the blood with sesame flour, having prepared the complexion with turmeric, they strike the face with a ball of scented powder; thereby it shines exceedingly. With reference to that, this was said.

"Arranged in eightfold braids" means having smeared with scented water, having made twists and turns at the edge of the forehead, arranged in the arrangement of an eightfold pattern. "Eye ointment container" means an eye ointment tube.

"Laid" means placed. "Snare" means a net for catching deer. "Did not touch" means did not strike against. "Fodder" means food similar to the fodder-grass mentioned in the Nivāpa Sutta. "While lamenting" means while crying aloud, while wailing. For by this verse the elder showed the mother and father as like deer hunters, the remaining relatives as like the retinue of deer hunters, the gold and silver as like a net for catching deer, the food eaten by himself as like fodder-grass, and himself as like a great deer. For just as a great deer, having eaten fodder-grass to its heart's content, having drunk water, having raised its neck, having looked at the direction, thinking "Having gone to such and such a place, there will be safety," while the deer hunters were lamenting, without even touching the net, having leapt up, having entered the forest, beneath a thicket like a dense-shaded umbrella, being fanned by a gentle, gentle breeze, stands looking at the path by which it came - just so the elder, having spoken these verses, having gone through space itself, appeared at the deer park.

But why did the elder go through space? His father, the millionaire, it is said, having had the door-bolts fastened at the seven gateways, commanded the wrestlers - "If he departs and goes, seize him by the hands and feet, take away the ochre robes, and have him put on the layman's dress." Therefore the elder - "These ones, having seized a great one who has eliminated the mental corruptions such as myself by the hands or feet, would generate demerit; may that not be for them" - having thought thus, he went through space. But according to the elders dwelling beyond the ocean - "While just standing, having spoken these verses, having risen up into the sky, he appeared at King Korabya's deer park" - this is just the reading tradition.

303. "Migava" is the name of that park keeper. "Cleaning" means having made the park path level, having places that needed trimming trimmed, having places that needed sweeping swept, and doing such things as scattering sand, strewing flowers, placing full pitchers, setting up plantain trunks, and so on. This is the meaning. "He approached King Korabya" means: "Our king always spoke the praise of this son of good family, wishing to see him, but he does not know of his arrival; and this is a great present; having gone, I shall inform the king" - having thought thus, he approached King Korabya.

"Was repeatedly speaking praises" means that king, it is said, having recollected the elder, even amidst the army, even amidst the dancers - spoke his virtue thus: "A difficult deed was done by the son of good family, having abandoned so great a

success, having gone forth, not turning back again, not looking back." Taking that up, he spoke thus. "Having said 'distribute'" means having given to whomever among the harem ladies, chief ministers, army troops, and so on whatever was befitting for each. This is the meaning. "With an eminent assembly of eminent officials" means with a raised, raised assembly; the meaning is that he approached having taken only an increasingly eminent assembly by way of chief ministers, great officials, and so on. "Let the Venerable Raṭṭhapāla sit here on the elephant rug" - an elephant rug, whether thin or thick, having been made with multiple layers of flowers and so on, is in meaning distinguished as valuable; thinking that it is not proper to sit on such a thing without asking permission, he spoke thus.

304. "Losses" means from the state of loss, from utter elimination. "Old" means worn out by ageing. "Aged" means advanced in age. "Elderly" means elderly by birth. "One who has traversed the span of life" means one who has passed through a long stretch of time. "Advanced in years" means one who has reached the final stage of life. "Goes forth" means having gone to a neighbouring monastery and having paid homage to the monks - "Venerable sir, in my youth I did much that was wholesome; now I am old, and this is called the going forth of an old man; having swept the shrine courtyard and keeping it free of green vegetation, I shall live. Give me the going forth, venerable sir" - thus arousing compassion, he requests, and the elders, out of compassion, give the going forth. With reference to that, this was said. In the second section too, the same method applies.

"Free from illness" means healthy. "Free from disease" means free from pain. "Of even-ripening" means of even digestion. "Digestion" means the kamma-born heat element. Therein, one for whom food decays as soon as it is eaten, or one for whom it remains just as it is like a parcel of boiled rice, both these are not endowed with even-ripening digestion. But one for whom, when mealtime comes, desire for food arises indeed, this one is endowed with even-ripening digestion. "Neither too cold nor too hot" means by that very reason, neither too cold nor too hot. "Gradually" means in due order beginning with "either kings take it away" and so on. In the second section, in due order beginning with fear of kings, fear of thieves, fear of famine, and so on.

305. "Synopsis of the Teaching recited" means analytic explanations of the Teaching recited. "Is led on" means goes into the presence of ageing and death, or is led there by the exhaustion of the life span. "Unstable" means without a stable state. "Without shelter" means without one able to protect. "Without a lord" means without refuge, without one able to come to, to approach, and to comfort. "Without ownership" means possessionless, without one's own goods. "One must go having abandoned all" means having abandoned all that is considered one's own goods, it must be gone by the world. "A slave of craving" means a slave of craving.

306. "Skilled in elephants" means in the art of elephant training. "Skilled" means one who has done what had to be done, has completed the training, well-practised in the craft - this is the meaning. This same method applies everywhere. "Strong in thigh" means accomplished in thigh-strength. For one who, having taken a shield and a weapon, having entered the enemy army, breaking what is unbroken, holding together what is broken, has the thigh-strength to bring back a kingdom that has gone into the enemy's hands - this one is called "strong in thigh." "Strong in arm" means accomplished in arm-strength. The remainder is just as before. "Capable"

means one whose individual existence is able.

"Will serve for our defence" means they were taken having considered "they will serve by warding off, by overpowering the danger that has arisen."

"There is indeed, dear Raṭṭhapāla, in this royal family abundant gold and silver" - this that king said bringing forth the reason for the teaching synopsis above.

"He further said this" means he spoke this recapitulation of the four teaching synopses by the method beginning with "I see in the world."

307. Therein, "desire even more sensual pleasures" means having obtained one, they desire two; having obtained two, four - thus they are ever desiring objective sensual pleasures and defilement sensual pleasures progressively higher and higher.

"Forcibly" means having overcome the group of rivals. "Up to the ocean's edge" means together with the ocean's edge. "This side of the ocean" means whatever is one's own country on this side of the ocean; being unsatisfied with that - this is the meaning. "Na hatthi" means "na hi atthi" (there is indeed not).

"Aho vatā no" means "aho vata nu"; or this itself is the reading. "Amarāti cāhu" means "amaraṃ iti ca āhu" (and they say "immortal"). This is what is meant - When relatives, having surrounded the dead one, weep, that - "Alas, indeed our brother is dead, our son is dead" and so on, they also say.

"Phusanti phassanti" means they experience the contact of death. "Likewise touched" means just as the fool, the wise one too is likewise touched by the contact of death; there is no one called untouched. But this is the distinction: "The fool, struck down by folly, lies" means the fool, through his foolishness, on the arrival of the contact of death, lies as one struck down, lies as one beaten down. Through the power of remorse beginning with "Indeed I have not done what is good," he wavers, trembles, and struggles. "The wise one does not tremble" means the wise one, seeing the sign of a fortunate destination, does not tremble, does not waver.

"By which one attains the conclusion here" means by which wisdom one attains arahantship, the conclusion of all functions, in this world - that itself is more excellent than wealth. "Through not having concluded" means through not having completed, through the absence of the attainment of arahantship - this is the meaning. "In existence after existence" means in inferior and superior existences.

"One goes to the womb and to the other world" means among those who do evil, whatever being, having entered the round of rebirths in succession, goes to the womb and to the other world. "Of little wisdom believing in him" means another of little wisdom, believing in one of such a kind who has little wisdom.

"Is destroyed by his own action" means by the power of the deed done by oneself, he is destroyed by bodily punishments such as "they flog with whips" and so on. "After death, in the other world" means having gone from here, in the other world, the realm of misery.

"In various forms" means in manifold forms; of diverse intrinsic natures - this is the meaning. "In the types of sensual pleasure" means having seen the danger in all types of sensual pleasure pertaining to the present life and the future life. "The

young" means young ones, starting from even the state of an embryo at the mere stage of a drop of fluid. "The old" means those who have passed beyond a hundred years. "Unmistakable indeed is asceticism - it is better" means having reflected that asceticism alone, which is unopposed, not leading to destruction, absolutely leading to liberation, is better, more superior and more sublime, I have gone forth, great king. Therefore what you say - "Having seen what or having heard what" - having seen and having heard this, I have gone forth - thus remember me. So he concluded the teaching.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Raṭṭhapāla Sutta is completed.

3. Commentary on the Maghadeva Sutta

308. "Thus have I heard" - this is the Maghadeva Discourse. Therein, "Maghadeva mango grove" means formerly a king named Maghadeva planted that mango grove. When those trees were falling into decay, afterwards other kings too planted them as well. But by virtue of the first conventional expression, it came to be reckoned as "Maghadeva mango grove" only. "Manifested a smile" means while walking on a monastery tour in the evening period, having seen a delightful piece of land - reflecting "Have I formerly dwelt in this place?" - "Formerly I, having been a king named Maghadeva, planted this mango grove; having gone forth right here, having developed the four divine abidings, I was reborn in the Brahma world. But this reason is unknown to the Community of monks; I shall make it known" - showing the very tips of his teeth, he manifested a smile.

"Righteousness exists in him" thus he is righteous. "Become a king by righteousness" thus he is a king of righteousness. "Established in righteousness" means established in the righteousness of the ten wholesome courses of action. "He practises righteousness" means he practises impartially. "Among the brahmins and householders there" means whatever provision had been given to the brahmins by former kings, without omitting that, he gave it according to the customary procedure itself; likewise to the householders. With reference to that, this was said. "Of the fortnight" - by this, the extra fortnight days are also included. For by way of going out to meet and following on from the eighth-day Observance, the seventh and the ninth, and by way of going out to meet and following on from the fourteenth and fifteenth, the thirteenth and the first day of the fortnight - these days should be understood as the extra fortnight days. On those days too he observed the Observance.

309. "Divine messengers" means "deva" means Death, "his messengers" thus "divine messengers." For when grey hairs have appeared on the head, one is as if standing near the King of Death; therefore grey hairs are called messengers of the god of Death. "Messengers like gods" also means divine messengers. For just as when an adorned and prepared deity, having stood in space, declares "On such and such a day he will die," that happens just so; in the same way, when grey hairs have appeared on the head, it is just like a deity's declaration. Therefore grey hairs are called messengers similar to gods. "Messengers of the gods of purification" also means

divine messengers. For all Bodhisattas, having seen the aged, the diseased, the dead, and the one gone forth, having attained a sense of urgency, depart and go forth. As he said -

"Having seen one aged and one afflicted with disease,
And having seen one dead, gone to the exhaustion of life;
And having seen one wearing the ochre robe, one gone forth,
Therefore I have gone forth, O king."

By this method, grey hairs are called divine messengers because of being messengers of the gods of purification.

"Having given the barber an excellent village" means having given the chief village yielding a hundred thousand. Why did he give it? Because of being one whose mind was agitated. For upon seeing the grey hairs placed in his joined palms, a sense of urgency arises in him. Although there remained another eighty-four thousand years of life, even so, regarding himself as if standing near the King of Death, agitated, he delights in the going forth. Therefore it was said -

"Having seen grey hair on his head, Maghadeva, lord of the land,
The wise one gained a sense of urgency, he delighted in the going forth."

Furthermore it was said -

"The hairs on my head, these have arisen as snatchers of life;
Divine messengers have appeared, it is time for my going forth."

"In a generation of men" means in men born in the lineage. "Having shaved off hair and beard" means for even those going forth into the going forth of a hermit first shave off the hair and beard and go forth; from that time onwards, having tied up the grown hair, they go about wearing bundles of matted hair. The Bodhisatta too went forth into the going forth of a hermit. But having gone forth, without pursuing wrong means of livelihood, sustaining himself on almsfood brought from the royal palace, he developed the divine abidings. Therefore "he, with a mind accompanied by friendliness" and so on was said.

"Played the amusements of a boy" means he played being carried from lap to lap. For they went about carrying him lifted up like a garland bouquet. King Maghadeva's son... etc. "Went forth" means on the day of his going forth there were five blessings. The funeral meal for King Maghadeva, the blessing of that king's going forth, the blessing of the raising of the canopy for his son, the blessing of viceroyalty for his son, and the blessing of the naming ceremony for his son - at one and the same time there were five blessings, and throughout the entire surface of Jambudīpa there was a great festival.

311. "Sons and grandsons" means sons and sons of sons - thus proceeding was his lineage in succession. "Was the last" means he was the last in going forth. The Bodhisatta, it is said, having been reborn in the Brahma world - reflecting "Does that good practice established by me in the human world still continue?" he saw - "It has continued for this long a stretch of time; now it will not continue." Thinking "But I shall not allow my tradition to be cut off," having taken conception in the womb of the

chief queen of a king born in his own lineage, he was reborn as if fitting the rim of his own lineage's wheel; therefore his name was Nimi. Thus he, having been the very last of the kings who went forth, went forth - so he was the last in going forth. But he was more exceeding in virtues. For he had two virtues exceeding all the kings. Having distributed a hundred thousand at each of the four gates, he gave gifts daily, and he prevented an audience for one who did not observe the Observance. For when those who did not observe the Observance came thinking "We shall see the king," the doorkeeper asked "Are you observers of the Observance or not?" Those who were non-observers of the Observance, he kept back, saying "The king does not give an audience to non-observers of the Observance." Even for saying "We are country dwellers; where shall we obtain food at the proper time?" there was no opportunity for such words there. For at the four gates and in the royal courtyard, many thousands of pots of food were already prepared. Therefore the great multitude, having had their beards trimmed at whatever place they wished, having bathed, having changed their garments, having eaten food according to their liking, having determined the Observance factors, went to the gate of the king's house. When asked again and again by the doorkeeper "Are you observers of the Observance?" they said "Yes, yes." "If so, come" - having ushered them in, he showed them to the king. Thus he was more exceeding by these two virtues.

312. "Of the gods of the Thirty-three" means of the gods reborn in the Tāvatiṃsa realm. Those gods, it is said, were dwellers in the city of Mithilā in the Videha country who, standing firm in the king's exhortation, having observed the five precepts, having performed the Observance practice, were reborn there and speak praise of the king's virtues. With reference to them it was said "of the gods of the Thirty-three."

"Was seated" means having gone up to the upper part of the excellent palace, examining giving and morality, he was seated. For thus it occurred to him - "Is giving greater or morality? If giving is greater, I shall overwhelm and give gifts only. If morality, I shall fulfil morality only." While he was unable to determine "this is greater, this is greater," Sakka, having gone, appeared before him. Therefore it was said "Then, Ānanda, etc. appeared before him." For thus it occurred to him - "Uncertainty has arisen in the king; for the purpose of cutting off his uncertainty I shall speak a question, and I shall obtain an acknowledgment for coming here." Therefore, having gone, he appeared before him. The king, having seen a form never seen before, was frightened, with hair standing on end. Then Sakka said to him - "Do not fear, great king, ask your question with confidence; I shall dispel your uncertainty."

The king -

"I ask you, great king, lord of all beings;
Giving or the holy life, which is of great fruit?"

He asked the question. Sakka - "What is giving? Morality alone is great by virtue of its distinction in qualities. For formerly, great king, having given gifts to ten thousand matted-hair ascetics for ten thousand years, I was not freed from the sphere of ghosts; but the virtuous ones, having consumed my gifts, were reborn in the Brahma world" - having said this, he spoke these verses -

"By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure.

These classes of beings are not easily obtained by anyone through begging;
Those who are reborn in such classes are homeless austere ascetics."

Having thus dispelled the king's uncertainty, for the purpose of obtaining an acknowledgment for going to the world of the gods, he said beginning with "It is a gain for you, great king." Therein, "without fear" means not being afraid. "He consented" means "I encourage the great multitude in the wholesome; but having seen the dwelling place of those possessing merit, by one who has come it is pleasant to speak of happiness in the human realm" - thus he consented.

313. "Yes, venerable sir" means having said "let it be so, good is your word." "Having yoked" means having yoked a thousand thoroughbred horses to just one yoke. But there is no individual task of yoking them; they are yoked simply by responding to the mind. That divine chariot is one hundred and fifty yojanas in size: from the thong onwards, the front of the chariot is fifty yojanas, the axle-binding is fifty yojanas, from the axle-binding onwards the rear part is fifty yojanas, the whole being made of the seven-coloured jewels. The heavenly world is above, the human world is below; therefore it should not be considered that he sent the chariot facing downwards. But just as he sends it along the normal path, even so, when the evening meal of the humans was finished, having paired it together with the moon, he sent it; they appeared as if twin moons had arisen. The great multitude, having seen it, said "Twin moons have risen." As it came closer and closer - not twin moons, but a single mansion; not a mansion, but a single chariot. The chariot too, as it came closer and closer, became the size of an ordinary chariot, and the horses too became the size of ordinary horses. Having thus brought the chariot, having circumambulated the king's mansion, having turned the chariot around at the place of the eastern window, having made it face the road by which it had come, and standing right at the window, he set it ready for mounting.

"Ascend, great king" - the king, thinking "I have obtained a divine vehicle," did not ascend at that very moment, but gave an exhortation to the townspeople: "See, dear ones, this divine chariot has been sent to me by Sakka, the king of the gods, and it was sent not on account of birth and clan or family district, but was sent because he was pleased with my virtues of morality and good conduct. If you too will guard morality, he will send one for you too; thus this morality is indeed fitting to be guarded. I shall not tarry long having gone to the heavenly world; be diligent" - having thus exhorted the great multitude and having established them in the five precepts, he ascended the chariot. Then Mātali the charioteer, thinking "I too shall do what is befitting for the great king," having shown two paths in the sky, said beginning with "But, great king."

Therein, "by which" means: great king, of these paths, one goes to hell, one to the heavenly world; by which of them shall I take you? "By which" means: having gone by which path, where those of evil deeds experience the result of evil deeds, it is possible to see that place - this is the meaning. In the second term too, the same method applies. In the Jātaka too -

"By which path shall I drive you, O foremost king, lord of the land;
By which those of evil actions, and those men of meritorious actions?"

This is the very meaning of the verse. Therefore he said -

"First I see in hell, the abodes of evil-doers;
The states of those of cruel deeds, and whatever is the destination of the
immoral."

"Take me by both ways, Mātali" means: Mātali, take me by the two paths; I wish to see hell and the heavenly world too. "First, by which shall you take me?" "First, take me by the path to hell." Then Mātali, by his own power, showed the king the fifteen great hells. But the detailed discussion here -

"Mātali showed the king the difficult Vetaraṇī river;
Boiling, mixed with lye, red-hot, like a flame of fire."

This should be understood according to the method stated in the Jātaka. Having shown hell, having turned the chariot around, having gone in the direction of the heavenly world, showing the mansions of the goddess Bīraṇī, the young god Soṇadinna, and the group of young gods, he led him to the heavenly world. There too the detailed discussion -

"If you have heard of Bīraṇī in the world of the living,
She was a slave born in the house of a brahmin;
She, having known a guest at the proper time,
Rejoiced in him once like a mother in her son;
Through self-control and sharing,
She rejoices in this mansion."

This should be understood according to the method stated in the Jātaka itself.

But as he was thus going, just as the rim of the chariot wheel struck the threshold of the Cittakūṭa gateway, there was an uproar in the city of the gods. The assembly of gods, having left Sakka, the king of the gods, all alone, went out to meet the Great Being. Having seen that regard of the deities, Sakka, being unable to restrain his mind - said "Enjoy yourself, great king, among the gods with divine power." For thus it occurred to him - "This king, having come today, in a single day has turned the assembly of gods towards himself. If he dwells for one or two days, the gods will not look at me." He, being jealous, said thus with this intention: "Great king, you have no merit to dwell in this heavenly world; dwell by the merit of others." The Bodhisatta - thinking "The old Sakka was unable to restrain his mind; but what is obtained in dependence on another is like goods obtained by begging," rejecting it, said beginning with "Enough, sir." In the Jātaka too it is said -

"Just as a borrowed vehicle, just as borrowed wealth;
Such is this accomplishment, which is due to another's giving;
And I do not desire this, which is due to another's giving."

All should be stated. But how many times did the Bodhisatta go to the heavenly world in the state of being a human? Four - in the time of King Mandhātu, in the time of King Sādhina, in the time of Guttīla the lute player, and in the time of the great King Nimi. He dwelt in the heavenly world for an incalculable period during the time of Mandhātu; indeed, while he was dwelling there, thirty-six Sakkas passed away. In the time of King Sādhina, he dwelt for seven days; by human reckoning, that is seven hundred years. In the time of Guttīla the lute player and in the time of King Nimi, he dwelt for just a moment; by human reckoning, that is seven days.

314. "Took back to Mithilā right there" means having led back, he installed him in the original royal bed chamber itself.

315. "Kaḷārajanaka" is his name. But because of having mottled teeth, he was called "Kaḷārajanaka." "He did not go forth from home into homelessness" - only this much he did not do; all the remainder became merely ordinary.

316. In "eradication occurs" here, this classification should be known: who eradicates the good practice, by whom is it eradicated, who continues it, by whom is it called continued? Therein, a virtuous monk, not making energy, thinking "it is not possible for me to attain arahantship," eradicates it. By an immoral one it is called eradicated. The seven trainees continue it. By one who has eliminated the mental corruptions it is called continued. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Maghadeva Sutta is completed.

4. Commentary on the Madhura Sutta

317. "Thus have I heard" - this is the Madhura Discourse. Therein, "Mahākaccāna" means during his time as a householder he was the son of the royal chaplain of the king of Ujjenī, handsome, beautiful, pleasing, and gold-coloured. "At Madhurā" means in the city so named. "Gundā Grove" means in the Kaṇhaka Gundā Grove. "Avantiputta" means the son of the daughter of the king in the Avanti country. "Both senior and a Worthy One" means people do not esteem a young Worthy One as much as an old one; but the elder was both senior and a Worthy One. "Brahmins, dear Kaccāna" - that king, it is said, was a devotee of brahmins; therefore he spoke thus. In "the brahmin alone is the superior class" and so on, he shows that in the context of declaring birth, clan, and so on, the brahmin alone is superior. "Other classes are inferior" means he says the other three classes are inferior, low. "Fair" (sukko) means white. "Dark" (kaṇho) means black. "Are purified" means they are purified in the contexts of declaring birth, clan, and so on. "Sons of Brahmā" means sons of the Great Brahmā. "Legitimate sons, born from his mouth" means having dwelt at his breast, they came forth from his mouth; or "legitimate sons" means having been placed at his breast, they were nurtured there. "Born of Brahmā" (brahmapjā) means arisen from Brahmā. "Created by Brahmā" (brahmanimmitā) means fashioned by Brahmā. "Heirs of Brahmā" (brahmadāyādā) means heirs of Brahmā. "This is merely a saying" means this is merely a conventional expression.

318. "Ijjheyya" means would succeed; the meaning is that however much wealth and so on he would desire, by that much his wish would be fulfilled. "Khattiyopissāssa" means a warrior too would be one who rises before him, one who has attained the achievement of supremacy. "Nesaṃ ettha kiñcī" means not anything among them here.

322. "We would invite him with a seat" means we would dust off the seat where we are sitting and say "Sit here." "We would also invite him" means we would invite him by bringing offerings to him. Therein, the bringing near is twofold - by speech and by body. For one who says "At whatever moment you wish, you may speak to me for whatever you need among robes and so on" is called one who invites by bringing near through speech. But one who, having observed a deficiency in robes and so on, gives those saying "Please take this," is called one who invites by bringing near through body. With reference to both of those, he said "we would also invite him." "Righteous protection and safeguarding" means protection reckoned as guarding and reckoned as warding off. But that protection which is by stationing men with weapons in hand is not called righteous when arranged. But when one arranges it so that firewood gatherers, leaf gatherers and the like do not enter the monastery at improper times, and deer hunters and the like do not catch deer or fish within the monastery boundary, thus the protection arranged is called righteous. With reference to that, he said "righteous."

"This being so" means when the gone forth of all four castes are thus equal with the honour due to those gone forth. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Madhura Sutta is completed.

5. Commentary on the Bodhirājakumāra Sutta

324. "Thus have I heard" - this is the Discourse on Prince Bodhi. Therein, "Kokanada" - kokanada is called a lotus. And that auspicious mansion was made having shown a window-lotus; therefore it obtained the term "Kokanada."

325. "As far as the lowest step" - here, "the lowest step" refers to the first stair plank. "He saw" means standing at the door-porch just for the purpose of looking, he saw. "The Blessed One remained silent" means reflecting "For what purpose was this great honour done by the prince?" he understood the fact of its having been done for the aspiration for a son. For that prince was childless, and he had heard - "It is said that by making a service to the Buddhas, one obtains what is wished for in the mind." He "If I shall obtain a son, the Perfectly Enlightened One will step upon my cloth carpeting. If I shall not obtain one, he will not step upon it" - having made this aspiration, he had it spread. Then the Blessed One, having reflected "Will a son be born to him?" saw "He will not be born."

Formerly, it is said, he, while living on a certain island, ate young birds by mutual consent. If his woman were a different one, he would obtain a son. But since the evil deed was done by both with mutual consent, he understood that a son would not be born to him. But if the cloth were stepped upon - "There is an oral tradition in the world that by making a service to the Buddhas one obtains whatever one aspires for,

and a great resolution has been made by me, yet I do not obtain a son; this saying is hollow" - he might take up a wrong view. The adherents of other religions too - "There is nothing that should not be done by ascetics, it seems; they go about trampling on cloth carpeting" - they would grumble. And at present, among those who step upon them, many monks are knowers of others' minds; they, having known one who is capable, will step upon it; having known one who is incapable, will not step upon it. But in the future, the decisive support will be weak; they will not know the future. Among those who step upon them, if what is aspired for succeeds, that is wholesome. If it does not succeed, - "Formerly, having made a resolution for the Community of monks, they obtain whatever they wish for; that they do not obtain now. Those very monks, methinks, were fulfillers of the practice; these are unable to fulfil the practice" - people will become remorseful - for these reasons the Blessed One, not wishing to step upon it, remained silent. He laid down a training rule: "Monks, cloth carpeting should not be stepped upon." What was laid down for the sake of a blessing, but for those not stepping upon it, he established a supplementary regulation for the purpose of stepping upon it - "Householders, monks, are desirous of blessings; I allow, monks, for the sake of a blessing for householders."

326. "The Truth-finder has compassion for future generations" - the Elder said this with reference to the third among the stated reasons. "Happiness is not to be attained by means of happiness" - why did he say this? Having perceived it as the pursuit of devotion to sensual happiness, the Perfectly Enlightened One did not step upon it; therefore, imagining "I too shall be of the same desire as the Teacher," he spoke thus.

327. "So I" and so on - up to "in the last watch of the night" should be understood according to the method stated in the Mahāsaccaka Sutta. Beyond that, up to the elimination of mental corruptions of the group of five, should be understood according to the method stated in the Pāsarāsi Sutta.

343. "In the craft of the use of the goad" means in the craft of grasping the goad. "I am skilled" means I am clever. But in whose presence did he learn the craft? In his father's presence; his father too learnt it in his own father's presence. It is said that in Kosambī a king named Parantapa exercised kingship. The chief queen, heavy with child, while warming herself in the morning sun on the flat roof together with the king, having put on a red woollen blanket, was seated; one vulture with a bill like an elephant's trunk, imagining "a slice of flesh," having seized her, plunged into the sky. She, out of fear that he might drop her, was silent; he placed her on a branch of a tree at the foot of a mountain. She, clapping her hands, made a great noise. The bird ran away; her delivery took place right there. Throughout the three watches of the night, while the sky was raining, having wrapped herself in the woollen blanket, she sat. And not far from there a hermit dwelt. He, by her sound, when dawn broke, having come to the foot of the tree, having asked her birth, having tied a ladder, having brought her down, having led her to his own dwelling place, gave her rice gruel to drink. Having taken the cloud-season and the mountain-season of the boy, because of his being born thus, he gave him the name Udena. The hermit, having brought various kinds of fruit, nourished both persons.

She, one day, at the time of the hermit's arrival, having gone out to meet him, having displayed feminine wiles, brought the hermit to a breach of morality. As time went on

while they were living together, King Parantapa died. The hermit, having observed the stars in the night-time, having known the state of the king's death - asked "Your king is dead; does your son wish to live here, or should he raise the umbrella over the paternal kingdom?" She, having told the son's entire story from the beginning, and having known his desire to raise the umbrella, informed the hermit. And the hermit knew the craft of the elephant treatise; from where was it obtained by him? From Sakka's presence. Formerly, it is said, Sakka, having come to attend upon him, asked "By what are you troubled?" He informed "There is danger from elephants." Sakka, having given him the elephant treatise and a lute, said "When there is a desire to put them to flight, having played this string, you should recite this verse; when there is a desire to summon them, you should recite this verse." The hermit gave that craft to the boy. He, having climbed a banyan tree, when the elephants came, having played the string, recites the verse; the elephants, frightened, ran away.

He, having known the power of the craft, on the following day employed the summoning craft. The chief elephant, having come, offered its back. He, having mounted its back, having selected young elephants fit for battle, having taken the woollen blanket and the signet ring, having paid homage to his mother and father, having departed, gradually having entered each village - having won over the people saying "I am the king's son; let those desiring prosperity come," having surrounded the city - saying "I am the king's son; give me the umbrella," having shown the woollen blanket and the signet ring to those who did not believe, he raised the umbrella. He, having become an elephant dealer, whenever it was said "At such and such a place there is a fine elephant," having gone, he takes it. Caṇḍapajjota, thinking "I shall learn the craft in his presence," having prepared a wooden elephant, having caused warriors to sit inside it, having seized him who had come for the purpose of taking that elephant, sent his daughter for the purpose of learning the craft in his presence. He, having lived together with her, having taken her, went to his own city. This Prince Bodhi, arisen in her womb, learnt the craft in the presence of his own father.

344. "Factors for striving": striving is called the state of striving; one for whom there is striving is one who strives. The factors of a monk who strives are factors for striving. "Faithful" means endowed with faith. But this faith is fourfold: faith through tradition, faith through achievement, faith through conviction, and faith through confidence. Therein, the faith of omniscient Bodhisattas, because it has come from their resolution, is called faith through tradition. The faith of noble disciples, because it has been achieved through penetration, is called faith through achievement. When "the Buddha, the Dhamma, the Community" is said, the settling upon it with an unshakeable state is faith through conviction. The arising of confidence is called faith through confidence. Here, however, faith through conviction is intended. "Enlightenment" means the knowledge of the four paths. He believes that it has been thoroughly penetrated by the Truth-finder. This is merely the heading of the teaching, but by this factor, faith in all three jewels is intended. For one whose confidence in the Buddha and so on is strong, his striving, his energy, succeeds.

"Free from illness" means healthy. "Free from disease" means free from pain. "Of even-ripening" means of even digestion. "Digestion" means the kamma-born heat element. "Neither too cold nor too hot" means one whose digestion is excessively

cold is one who fears cold, one whose digestion is excessively hot is one who fears heat; for them striving does not succeed. For one whose digestion is middling, it succeeds. Therefore he said "middling, capable of striving." "One who reveals himself as he really is" means one who makes known his own faults as they really are. "That discerns rise and fall" means capable of going to, that is, of discerning, both rise and passing away; by this, the knowledge of rise and fall that comprehends the characteristic of one's own nature is stated. "Noble" means pure. "Penetrative" means capable of piercing through the mass of greed and so on that has not been pierced before. "Leading to the complete destruction of suffering" means leading to the destruction of whatever suffering is eliminated, because mental defilements have been abandoned by way of substitution of opposites. Thus by all these terms, it is insight wisdom itself that is spoken of. For one who is unwise, striving does not succeed. And these five factors for striving should be understood as mundane only.

345. "If instructed in the evening will attain distinction in the morning" means instructed when the sun has set, he will attain distinction at the break of dawn. "If instructed in the morning, in the evening" means instructed at the break of dawn, at the time of sunset. But this teaching was spoken by way of a person who needs to be guided. For a person who needs to be guided and is of slow wisdom attains arahantship in seven days; one of sharp wisdom in one day; the remaining days should be understood by way of middling wisdom. "Oh, the Buddha! Oh, the Teaching! Oh, how well proclaimed is the Teaching!" - because through the greatness of the qualities of a Buddha and through the well-proclaimedness of the Teaching, having had a meditation subject spoken about in the morning, one attains arahantship in the evening, therefore praising, he said thus. "Yatra hi nāma" is an indeclinable particle in the sense of astonishment.

346. "Pregnant" means one who has conceived a being. "This one in my womb, venerable sir" - but is refuge thus taken? It is not. There is no such thing as going for refuge without consciousness, but protection is indeed present for him. Then when, in the time of old age, the mother and father - remind him saying "Dear son, we had you take refuge while you were still in the womb," and he, having considered, gives rise to mindfulness thinking "I am a lay follower who has gone for refuge," then refuge is said to have been taken. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bodhirājakumāra Sutta is completed.

6. Commentary on the Aṅgulimāla Sutta

347. "Thus have I heard" - this is the Aṅgulimāla Discourse. Therein, "wears a garland of fingers" - why does he wear it? By the teacher's word. Herein this is the progressive discourse -

It is said that this one took conception in the womb of a brahmin woman named Mantāṇī, the wife of the chaplain of the king of Kosala. The delivery of the brahmin woman took place during the night-time. At the time of his emerging from the mother's womb, weapons blazed forth throughout the entire city; even the king's auspicious bird and the sword-staff placed on the royal couch blazed forth. The

brahmin, having gone out, looking at the constellation, knowing "he is born under the thief's constellation," having gone to the presence of the king, asked about the state of comfortable sleep.

The king said: "How could there be comfortable sleep for me, teacher? My ceremonial weapon blazed forth; there will be an obstacle to the kingdom or to life, I think." "Do not fear, great king, a son has been born in my house; by his power, not only in your dwelling, but throughout the entire city too weapons blazed forth." "What will he become, teacher?" "He will become a thief, great king." "A lone thief, or a thief who ruins the kingdom?" "A lone thief, Sire." Having said thus, however, wishing to win the king's mind, he said - "Kill him, Sire." "Being a lone thief, what will he do? He is like a single ear of rice in a field of a thousand karīṣas; look after him." When taking his name, the ceremonial sword-staff placed on the bed, the arrows placed on the roof, the fan-making scissors placed in the cotton wool - these, though blazing, did not harm anything; therefore they gave him the name "Ahiṃsaka." They sent him to Takkaṣilā at the time for learning a craft.

He, having become a resident pupil, began his craft. He was dutiful, obedient to commands, acting agreeably, and speaking pleasantly. The remaining pupils became outsiders. They - "From the time of the arrival of the young man Ahiṃsaka, we are no longer noticed; how might we cause a rift with him?" Having sat down, consulting - "Because he has been recognised as surpassing all, he cannot be called unwise. It cannot be said that he is of bad conduct, because he is accomplished in duty. It cannot be said that he is of bad birth, because he is accomplished in birth; what shall we do?" Then they devised a harsh plan: "Having created a rift with the teacher, we shall break him" - having formed three groups, first some approached the teacher, paid homage, and stood there. "What is it, dear sons?" "A certain talk is heard in this house." "What is it, dear sons?" "We think that the young man Ahiṃsaka is plotting treachery against you." The teacher, having threatened them - "Go, outcasts! Do not cause a rift between my son and me!" - he spat in disgust. Then the others; and then with the others, all three groups too, having come, having spoken in the same way - "If you do not believe us, investigate and find out for yourself" - they said.

The teacher, having seen them speaking as if with affection, having become suspicious thinking "Methinks there is intimacy," thought "Shall I kill him or not?" Then he thought - "If I kill him, people will say 'The world-famed teacher, having aroused hate towards the young men who came to his own presence for the purpose of learning a craft, deprives them of life.' Again no one will come for the purpose of learning a craft; thus my gain will decline. Rather, I shall tell him 'This is the final practice for the completion of the craft: kill a thousand legs.' Inevitably here someone will rise up and kill him."

Then he said to him - "Come, dear son, kill a thousand legs; thus the practice of the craft will have been done for you." We are born in a non-violent family; it is not possible, teacher. A craft without the practice having been obtained does not give fruit, dear son. He, having taken the five weapons, having paid homage to the teacher, entered the forest. Standing at the place of entering the forest, in the middle of the forest, and at the place of leaving the forest, he kills people. He does not take cloth or turban. He goes merely counting "one, two," and does not even learn the counting method. He was wise even by nature, but the mind of one who kills living

beings does not remain steady; therefore, in due course, he did not even observe the counting, and having cut off each finger, he places them. At the place where they were placed, the fingers perish; thereupon, having pierced them, having made a garland of fingers, he wore it; and by that very fact the term "Aṅgulimāla" arose for him. He made the entire forest devoid of movement; there was no one able to go to the forest for the purpose of firewood and so on.

During the night-time, having come even into the inner village, having struck the door with his foot, he forces it open. Thereupon, having killed them while still lying down, taking one by one, he goes. The village, having withdrawn, stood in the market town; the market town in the city. People, beginning from three yojanas away, having abandoned their houses, having taken children in their hands, having come and surrounded Sāvattthī, having set up camp, having assembled in the royal courtyard - Crying out, saying "There is a thief, Sire, in your realm named Aṅgulimāla" and so on. Bhaggava, having known "He must be my son," said to the brahmin woman -Dear lady, a thief named Aṅgulimāla has arisen; he is none other than your son, the prince Ahimsaka. Now the king will set out to seize him; what is to be done?Go, husband, having taken my son, bring him back. I do not dare, good lady, for indeed among four persons there is no such thing as trust: a thief who is my former companion is not to be trusted; a branch that is my old rug is not to be trusted; a king who venerates me is not to be trusted; a woman who has come under my control is not to be trusted. But a mother's heart is soft. Therefore she departed, thinking "I shall go and bring back my son."

And on that very day the Blessed One, towards the break of dawn, surveying the world, having seen Aṅgulimāla - "If I go, there will be well-being for him. Standing in a forest without villages, having heard a verse of four lines, having gone forth in my presence, he will realise the six direct knowledges. If I do not go, having offended against his mother, he will become one who cannot be rescued; I shall give him assistance" - having dressed in the earlier period of the day, having entered for almsfood, having finished the meal, wishing to assist him, he departed from the monastery. To show this meaning, "Then the Blessed One" and so on was said.

348. "Having banded together and banded together" means having made a rendezvous, having formed into groups. "Fall into the hands" means they go to destruction, to ruin, in his hands. But did they say thus having recognised the Blessed One or without recognising him? Without recognising him. For the Blessed One went entirely alone in the guise of an unknown person. The thief too at that time was dissatisfied for a long time with bad food and uncomfortable sleeping. But how many people had been killed by him? One less than a thousand. He then, having the perception "Now, having obtained one, I shall complete the thousand," thinking "Whichever person I first see, having killed him, having completed the count, having performed the concluding ceremony of the craft, having shaved off hair and beard, having bathed, having changed garments, I shall see my mother and father," having come from the middle of the forest to the edge of the forest, while standing to one side, saw the Blessed One. To show this meaning, "he saw" and so on was stated.

"Performed a feat of supernormal power" means as if raising up waves on the great earth, having drawn it together, he steps on the far side; on the near side wrinkles come forth; Aṅgulimāla, having released only the distance of an arrow's throw, goes

on. The Blessed One, having shown a great open space in front, was himself in the middle, the thief at the end. He, thinking "Now, having caught up with him, I shall seize him," runs with all his strength. The Blessed One was at the far end of the open space, the thief in the middle. He, thinking "Here, having caught up with him, I shall seize him," runs with speed. The Blessed One shows before him a watercourse or dry ground; by this method he went on for three yojanas. The thief became weary, the spittle in his mouth dried up, sweat was released from his armpits. Then this occurred to him: "Wonderful indeed, friend!" "Even a deer" - why does he catch a deer? For the purpose of food at a time of hunger. It is said that he, having struck one thicket, rouses the deer. Then, pursuing a deer pleasing to his fancy, having caught it, having cooked it, he eats it. "I should ask" - the meaning is: by whatever reason this one, while still going, is called "stopped," and I, while standing still, am called "not stopped," what if I were to ask this ascetic that reason.

349. "Having laid aside" means whatever rod for the purpose of violence towards beings would be wielded, having laid aside that, having removed it, through friendliness, patience, reflection, non-violence, and being established in the principles of cordiality - "I have stopped" - this is the meaning. "But you have not stopped" means because of being unrestrained towards living beings, for you who are killing so many thousands of living beings, there is neither friendliness, nor patience, nor reflection, nor non-violence, nor a principle of cordiality; therefore you have not stopped; even though now standing in bodily posture, you will run to hell, you will run to the animal realm, the sphere of ghosts, or the titan host - this is what is meant.

Then the thief - "This is a great lion's roar, a great thundering; this will not be of another; this thundering is of the ascetic king Siddhattha, the son of Mahāmāyā; I have surely been seen, methinks, by the sharp-eyed Perfectly Enlightened One; the Blessed One has come for the purpose of taking me in hand" - having thought thus, he said beginning with "At long last indeed for me." Therein, "honoured" means venerated by gods, human beings, and others with the offering of the four requisites. "Has reached" means after the elapse of a very long time, he proceeded into this great forest for the purpose of taking me in hand. "Having abandoned evil" means having given up evil.

"Thus having spoken" means having said thus indeed. "Weapons" means the five weapons. "Pit" means a place cut on all sides. "Precipice" means a place cut on one side. "Chasm" means a place that has split open. But here, by all three of these terms, it is the forest itself that is spoken of. "Threw" means cast, threw away.

"Come, monk" - "then said" means for the Blessed One giving the going forth to this one, there was no task of searching "Where shall I obtain scissors, where bowl and robes?"; but he looked at his action. Then, having known the fact of his having formerly given the goods of the eight requisites to the virtuous, having stretched out his right hand - He said: "Come, monk, well proclaimed is the Teaching, live the holy life for the rightly making an end of suffering." He, together with the very utterance, received a bowl and robes created by supernormal power. At that very moment his layman's outward sign disappeared, and the ascetic's outward sign appeared.

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

The eight requisites thus spoken of arose as if bound to his body."That itself was his state of monkhood" means this "come, monk" status was his status as a fully ordained monk, for indeed for those ordained by "come, monk" there is no separate full ordination.

350. "With an attendant monk" means with an attendant monk who carries the requisites. Having had him take his own bowl and robes, having made him his attendant monk, he went - this is the meaning. His mother too was separated by a distance of about eight usabhas - "Dear son, Ahimsaka, where are you standing, where are you seated, where have you gone? You do not speak with me, dear son" - saying thus, having wandered about, not seeing him, she went to that very place.

"With about five hundred horses" means if there will be defeat for the thief, having pursued, I shall seize him. If there will be defeat for me, I shall flee with speed - thus he went out with a light force. "He entered the monastery" - why did he go to the monastery? It is said that he fears the thief; in his mind he does not wish to go, but he went out through fear of reproach. Therefore this occurred to him - "Having paid homage to the Perfectly Enlightened One, I shall sit down; he will ask 'Why have you gone out having taken a force?' Then I shall inform him, for the Blessed One treats me kindly not only with benefit pertaining to the future life, but also treats me kindly with benefit pertaining to the present life. If there will be victory for me, he will consent. If there will be defeat, he will say 'What is the use of going for one thief, great king?' Then people will perceive me thus - 'The king went out to seize the thief, but was turned back by the Perfectly Enlightened One'" - seeing release from reproach, he went.

"But from where for him" - why did he say this? Perhaps the Blessed One, having observed his decisive support, might bring him and give him the going forth - he said this for the purpose of the Blessed One's taking care of him. "Of the king" - not only was there fear for the king alone; the remaining great multitude too, frightened, having thrown away their shield-weapons, having fled from wherever they were standing face to face, having entered the city, having shut the doors, having climbed the watchtowers, stood looking about. And they said thus - "Aṅgulimāla, having known 'The king is coming to my presence,' having come first, is seated in Jeta's Grove; the king has been seized by him; but we, having fled, are freed." "There is no danger for you from him" means for this one now does not deprive even a louse or an ant of life; there is no danger for you from this one - this is the meaning.

"Of what clan?" Why does he ask? Thinking it is not proper to address one gone forth by taking a name arisen from a cruel deed, and that he would address him by the clan of his mother and father, he asked. "Of requisites" means I shall make effort for the sake of these - this is the meaning. And even while speaking, having loosened the cloth tied at his belly, he placed it at the feet of the elder.

351. The four ascetic practices beginning with "forest-dweller" have come in the canonical text. But by the Elder, all thirteen had been taken upon himself; therefore he said "enough." "For he whom we, venerable sir" - with reference to what does he say this? At the place where he came saying "I catch even a running elephant by pursuing it," the elephants and so on sent by the king - he seized them thus. The king too - "Surround him with elephants only and seize him, with horses only, with chariots

only" - thus on many occasions he sent many elephants and so on. But when those had gone thus - When he, having risen up, made the sound "I say! I am Aṅgulimāla!" not even one was able to turn a weapon; he beat and killed them all. The elephants became forest elephants, the horses became forest horses, and the chariots were broken right there - with reference to this the king thus speaks.

"Entered for almsfood" - he did not enter this for the first time. But this was said with reference to the day of seeing the woman. But he entered daily; and people, having seen him, were alarmed, fled, and closed their doors; some, having merely heard "Aṅgulimāla," having fled, either entered the forest or, having entered a house, closed the door. Those unable to flee stood with their backs turned. The Elder did not obtain even a ladle of rice gruel or even a ladleful of almsfood; he was wearied by the alms round. Not obtaining outside, thinking "the city is common to all," he enters the city. By whichever gate he enters, there, because "Aṅgulimāla has come," it becomes the cause of a thousand roof-peaks breaking. "This occurred to him" means it occurred through the attainment of compassion. For one who was killing a thousand human beings less one, not even for a single day was there compassion; how did it arise merely by seeing a woman with an obstructed womb? Through the power of the going forth; for this is the power of the going forth.

"If so" means because compassion has arisen in you, therefore - this is the meaning. "With a noble birth" - Aṅgulimāla, do not take this; that is not your birth. That was the time of being a householder; householders kill even living beings and commit taking what is not given and so on. But now yours is called a noble birth. Therefore, if you are scrupulous about saying thus "Since I was born, sister," then he urged him on saying "if so, say it having distinguished thus 'with a noble birth.'"

"He said this to that woman" - the place of delivery for women cannot be approached by a man. What does the Elder do? He had it announced: "The Elder Aṅgulimāla has come for the purpose of making well-being, having performed a declaration of truth." Then they, having surrounded the area with a curtain, prepared a small bench for the Elder outside the curtain. The Elder, having sat down there - He made a declaration of truth: "Since I was born, sister, with a noble birth of the Omniscient Buddha" - together with the truthful utterance itself, the child came out like water released from a water-pot. There was well-being for both mother and child. And it is said that this protection crushes no danger whatsoever; it is indeed called the great protection. At the place where the Elder had sat down and performed the declaration of truth, they made a small bench. Even an animal female with an obstructed womb, having been brought and made to sit there, immediately has an easy delivery. For one who is too weak to be brought, having taken the water from washing the small bench and having sprinkled it on her head, at that very moment the delivery takes place, and it relieves other diseases too. This, it is said, is a wonder lasting as long as the cosmic cycle.

But did the Blessed One cause the elder to perform medical treatment? He did not cause him to. For having seen the elder, people, frightened, run away. The elder is wearied by almsfood, and is unable to practise the ascetic duty. Out of assistance for him, he caused him to make a declaration of truth. For thus it occurred to him - "Now, it is said, the Elder Aṅgulimāla, having obtained a mind of friendliness, brings about well-being for people through a declaration of truth - people will think the elder

should be approached; then, not being wearied by almsfood, he will be able to practise the ascetic duty" - out of assistance he caused him to make a declaration of truth. For a declaration of truth is not medical treatment. And moreover, for the elder, though thinking "I shall practise the ascetic duty," having taken up the root meditation subject, when seated in the night-quarters and day-quarters, his mind does not go towards the meditation subject; having stood in the forest, only the place where he killed people becomes obvious. "I am a wretch, I am a mere child, give me my life, master" - the manner of speech and the gestures of hands and feet of those frightened of death come into range; he, becoming remorseful, rises from that very place and goes away. Then the Blessed One, thinking "Having made that birth negligible, this one, having developed insight, will attain arahantship," caused him to make a declaration of truth by the noble birth. "Dwelling alone, withdrawn" and so on has been explained in detail in the Vattha Sutta.

352. "A clod of earth thrown by someone" means thrown by someone in any direction in a place merely within the range of a stone's throw all around, for the purpose of driving away crows, dogs, pigs and so on, having come, it falls on the elder's body itself. In how large an area does this occur? Having fastened the knot, having walked for almsfood, having turned back, until he arrives at the place where the knot was fastened, so long does it occur. "With his head split" means split, having cut through the thick skin, up to the boundary of the bone.

"Brahmin" - he said with reference to the state of one who has eliminated the mental corruptions. "That action, brahmin, by the result of which" - this was said with reference to the corresponding kamma whose result is experienced in present life. For action, even as it is being performed, fills three portions. Among the seven consciousnesses, the first impulsion volition, whether wholesome or unwholesome, is called kamma whose result is experienced in present life. That gives its result in this very individual existence. When unable to do so, it becomes defunct kamma; by virtue of the triad - "there was no result of action, there will not be result of action, there is no result of action" - it is called defunct kamma. The seventh impulsion volition, which accomplishes the purpose, is called kamma whose results are experienced in next life. That gives its result in the immediately following individual existence. When unable to do so, in the manner already stated, that is called defunct kamma. The five impulsion volitions in between those two are called kamma whose results are experienced from one life to another. That, in the future, whenever it obtains the opportunity, then gives its result. As long as there is continuation of the round of rebirths, there is no such thing as defunct kamma. But for the elder, these two kammass - that experienced in next life and that experienced from one life to another - were uprooted by the path of arahantship, which brings about the elimination of action; the kamma experienced in present life remains. That gives its result even for one who has attained arahantship. With reference to that, the Blessed One said beginning with "That action, brahmin." Therefore, "that action" here should be understood in meaning thus: "of whatever kind of action, brahmin, by the result."

"Released from a cloud" - this is merely the heading of the teaching; but the moon released from these impurities - clouds, frost, smoke, dust, and Rāhu - is what is intended here. For just as the moon free from impurities illuminates the world, so a

diligent monk, liberated from the defilements that are the cause of negligence, illuminates this world of his own aggregates, sense bases, and elements, dispelling the darkness of defilements.

"Is covered over by the wholesome" means is covered over by the wholesome of the path, is made incapable of rebirth-linking. "Engages in the Buddha's teaching" means he dwells properly engaged in the Buddha's teaching by body, speech, and mind. These are the three inspired utterance verses of the elder.

"Let my enemies" - this, it is said, the elder spoke while making a form of protection for himself. Therein, "let my enemies" means my foes. Those who blame me thus - "Just as we experience suffering on account of relatives killed by Aṅgulimāla, so may Aṅgulimāla too experience it" - let those, my enemies, hear the talk on the Teaching of the four truths. This is the meaning. "Let them engage" means let them dwell properly engaged by body, speech, and mind. "Who, being peaceful, cause others to accept the Teaching" means those who are peaceful, good persons, who cause others to accept, who instigate, who make others grasp the Teaching itself - let those people, my foes, associate with, attend upon, and wait upon them. This is the meaning.

"Who praise non-opposition" - non-opposition is called friendliness; the meaning is "of those who praise friendliness." "Let them hear the Teaching in due time" means let them hear moment by moment the teaching on patience, friendliness, reflection, and principles of cordiality. "And act in accordance with it" means let them follow and fulfil that Teaching.

"For surely he would not harm me" - whoever is my enemy, he would definitively not harm me. "Nor anyone else whatsoever" means not only me, but let them not harm, let them not vex any other person whatsoever. "Having attained the supreme peace" means having reached Nibbāna, which is the supreme peace. "He would protect the timid and the firm" - "the timid" are called those with craving; "the firm" are those free from craving. This is what is meant - Whoever attains Nibbāna, he is able to protect all the timid and the firm. Therefore let my enemies too attain Nibbāna; thus they will definitively not harm me. He spoke these three verses to make a protection for himself.

Now, explaining his own practice, he said "Irrigators lead water." Therein, "irrigators" means those who, having cleaned the watercourse, having dammed it at the place where it should be dammed, lead the water. "Fletchers" means arrow-makers. "Straighten" means having smeared with oil mixed with rice-gruel, having heated in hot ashes, bending at the raised and uneven places, they make it straight. "Arrow" means a shaft. For the archer makes it sharp, and it frightens others; therefore it is called "arrow." "The wise tame themselves" means just as irrigators lead water by a straight channel, fletchers straighten the arrow, and carpenters straighten wood, just so the wise tame themselves, make themselves straight, make themselves free from agitation.

"By such a one" means by one who is unchanging regarding the desirable, undesirable, and so on - "The Blessed One is such in five ways: such regarding the desirable and undesirable, such as one who has vomited, such as one who has given up, such as one who has crossed over, such as one described thereby" - by the

Teacher who has attained the characteristic of being such. "The conduit to existence" means the rope of existence; this is a name for craving. For just as oxen are led by a rope on the neck, beings, bound at the heart by that, are led to this and that existence; therefore it is called "the conduit to existence." "Touched by the result of action" means touched by the path volition. Because by the path volition, action is cooked, ripens, is burnt, goes to utter elimination; therefore it is called the result of action. Because of being touched by that, this one has become free of debt, free from defilements, not free of debt through unpleasant feeling. "I eat" - here four kinds of use should be understood: use by theft, use by debt, use by inheritance, and use by ownership. Therein, the use of one who is immoral is called use by theft. For he consumes the four requisites by stealing. And this too was said: "The country's almsfood has been consumed by you through theft, monks." But the use without reviewing by one who is moral is called use by debt. The use of the seven trainees is called use by inheritance. The use of one who has eliminated the mental corruptions is called use by ownership. Here, "free of debt" is said with reference to the absence of the debt of defilements. "Aniṇo" is also a reading. "I eat food" is said with reference to use by ownership.

"Intimacy with delight in sensual pleasures" means do not engage in, do not practise, intimacy through craving-delight in both kinds of sensual pleasures. "This was not ill-counselled by me" means that which was counselled by me, having seen the Perfectly Enlightened One, "I shall go forth" - that counsel of mine was not ill-counselled.

"Among the well-analysed teachings" means among those teachings that have been well-analysed by those who have arisen in the world as "I am the Teacher," that which is foremost among those teachings is Nibbāna - that very thing I have approached, reached, arrived at; therefore this coming of mine is called welcome, well gone. "The three true knowledges" means the wisdom of recollection of past lives, the divine eye, and the elimination of mental corruptions. "The Buddha's teaching has been fulfilled" means whatever duty to be done there is in the Buddha's Dispensation, all that has been done by me. He brought the teaching to its summit with the three true knowledges and the nine supramundane states.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Aṅgulimāla Sutta is completed.

7. Commentary on the Piyajātika Sutta

353. "Thus have I heard" - this is the Discourse on Born of Those Who Are Dear. Therein, "neither work occurred to him" means they do not occur in every way entirely, but they do not occur in the natural order of things. In the second term too, the same method applies. And here, "does not occur" means does not please. "Cremation ground" means cemetery. "Alteration" means becoming otherwise through loss of colour. The faculties are indeed phenomena cognisable by mind, but this was said with reference to the place where they are established. "Born of those who are dear" means they are born from the dear. "Arising from those who are dear" means they originate from the dear.

355. "If that, great king" - even though not discerning its meaning, she speaks thus out of faith in the Teacher. "Go away, stranger" means go away from us, outsider, one who is not internal - this is the meaning. Or alternatively, "go away, stranger" means go elsewhere, do not stand here - this is also the meaning.

356. "Having cut in two" means having cut, making two portions with a sword. "Split himself open" means with that very sword he split open his own belly. For if she were disagreeable to him, he would not kill himself thinking "I shall now take another woman." But because she was dear to him, therefore, aspiring for the state of being together with her even in the world beyond, he did thus.

357. "Is Vajirī dear to you?" - thus, it is said, this occurred to her - "If I were to speak a talk beginning with 'Once in the past, great king, of a certain woman in this very Sāvattthī,' he would rebuff me saying 'Who told you this? Go away, there is no such thing!' I shall convince him by means of what is presently occurring" - having thought thus, she spoke thus. "From the alteration and change" - here, change should be understood by way of death, and alteration should be understood by way of going, having run away with someone.

"Of Vāsabhā" - Vāsabhā is the name of one queen of the king; he said this with reference to her.

"Am I dear to you?" - why did she say this last of all? Thus, it is said, this occurred to her - "This king is angry with me; if I were to ask first of all 'Am I dear to you?' he would say 'You are not dear to me, go away, you outsider!' - this being so, the talk would not gain a footing" - for the purpose of establishing a footing for the talk, she asked last of all. In the case of Kāsi and Kosala, change should be understood by way of the state of being abandoned, and alteration should be understood by way of falling into the hands of hostile kings.

"Bring water for rinsing" means give water for rinsing. Having rinsed, having washed his hands and feet, having washed his face, wishing to pay homage to the Teacher, he spoke thus. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Piyajātika Sutta is completed.

8. Commentary on the Bāhitika Sutta

358. "Thus have I heard" - this is the Bāhitika Discourse. Therein, "the elephant named Ekaṇḍarīka" means an elephant so named. It is said that above its ribs there is a white spot the size of a palmyra fruit; therefore they gave it the name "Ekaṇḍarīka." "The chief minister Sirivaḍḍha" means the chief minister so named, who, having mounted a separate elephant, was going along together for the purpose of comfortable conversation. In "Āyasmā no," here "no" is an indeclinable particle of inquiry. The chief minister, having observed the manner in which the elder was carrying his double robe and bowl, said "Yes, great king."

359. "Censurable" means worthy of having reproof, fault, attributed. "What am I asking" - the king asks. This discourse arose in the Sundarī incident; he asks: "I ask about that." "For he whom we, venerable sir" - venerable sir, that which we were not

able to complete with a question by taking this term "by the wise," that reason has been completed by the venerable one speaking thus.

360. "Unwholesome" means arisen from lack of proficiency. "Blameable" means with hate. "Afflicting" means with suffering. "With painful results" means here the resultant outcome is stated. "For him" means of that bodily conduct which operates thus for the purpose of affliction of oneself and so on.

"The Truth-finder, great king, has abandoned all unwholesome mental states and is endowed with wholesome mental states" - here, this is in response to "Does he praise the abandoning of all unwholesome mental states?" Had he said "Yes, he praises," the meaning would have been stated just as the question was asked. But such an answer would not be weighty. For even one who has not abandoned the unwholesome might praise abandoning; but the Blessed One answered thus to show that, by virtue of having abandoned the unwholesome, he speaks as he acts. The same method applies to the bright side as well.

362. "Bāhitikā" is the name for a cloth produced in a foreign country. "Sixteen spans in length" means even sixteen cubits in length. "Eight spans in breadth" means even eight cubits in breadth.

363. "Gave to the Blessed One" means he dedicated it to the Blessed One. But having given it, he made a canopy in the perfumed chamber and tied it up. From that time onwards, the perfumed chamber shone exceedingly. The remainder is clear everywhere. But this teaching was concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bāhitika Sutta is completed.

9. Commentary on the Dhammacetiya Sutta

364. "Thus have I heard" - this is the Discourse on the Shrine of the Teaching. Therein, "Medāḷupa" is the name of that place; for in that market town, stones of the colour of fat were, it is said, abundant here; therefore it came to be reckoned as "Medāḷupa." But the lodging here was undetermined; therefore that was not mentioned. "Nagaraka" means a market town of the Sakyans so named. "On some business" means not on any other business; rather, he commanded "Seize the general Bandhula together with his thirty-two sons in a single day." And on that very day, the Blessed One had been invited by his wife Mallikā together with five hundred monks; when the community of monks headed by the Buddha had come to the house and had just sat down, they brought the message "The general has died" and gave it to Mallikā. She, having taken the letter, asked for the verbal message. They reported "By the king, lady, the general together with his thirty-two sons has been seized all at once." Thinking "Do not let it become public," she tucked the letter into her waist-band and served the community of monks. At that time one jar of ghee was being brought out; it struck against the threshold and broke. Having removed that and having had another brought, she served the community of monks.

The Teacher, having finished the meal, for the purpose of bringing up a discussion - said "One should not worry on account of the breaking of a jar of ghee." At that time

Mallikā, having brought out the letter and having placed it before the Blessed One - said "Blessed One, here is the death message of the general together with his thirty-two sons; I do not even think about this; why should I think about a jar of ghee?" The Blessed One - having given a talk on the Teaching connected with impermanence and so on, saying "Mallikā, do not worry; for those revolving in the round of rebirths without discernible beginning, this happens," departed. Mallikā, having summoned the thirty-two daughters-in-law, gave them an exhortation. The king, having summoned Mallikā, asked "Is there or is there not a broken quarrel between the general and us?" "There is not, master." He, having known through her words the faultless nature of that one, became remorseful and produced strong displeasure. He thinking "I have destroyed a friend of such a kind, innocent, who had come honouring me," from then on, not finding mental delight in mansions or in theatrical performances or in the pleasures of kingship, began to wander here and there. This itself was his occupation. With reference to this, it was said "on some business."

"Dīgha Kārāyana" - the one named Dīghakārāyano was the nephew of the general Bandhula, thinking "This maternal uncle of mine, an innocent one, was killed without reason"; he was appointed by the king to the position of general. With reference to that, this was said. "With great royal pomp" means with great royal majesty; the meaning is with a great army of variegated splendour of dress, as if splitting the surface of the earth, as if overturning the ocean. "Pleasing" means delighting together with the very seeing of them. "Inspiring" is a synonym for that very thing. Or alternatively, "pleasing" means generating confidence. "With little sound" means without sound. "With little noise" means devoid of noise in the sense of indistinct. "Having an atmosphere of solitude" means free from the atmosphere of people. "Suitable for human seclusion" means befitting the secret activities of human beings; the meaning is suitable for those consulting in secret counsel. "Suitable for retreat" means befitting the state of hiding away, of being alone. "Where we used to" - the Blessed One had not been attended upon by him there at that place, but he had attended upon him at such places; therefore "at which kind of places we used to" - this is the meaning here.

"There is, great king" - the wise general knows "the king cherishes the Blessed One," and thinking "if the king should say to me 'where is the Blessed One?' it is fitting to inform him without delay," having employed spies and having ascertained the Blessed One's dwelling place, he dwells thus. Therefore he spoke thus. "Entered the monastery" means having had a camp set up outside the market town, he entered together with Kārāyana.

366. "Dwelling" - they said this with reference to the perfumed chamber. "Veranda" means the front entrance. "Having cleared the throat" means having made the sound of clearing the throat. "Door-bolt" means the door panel. "Knock" means what is said is: knock gently with the tip of the fingernail near the keyhole. It is said that non-human spirits knock on the door too high up, and beings of the snake kind knock too low down. Not knocking in that way, one should knock in the middle near the hole - those who explain say this is the duty of knocking on the door. "Right there" means in the very place stated by the monks. "The sword and the turban" - this is merely by way of the Teaching,

The hair-fan, the turban, the sword, the umbrella, and the sandals;

Having descended from the vehicle, the king, having set aside the covering -

But he gave all five regalia that had come. But why did he give them? Because it is not proper to go to the presence of the most venerable Perfectly Enlightened One in an ostentatious manner, and because "having approached alone, I shall exchange friendly greetings according to my own preference." For indeed, when the five regalia have been turned back, there is no need to say "You turn back" - all turn back of their own accord. Thus he gave them for these two reasons. "Is seeking privacy" means he makes a secret, he conceals. This, it is said, was his intention: "Previously too this king, having consulted in private with the ascetic Gotama, had my maternal uncle seized together with his thirty-two sons; now too, wishing to consult in private, might he perhaps have me seized?" Thus this occurred to him under the influence of irritation.

"The Blessed One opened the door" means the Blessed One did not open the door by rising up; rather, he stretched out his hand, thinking "Let it be opened." Thereupon - "The Blessed One, for whom you, while giving gifts throughout many tens of millions of cosmic cycles, never performed the act of opening a door with your own hand" - the door opened by itself. But since that was opened by the Blessed One's mind, therefore it is proper to say "the Blessed One opened the door." "Having entered the dwelling" means having entered the perfumed chamber. But as soon as he had entered, Kārāyana, having taken the five regalia, having gone to the camp, addressed Viṭaṭṭha: "Raise the umbrella, my dear." Where has my father gone? Do not ask about your father; if you do not raise it, having taken it, I shall raise it. "I shall raise it, my dear" - he accepted. Kārāyana, having set aside for the king one horse, one sword, and just one female attendant - "If the king values his life, let him not come back" - having raised the umbrella over Viṭaṭṭha, having taken him, he went straight to Sāvattī.

367. "Inference from the teaching" means the following along, the inference, of the teaching reckoned as knowledge of direct experience; the meaning is "subsequent understanding." Now, in order to show that by which inference from the teaching he has "The Blessed One is the Perfectly Enlightened One" and so on, he said beginning with "But here I, venerable sir." Therein, "limited with the end of life" - "life" means the life-span; having made that as the boundary within, even at the time of death they still practise, they do not transgress it - this is what is meant. "Apāṇakoṭika" is also a reading; the meaning is "up to the end of life." Just as some, transgressing because of life, having made it limited with the end of life, practise, not so - this is the meaning. "This too is for me, venerable sir" explains that because of the Buddha being well awakened, because of the Teaching being well proclaimed, and because of the Community being well practising, this is thus for him; "For thus, venerable sir, this is for me an inference from the teaching regarding the Blessed One." The same method applies everywhere.

369. "Not, methinks, capturing the eye" means as if not capturing the eye. For having seen what is unpleasing, there is no further function of looking; therefore he does not capture the eye. Having seen what is pleasing, there is the function of looking again and again; therefore he captures the eye. And these are unpleasing; therefore he spoke thus. "It is a family disease" means a disease of the clan. They say: "Those

born in our family are of such a kind." "Lofty" means influential. "From before to after" means a distinction from before to after. Therein, having done the preliminary work on a circular meditation object, one producing an attainment perceives a lofty distinction formerly; having made the attainment the proximate cause, having developed insight, one attaining arahantship perceives a lofty distinction from before to after.

370. "To execute those who deserve execution" (ghātetāyaṃ vā ghātetuṃ) means to execute those fit to be executed. "To fine those who deserve fining" (jāpetāyaṃ vā jāpetuṃ) means to fine those fit to be fined, by wealth or otherwise, to deprive them, to make them without wealth. "To banish those who deserve banishment" (pabbājetāyaṃ vā pabbājetuṃ) means to banish those fit to be banished from the country or otherwise.

373. "Isidatta and Purāṇa" means Isidatta and Purāṇa. Of those two, one was a practitioner of the holy life, one was content with his own wife. "Eat my food" - "my own food is theirs" thus "eat my food." "Use my vehicles" - "my own vehicle is theirs" thus "use my vehicles." "The giver of their livelihood" means the giver of their means of living. "Testing" means examining. At that time, it is said, the king, without having fallen into sleep, having become as though he had fallen asleep, lay down. Then those carpenters, having asked "In which direction is the Blessed One?" and having heard "In such and such a place," consulted - "In the direction where the Perfectly Enlightened One is, if the head is made there, the king is at the feet. In the direction where the king is, if the head is made there, the Teacher is at the feet; what shall we do?" Then this occurred to them - "The king, being angry, might take by force what he gives us. But we are not able, knowingly, to make the Teacher at our feet" - so having made the king at their feet, they lay down. With reference to that, this king spoke thus.

374. "Departed" means having come out from the Perfumed Chamber, he went to the place where Kārāyana was standing; not seeing him there, he went to the camp; not seeing the other there either, he asked that woman. She told all the news. The king - "Now I should not go there alone; having gone to Rājagaha and having come back together with my nephew, I shall take my kingdom" - thus going to Rājagaha, on the road he ate porridge of broken rice and drank thick water. For him, being of a delicate nature, the food did not digest properly. He, even when reaching Rājagaha, arrived at the improper time when the gates were closed. "Having slept today in the hall, tomorrow I shall see my nephew" - thus he lay down in a hall outside the city. During the night-time, risings occurred for him; several times he went out outside. Thenceforth, being unable to go on foot, having lain down in that woman's lap, he died at the strong break of dawn. She, having known the state of his death - "Having exercised kingship over two kingdoms, now lying dead outside a stranger's city, having made a destitute death in a destitute hall, my husband the King of Kosala" - saying such things and so on, she began to lament in a loud voice. People, having heard, reported to the king. The king, having come, having seen, having recognised him, having known the reason for his coming, having performed the bodily rites with great honour, "I shall seize Viṭaṭṭubha" - having had the drum circulated, he assembled the army. The ministers, having fallen at his feet - "If, Sire, your maternal

uncle were healthy, it would be proper for you to go; but now even Viṭaṭūbha, in dependence on you, is worthy indeed to raise the umbrella" - having thus convinced him, they prevented him.

"Monuments of the Teaching" means utterances of respect for the Teaching. For when respect has been shown to any one of the three jewels, it has been shown to all; therefore, when respect has been shown to the Blessed One, it has been shown to the Teaching as well - thus the Blessed One said "monuments of the Teaching." "Fundamentals of the holy life" means those that are the beginning of the holy life of the path, the meaning is those that constitute the preliminary stage of practice. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dhammacetiya Sutta is completed.

10. Commentary on the Kaṇṇakatthala Sutta

375. "Thus have I heard" - this is the Kaṇṇakatthala Discourse. Therein, "at Uruññā" - "Uruññā" is the name of both that country and that city; the Blessed One dwells in dependence on the city of Uruññā. "In the deer park at Kaṇṇakatthala" - not far from that city there is a delightful piece of land called Kaṇṇakatthala. Because it was given for the purpose of safety for deer, it is called a "deer park"; in that deer park at Kaṇṇakatthala. "On some business" means not on any other, but on the very business mentioned in the next discourse. "The sister Somā and the sister Sakulā" - these two sisters were the king's consorts. "At the place where food was being served" means at the place where food was being brought. For at the king's eating place, all the harem-ladies, having taken ladles and so on, go to attend upon the king; they too went in the same way.

376. "But, great king" - why did he say thus? For the purpose of freeing the king from reproach. For thus the assembly might think - "This king, even while coming, announces the message of women. We thought he came to see the Blessed One by his own natural inclination, but this one has come having taken the message of women. He is a slave of women, methinks. He comes even previously for this very reason." But when asked, he will speak of the reason for his own coming; thus this reproach would not arise for him - for the purpose of freeing from reproach he said thus.

378. "Raised" means spoke. "At once will know everything, will see everything" means whoever by a single adverting, by a single consciousness, will know or will see all that is past, future, and present - such a one does not exist; this is the meaning. For even having adverted with a single consciousness thinking "I shall know all the past," it is not possible to know all the past; one knows only a portion. And as for the future and present, with that consciousness one does not know absolutely everything. This same method applies to the others. Thus this question was spoken by way of a single consciousness. "What has the nature of a cause" means having the intrinsic nature of a cause, belonging to the class of reasons. "What has a cause" means belonging to the class of having a reason. "I am asking about matters pertaining to the future life, venerable sir" means I, venerable sir, am asking about the distinction of what has been done regarding the future life.

379. "These five" - in this discourse the five factors for striving are spoken of as mixed with the supramundane. But the Elder Cūḷasamudda, a resident of Kathinaṅgaṇa, when asked "What pleases you, venerable sir?" said "It pleases me that they are supramundane only." "Difference in striving" means diversity of striving. For the striving of a worldling is of one kind, of another kind is that of a stream-enterer, of another kind is that of a once-returner, of another kind is that of a non-returner, of another kind is that of an arahant, of another kind is that of the eighty great disciples, of another kind is that of the two chief disciples, of another kind is that of the Individually Enlightened Ones, of another kind is that of the omniscient Buddhas. The striving of a worldling does not reach the striving of a stream-enterer, etc. The striving of an Individually Enlightened One does not reach the striving of an omniscient Buddha. With reference to this meaning, he said "I say there is a difference in striving." "Would go to the task of the tamed" means that which is seen as the task among the tamed - namely, not acting fraudulently, not cutting off, and not shirking the responsibility - they would undertake that task; this is the meaning. "The ground of the tamed" means the ground to be reached by the tamed. In the terms beginning with "faithless," the four - worldling, stream-enterer, once-returner, and non-returner - are all called faithless. For a worldling is faithless because he has not attained the faith of a stream-enterer; a stream-enterer that of a once-returner; a once-returner that of a non-returner; a non-returner is faithless because he has not attained the faith of an arahant. Since illness arises even for an arahant, all five are called full of sickness. But for a noble disciple, the designation "fraudulent and deceitful" does not exist. For that very reason the elder - "The five factors for striving are spoken of as supramundane - this pleases me" - he said. But in the Assakhaḷuṅka Sutta - "I will teach you, monks, three inferior horses and three inferior persons" - here the designation of highest enlightenment has come even for a noble disciple; by virtue of that, it is said that they are spoken of as mixed with the supramundane. But a worldling who has not attained the energy of the path of stream-entry, etc. A non-returner who has not attained the energy of the path of arahantship - thus the lazy too, like the faithless, are just four; likewise the unwise.

Now here the comparison of the simile should be understood thus - For a person devoid of path-striving is like untamed elephants and so on. One possessing path-striving is like tamed elephants and so on. Just as untamed elephants and so on, not acting without fraud, not cutting off, not casting down the responsibility, are unable to go the going of the tamed or to reach the ground of the tamed, just so one devoid of path-striving is unable to attain what is to be attained by one possessing path-striving, or to produce the virtue that should be produced. But just as tamed elephants and so on, not acting without fraud, not cutting off, not casting down the responsibility, are able to go the going of the tamed or to reach the ground of the tamed, just so one possessing path-striving is able to attain what is to be attained by one possessing path-striving, and to produce the virtue that should be produced. This is what is meant - "One possessing the striving of the path of stream-entry is able to attain the opportunity to be attained by one possessing the striving of the path of stream-entry, and to produce the virtue that should be produced, etc. One possessing the striving of the path of arahantship is able to attain the opportunity to be attained by one possessing the striving of the path of arahantship, and to produce the virtue that should be produced."

380. "Right striving" means right striving through path striving. "I say there is no difference, that is to say, liberation compared to liberation" means: whatever difference might be spoken of regarding the fruition-liberation of one compared to the fruition-liberation of another, I say there is nothing of that - this is the meaning. "Flame compared to flame" means flame compared to flame. The same method applies to the remaining two terms as well, for this is an accusative expression used in the locative sense. "But why do you, great king" means: great king, why do you? "There are gods ruled by the four great kings, there are the Thirty-three gods, etc. there are gods who wield power over others' creations, there are gods beyond that" - do you not know thus the existence of gods, that you speak thus? Asking this - "I know their existence, but do they come or do they not come to the human world?" - he said beginning with "Whether those, venerable sir." "Subject to affliction" means with suffering, whose mental suffering has not been abandoned by eradication-abandoning. "Ones who come" means ones who come by way of rebirth. "Free from affliction" means those whose suffering has been eradicated. "Ones who do not come" means ones who do not come by way of rebirth.

381. "Is able" means is capable. For a king is able to cause even one possessing merit, accomplished in material gain and honour, to fall from that state by acting in such a way that no one approaches him. He is able to cause even one lacking merit, who having walked for almsfood through the entire village does not obtain even enough for sustenance, to fall from that state by acting in such a way that he becomes accomplished in material gain and honour. He is able to cause even a practitioner of the holy life to fall from that state by joining him together with women, bringing about the destruction of his morality, or by forcibly turning him out of the Order. He causes even one who is not a practitioner of the holy life to fall from that state by putting a minister accomplished in the types of sensual pleasure into prison and not allowing him even to see the face of a woman. And from the country, whomever he wishes, he banishes.

"They are not even able to see" means to begin with, in the sensual-sphere, the gods subject to affliction are not able even to see the gods free from affliction by eye-consciousness. Why? Because of the absence of a basis for them there. But in the fine-material-sphere, since they stand and sit in the very same mansion, they are able to see by eye-consciousness; however, since they are not able to see, observe, or penetrate the characteristic that has been seen, observed, and penetrated by those, they are not able to see by the eye of knowledge; and the gods above, not even by eye-consciousness.

382. "What is the name of this one, venerable sir" - the king, even though knowing the elder, asks as if not knowing. Why? Out of desire to praise. "Of the nature of joy" means of the intrinsic nature of joy. The question about Brahmā too should be understood according to the method already stated. "Then a certain man" - that discussion, it is said, was spoken by Viṭaṭṭubha himself; those two, angry with each other saying "It was spoken by you, it was spoken by you," might even raise their own armies in this very place and make a quarrel - for the purpose of warding this off, that royal servant said this. The remainder is clear everywhere. But this teaching was concluded by way of a person who needs to be guided.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kaṇṇakatthala Sutta is completed.

The Commentary on the Fourth Chapter is finished.



ABOUT THIS TRANSLATION

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