

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

1. Commentary on the Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggaṭṭhakathā)

5. Commentary on the Discourse to Kūṭadanta
(5. Kūṭadantasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

5. Explanation of the Discourse to Kūṭadanta

323. Thus have I heard... etc. "Among the Magadhans" - this is the Kūṭadanta Discourse. Herein this is the explanation of terms not previously explained. "Among the Magadhans" - the Magadhans are princes who are provincial rulers; their abode, though a single province, is called "Magadhā" by conventional usage; in that Magadhan province. From here onwards, the method is the same as stated in the two preceding discourses. Ambalaṭṭhikā is just the same as stated in the Brahmajāla. "Kūṭadanta" is that brahmin's name. "Set aside" means prepared. "Hundreds of bullocks" means hundreds of calves. "Rams" are called young sheep. These are just those that have come in the Pāḷi text itself. But it should be understood that even those not mentioned in the Pāḷi text, seven hundred each of many kinds of deer and birds, are combined together. He wished, it is said, to perform a sacrifice with seven hundred of every kind of being. "Brought to the sacrificial post" means brought to the post, designated as a sacrificial stake, for the purpose of tying and placing them.

328. "Threefold" - here "vidhā" is called "setting up" (ṭhapanā); the meaning is "establishing" (tiṭṭhapana). "Sixteen requisites" means sixteen accessories.

330-336. "Are dwelling" means they are dwelling for the purpose of partaking in the sacrifice. "Once in the past" - the Blessed One said this showing the former conduct concealed by existence, as if digging up a treasure gone into the earth and making a heap in front. "Mahāvijita" means he, it is said, conquered the great expanse of earth bounded by the ocean; thus, because his conquest was great, he came to be reckoned simply as "Mahāvijita" (Great Conquest). Regarding "wealthy" and so on: whoever is wealthy through one's own property and riches, but this one was not merely wealthy; he was of great riches, endowed with great wealth of immeasurable number. "Of great possessions" means his possessions were great and lofty by way of the five types of sensual pleasure. "With abundant gold and silver" is due to the abundance of gold and silver both in the form of lumps and in the form of gold coins and silver coins and so on. The meaning is: endowed with gold and silver numbering many tens of millions. "Vitti" means contentment; the instrument of contentment is the means of contentment; the meaning is: the cause of satisfaction. "With abundant means and provisions" means his means and provisions, consisting of various kinds of ornaments, gold, silver, vessels and so on, were abundant. "With abundant wealth and grain" is due to the abundance of wealth that had been deposited and stored, reckoned as the seven precious things, and of grain comprising all early and late crops. Or alternatively, this was said with reference to his circulating wealth and grain by way of daily expenditure, giving, collecting and so on.

"With full treasuries and storehouses" - "kosa" is called a storehouse; the treasury is full with wealth that has been deposited and stored, and the storehouse is full with grain. This is the meaning. Or alternatively, the treasury is fourfold - elephants, horses, chariots, and infantry. The storehouse is threefold - the wealth storehouse, the cloth storehouse, and the grain storehouse. All of that being full for him means "with full treasuries and storehouses." "Arose" means it arose. It is said that this king one day set out on what is called a tour of inspecting the treasures. He asked the storekeeper - "Dear fellow, by whom was this so abundant wealth collected?" By your fathers and grandfathers and so on, up to the seventh generation. But having collected this wealth, where did they go? All of them, Sire, came under the power of death. They went without taking their own wealth, dear fellow? Sire, what do you say? Wealth is indeed something to be gone from by abandoning it, not by taking it along. Then the king, having returned and seated in the royal bedchamber -reflected upon "I have attained" and so on. Therefore it was said - "Thus a reflection arose in his mind."

337. "Having addressed the brahmin" - why did he address him? It is said that he thought thus - "For one giving a gift, it is proper to give having consulted with at least one wise person; for a deed done without consulting brings remorse afterwards." Therefore he addressed him. Then the brahmin thought - "This king wishes to give a great gift, and in his country there are many thieves; without having appeased them, while he is giving the gift, thieves will plunder the houses left without men of those bringing the gift requisites such as milk, curds, rice-grain and so on; the country will be in uproar due to the fear of thieves; thereupon the king's giving will not continue for long, and his mind will not become fully focused. Come, let me convince him of this matter." Then, convincing him of that matter, he said beginning with "The venerable king's."

338. Therein, "beset with thorns" means beset with thorns by the thorns of thieves. "Highway robberies" means highway robbers; the meaning is waylayers. "Would be acting improperly" means would be one who does what ought not to be done, one who acts not according to the Teaching. "Plague of robbers" means the barrenness of thieves. "By execution or" means by killing or by beating. "By imprisonment" means by imprisonment in chains and so on. "By confiscation" means by loss; the meaning is by a penalty imposed thus: "Take a hundred, take a thousand." "By blame" means by bringing into reproach through doing such things as shaving the head leaving five tufts, sprinkling with cow-dung, and tying a small stick around the neck, and so on. "By banishment" means by expulsion from the country. "I will root out" means I will remove by right cause, by method, by reason. "Those who survive the slaughter" means those remaining after the dead. "Strive" means they make endeavour. "Let him give" means when what has been given is insufficient, let him give again also other seed and food and farming implements and equipment, all of it; this is the meaning. "Let him give capital" means let him give the capital for goods by way of outright grant, without making a witness, without recording on a document; this is the meaning. For "capital" is the name for the capital for goods. As he said -

"Even with little, the wise one, discerning with his capital;
Raises himself up, like one fanning a small fire."

"Food and wages" means let him give daily food and monthly and other expenses, together with the granting of positions, villages, towns, and so on, in accordance with each one's skill in work and valour; this is the meaning. "Engaged in their own work" means exerting themselves, occupied in their own occupations such as farming, trade, and so on. "Revenue" means a heap of wealth and grain. "Secure" means established in security, without fear. "Free from thorns" means free from the thorns of thieves. "Rejoicing with gladness" means rejoicing with joy. Or this itself is the meaning; the intention is with minds delighted in one another. "With open doors" means with doors not shut, with doors open, due to the absence of thieves; this is the meaning. "Said this" means having known the country's prosperous and flourishing state in every way, he said this.

Explanation of the Four Requisites

339. "Therefore, let the venerable king": the brahmin, it is said, thought - "This king has become exceedingly enthusiastic to give a great gift. But if he gives without addressing the nobles and others who are dependent on him, they will not be delighted with him; I shall act in such a way that they are delighted with the giving." Therefore he said beginning with "therefore, let the venerable." Therein, "townspeople" means those dwelling in market towns. "Country-folk" means those dwelling in the countryside. "Let him address" means let him address, let him inform. "So that it may be for me" means that which would be your consent for me. "Ministers" means dear companions. "Councillors" means the remaining ones who carry out commands. "Let the venerable king perform the sacrifice" means let the venerable perform the sacrifice; they, it is said - "This king, without giving the gift forcibly thinking 'I am the lord,' has addressed us; ah, well done indeed" - delighted, they spoke thus. But had they not been addressed, they would not have gone even to see the place of sacrifice. "It is the time for sacrifice, great king": for when there is no gift to be given and in old age, it is not possible to give such a gift; but you are both of great wealth and young - showing by this that it is the time for sacrifice for you, they say thus. "Groups of consent" means parties of consent; the meaning is givers of consent. "Become requisites" means become accessories. In "The chariot has morality as its accessory, meditative absorption as its axle, energy as its wheels," however, "requisite" is said in the sense of ornament.

Explanation of the Eight Requisites

340. "With eight factors" means with the eight factors beginning with well-born on both sides. "By glory" means by the ability to establish command. "Faithful" means he has faith that there is fruit of giving. "A donor" means a hero in giving. He does not stand on mere faith alone, but is also able to relinquish - this is the meaning. "A master of giving" means whatever gift he gives, he gives as its master, not as a slave, not as a friend. For whoever himself eats what is sweet and gives to others what is not sweet, he gives having become a slave of the gift, which is reckoned as the thing to be given. Whoever gives the very same thing that he himself eats, he gives having become a friend. But whoever sustains himself with whatever and gives what is sweet to others, he gives having become a master, a chief, an owner - this one is such - this is the meaning. "For ascetics, brahmins, the destitute, travellers, paupers, and beggars": here, ascetics are those who have calmed evil; brahmins are those who have warded off evil. "The destitute" means those who have come to

misfortune, poor people. "Travellers" means wayfarers. "Paupers" means those who - go about praising the merit of giving by the method beginning with "What is desirable is given, what is lovely, what is agreeable, what is faultless is given in proper time, while giving one should gladden the mind, may the venerable one go to the Brahma-world." "Beggars" means those who - go about begging, having said such things as "Give a handful, give a bowlful." "A well-spring" means like a well. For the common use of all, having become like a pond dug at a crossroads - this is the meaning. "Of what has been learned": here, "learned" itself is "what has been learned." "To think about matters past, future, and present": here - Thinking thus, "This success of mine is solely because of merit done in the past," he is competent to think about matters of the past. Thinking, "Having done merit now, it is possible to attain success in the future," he is competent to think about matters of the future. Thinking, "This meritorious action is the habitual practice of good persons, and wealth is found in my possession, and the mind of a donor is also present; come, let me perform meritorious deeds" - he is competent to think about matters of the present - this should be understood. "Thus these" means thus these as they have been stated. It is said that the great multitude approaches from all directions the giving of one endowed with these eight factors. Having thought such things as "This one is ill-born; for how long will he give? Now he will become remorseful and cut it off," no one thinks it should be approached. Therefore these eight factors are said to become requisites.

Explanation of the Four Requisites and So On

341. "Among those who hold up the sacrificial ladle" means among those who hold up the giving ladle at the place of receiving the great sacrifice. "With these four" means with these beginning with well-born. For when these are absent - having said such things as "For how long will the giving carried on by the arrangement of one thus ill-born continue?" they do not approach. But because there is nothing to be reproached, they do indeed approach. Therefore these too are said to become requisites.

342. "He expounded three kinds" means he expounded three settings up. It is said that he thought - "Those who are giving gifts waver in one or another of three states; come, let me make this king unwavering in those states from the very first." Therefore he expounded three kinds to him. "So bhotō rañño" - this is the genitive case used in the instrumental sense. Or the reading is "bhotā raññā." "Regret should not be entertained" shows that "subsequent remorse caused by the loss of wealth should not be entertained; rather, the prior volition should be established as unshakeable; for thus the gift becomes rich in result." The same method applies in the other two states as well. For the volition of relinquishing and the volition of subsequent recollection should also be made unwavering. For one not doing so, the gift is not rich in result, nor does the mind incline towards excellent wealth, like the millionaire householder who was reborn in the Great Rorūva hell.

343. "By ten means" means by ten reasons. It is said that this thought occurred to him: If this king, having seen the immoral ones - "My gift is surely perishing, since such immoral ones are consuming my gift" - he will produce regret even regarding the virtuous ones, and the gift will not be rich in result. Regret indeed arises for donors precisely on account of the recipients; come, let me first dispel that regret for him. Therefore, he dispelled regret even regarding the recipients, which was liable to

arise, by ten means. "That is their own concern" shows that for those very ones, by that evil, there will be an undesirable result, not for others. "Let the venerable one sacrifice" means let the venerable one give. "Let him prepare" means let him give up. "Within" means inside.

344. "Pointed out the mind in sixteen ways" means here the brahmin began what is called the thanksgiving for the king's great gift. Therein, "pointed out" means - he spoke having shown again and again: "By giving this gift, the giver obtains such and such success." "Instigated" means he spoke having instigated him for that purpose. "Roused" means he purified his mind by the removal of remorse. "Gladdened" means he spoke having offered praise: "Well done by you, great king, in giving the gift." "There is no one who could rightfully say" means there is no one who could say so righteously, impartially, and with reason.

345. "No trees were cut down for sacrificial posts, no kusa-grass was reaped for the sacred grass" means those who, having raised up great pillars called sacrificial posts - having inscribed the name "Such and such a king, such and such a minister, such and such a brahmin is performing such a great sacrifice," place them. And those kusa-grasses which, having been reaped, they encircle the sacrificial hall with in the manner of forest garlands, or spread on the ground - those trees too were not cut down, no kusa-grass was reaped. How much less then would cattle or goats and so on be killed - this is what it shows. "Slaves" means household-born slaves and so on. "Servants" means those who, having already received wealth, do work. "Labourers" means those who, having received food and wages, do work. "Threatened by punishment" means, having taken up sticks, staffs, clubs and so on - threatened thus: "Do the work, do it!" "Threatened by fear" means - if you do the work, that is good. If you do not do it, we shall cut you or bind you or kill you - thus threatened by fear. But these did not make preparations threatened by punishment, threatened by fear, with tearful faces, weeping. Rather, being treated with affectionate address, they did the work. For there they did not address a slave as "slave," or a servant as "servant," or a labourer as "labourer." But rather, having addressed them by their own names with affectionate address, and having shown work suitable for women, men, the strong, and the weak - they say "Do this and that." They too do it according to their own preference only. Therefore it was said - "Those who wished, they did; those who did not wish, they did not do. What they wished, that they did; what they did not wish, that they did not do." "That sacrifice was accomplished with ghee, oil, butter, curds, honey, and molasses" means the king, it is said, having had great alms-halls built at five places - at the four gates of the outer city and in the middle of the inner city - having allocated a hundred thousand for each hall, distributing five hundred thousand day after day, from sunrise onwards, with his own hand, taking a golden ladle, with superior gruel, sweet-meats, food, vegetables, beverages and so on, mixed with ghee, oil and so on, suitable for each respective time, he satisfied the great multitude. He also had vessels filled and gave likewise to those who wished to take them. And in the evening time he honoured them with cloth, perfumes, garlands and so on. And having had large jars filled with ghee and so on - he had them placed in many hundreds of places, saying "Whoever wishes to consume whatever, let him consume that." With reference to that it was said - "That sacrifice was accomplished with ghee, oil, butter, curds, honey, and molasses."

346. "Having taken abundant property" means having taken much wealth. It is said that they thought thus - "This king, without having caused ghee, oil and the like to be brought from the country, taking out only his own property, gives a great gift. But it is not proper for us to remain silent thinking 'the king does not cause anything to be brought.' For the wealth in the king's house is not of an inexhaustible nature, and when we are not giving, who else will give to the king? Come, let us bring wealth to him." They, having collected property by shares from villages, by shares from market towns, and by shares from cities, having filled carts, presented it to the king. With reference to that - He said beginning with "abundant property."

347. "To the east of the sacrificial enclosure" means on the eastern side of the alms-hall at the city gate to the east. So that those coming from the eastern direction, having drunk rice gruel at the alms-hall of the nobles, having eaten at the king's alms-hall, enter the city. They established them in such a place. "To the south of the sacrificial enclosure" means they established them on the southern side of the alms-hall at the city gate to the south, in the manner already stated. For the west and north too, the same method applies.

348. "Oh, the sacrifice! Oh, the accomplishment of sacrifice!" - the brahmins, having heard the conclusion with ghee and so on - "Whatever is sweet in the world, that very thing the ascetic Gotama speaks of; come, let us praise his sacrifice" - with gladdened minds, praising, they spoke thus. "Sat silent" means he sits silently, reflecting on the matter to be spoken about further. "Does the venerable Gotama directly know" - this the brahmin said, asking indirectly. For otherwise - asking directly thus: "Were you then, Master Gotama, the king, or the brahmin chaplain?" would appear disrespectful.

Explanation of the Perpetual Gift and Favourable Sacrifice

349. "But, Master Gotama, is there" - This the brahmin said, asking this meaning: "To give a gift, having risen and exerted oneself, for the inhabitants of the entire Indian subcontinent is burdensome, and the entire country, not doing its own work, will perish; is there indeed for us too another sacrifice less troublesome and having more great results than this sacrifice?" "Perpetual gifts" means constant gifts, regular meals. "Family sacrifices" - Thinking "these were established by our fathers and grandfathers and so on," alms-givings that should be continued by lineage succession even by men who have fallen into misfortune afterwards; such regular gifts dedicated to virtuous ones, it is said, even the poor in that family do not discontinue.

Herein is this story - It is said that in the house of Anāthapiṇḍika, five hundred regular meals were given. There were five hundred ivory tickets. Then that family was gradually overcome by poverty; one girl in that family was unable to give more than one ticket. She too afterwards, having gone to the kingdom of Setavāhana, having cleaned the threshing floor, with the grain obtained, she gave that ticket-meal. One elder monk informed the king. The king, having brought her, established her in the position of queen-consort. She, from that time onwards, again set going even five hundred ticket-meals.

"Beatings with sticks" - When being given, having said such things as "Stand in order, stand in order," "Go straight and take, take," beatings with sticks and seizing by the throat are seen. "This, brahmin, is the cause, etc. and of more great merit." Here,

because in this ticket-meal, unlike in the great sacrifice, there is no need for many stewards or requisites, therefore this is less troublesome. Because here there is no trouble reckoned as the oppression by way of interruption of the work of many, therefore it is of less trouble. Because this has been sacrificed and bestowed upon the Community, therefore it is called a sacrifice; but because with an offering possessed of six factors, it is not easy to take the measure of the streams of merit, just as of water in the great ocean, and this is of such a kind. Therefore that should be understood as having more great results and more great merit. Having heard this, the brahmin thought - Even this regular meal, for one giving it having risen and exerted oneself, day after day one person's work is lost. And ever-new effort has to be generated; is there indeed from this too another sacrifice less troublesome and of less trouble? Therefore he said beginning with "But, Master Gotama, is there." Therein, because in the ticket-meal there is no end to the task, by one person, having risen and exerted oneself, without doing other work, it must indeed be arranged. But in the gift of a dwelling there is an end to the task. For whether having a hermitage built or having spent ten million in wealth for a great monastery, having made the relinquishment of wealth once, what has been built endures for seven or eight years, for a hundred years, even for a thousand years. Only at the place where it has become old and fallen down, merely restoration needs to be done. Therefore this gift of a dwelling is less troublesome and of less trouble than the ticket-meal. Because, moreover, here by the method of the discourses, nine benefits beginning with "only for warding off cold" were stated, and by the method of the Khandhaka.

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

Thereupon the terrible wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare;
Should have charming dwellings built, and lodge the very learned there.

Therefore food and drink, cloth and lodgings;
He should give to the upright ones, with a clear mind.

They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

Seventeen benefits are stated. Therefore this should be understood as having more great results and more great merit than the ticket meal. But it is called a sacrifice just because it has been bestowed upon the Community. Having heard this too, the brahmin thought - "The gift of a dwelling, having made a relinquishment of wealth, is indeed difficult to do; for even a farthing of one's own property is difficult to give up to

another. Come, let me ask about a sacrifice that is even less troublesome and of even less trouble than this." Then, asking about that - he said beginning with "But is there, dear sir."

350-351. Therein, because even when a dwelling has been once bestowed, there is indeed still a task by way of roofing, restoration of broken and shattered portions, and so on, again and again; but refuge, once taken in the presence of a single monk, or of the Community, or of a group, remains just taken - there is no need for it to be done again and again - therefore that is less troublesome and of less trouble than the gift of a dwelling. And because going for refuge is a meritorious action consisting in the relinquishment of one's life for the three jewels, and it gives the achievement of heaven, therefore it should be understood as having more great results and more great merit. But it is called a sacrifice by virtue of the relinquishment of one's life for the three jewels.

352. Having heard this, the brahmin thought - "To give up one's own life for another is indeed difficult to do; is there perhaps a sacrifice even less troublesome than this?" Then, asking about that, he again said beginning with "But, Master Gotama, is there." Therein, in the passages beginning with "abstention from killing living beings" and so on, abstention means abstinence. That is threefold - abstinence by encountering the occasion, abstinence by undertaking, and abstinence by cutting off. Therein, whoever, even without having taken the training rules, merely by recollecting one's own birth, clan, family, locality and so on - thinking "this is not befitting for me," does not commit killing of living beings and so on, and avoids the subject matter encountered. He abstains far from that. That abstinence of his should be known as abstinence by encountering the occasion.

But the abstinence of one who takes the training rules thus: "From this day forth I will not kill a living being even for the sake of my life," or "I abstain from killing living beings," or "I undertake the abstention" - should be known as abstinence by undertaking.

But for noble disciples, the abstinence associated with the path is called abstinence by cutting off. Therein, the former two abstinences operate by taking as object the subject matter such as the life faculty and so on, which is to be transgressed by way of depriving of life and so on. The last has only Nibbāna as its object. And here, whoever takes the five training rules together, when one is broken, all are broken. Whoever takes them one by one, whichever one he transgresses, only that one is broken. But in the case of abstinence by cutting off, there is no breaking whatsoever, for even in another existence a noble disciple does not kill a living being even for the sake of his life, nor does he drink intoxicating liquor. If they mix intoxicating liquor and milk together and put it in his mouth, only the milk enters, not the liquor. Like what? Just as for herons, in water mixed with milk, only the milk enters? Not the water. This should be understood as accomplished by birth, and that as accomplished by natural law. But since in going for refuge, the straightening of view is indeed weighty. But in the undertaking of training rules, it is merely abstinence. Therefore this, whether for one who takes it in one way or another, or for one who takes it thoroughly, is less troublesome and of less trouble. But since there is no gift comparable to the five precepts, here the state of having great fruit and the state of having great merit should be understood. For this was said:

"There are, monks, these five gifts, great gifts, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise. Which five? Here, monks, a noble disciple, having abandoned the killing of living beings, abstains from killing living beings. A noble disciple who abstains from killing living beings, monks, gives safety to immeasurable beings, gives freedom from enmity, gives freedom from affliction. Having given safety to immeasurable beings, having given freedom from enmity, having given freedom from affliction, he becomes a partaker of immeasurable safety, freedom from enmity, freedom from affliction. This, monks, is the first gift, great gift, etc. to be individually experienced by the wise.'

Furthermore, monks, a noble disciple, having abandoned taking what is not given, etc. having abandoned sexual misconduct, etc. having abandoned lying, etc. having abandoned spirits, liquor and intoxicants that cause negligence, etc. These, monks, are the five gifts, great gifts, primordial, etc. by the wise."

And this fivefold morality - is called a sacrifice because it has been taken upon oneself thus: "Having relinquished affection for self and affection for life, I shall observe it." Therein, although going for refuge is indeed foremost compared to the five precepts, this however has been stated as being of great fruit by virtue of morality observed having been established upon the going for refuge itself.

353. Having heard this too, the brahmin thought - "The five precepts are indeed heavy to observe; is there perhaps something else, being just like this, yet less troublesome and having more great results than this?" Then, asking about that, again - he said beginning with "But, Master Gotama, is there." Then the Blessed One, wishing to show to him, who was established in the fulfilment of the threefold morality, that the sacrifices beginning with the first meditative absorption and so on are less troublesome and having more great results, beginning the teaching starting from the arising of a Buddha, said beginning with "Here, brahmin." Therein, because one endowed with the virtues stated below attains the first meditative absorption, and one established in the first meditative absorption and so on is not wearied when producing the second meditative absorption and so on, therefore those are less troublesome and of little trouble. Because here the first meditative absorption gives a life span of one cosmic cycle in the Brahma world. The second, eight cosmic cycles. The third, sixty-four cosmic cycles. The fourth, five hundred cosmic cycles. That same, when developed by means of the attainment of the plane of infinite space and so on, gives a life span of twenty, forty, sixty, and eighty-four thousand cosmic cycles; therefore it is having more great results and more great merit. But because of the relinquishment of opposing states such as the mental hindrances and so on, that should be understood as a sacrifice.

Insight knowledge too, because one established in the virtues ending with the fourth meditative absorption is not wearied when producing it, therefore it is less troublesome and of little trouble; but because of the absence of happiness similar to the happiness of insight, it is rich in result. It is a sacrifice because of the relinquishment of opposing mental defilements. Mind-made supernormal power too, because one established in insight knowledge is not wearied when producing it, therefore it is less troublesome and of little trouble; it is rich in result because of the ability to create a form similar to oneself. It is a sacrifice because of the

relinquishment of one's own opposing mental defilements. The knowledge of various kinds of supernormal power and so on too, because one established in the mind-made knowledge and so on is not wearied when producing them, therefore they are less troublesome and of little trouble; it is a sacrifice because of the abandoning of each one's own opposing mental defilements. Here, the various kinds of supernormal power, because of the ability to display various kinds of miraculous transformation. The divine ear, because of the ability to hear the sounds of gods and humans; the knowledge of others' mental states, because of the ability to know the sixteen kinds of consciousness of others; the knowledge of recollecting past lives, because of the ability to recollect whatever place one wishes; the divine eye, because of the ability to see whatever form one wishes; the knowledge of the elimination of mental corruptions should be understood as rich in result because of the ability to produce the exceedingly sublime supramundane path happiness. But because there is no other sacrifice more distinguished than arahantship, therefore, concluding the teaching with the very pinnacle of arahantship - he said beginning with "This too, brahmin."

Explanation of Kūṭadanta's Declaration of Lay Followership

354-358. "When this was said" means when this was said by the Blessed One, the brahmin Kūṭadanta, having been pleased with the Teaching, wishing to go for refuge - spoke the utterance beginning with "Excellent, Master Gotama." "Blow upon them" means having approached, extinguishing the bodily disturbance, let a thin cool breeze blow. And having said this, the brahmin sent a man - "Go, dear fellow, having entered the sacrificial enclosure, release all those living beings from bondage." He, having assented "Very well," having done so, having come back, reported "Those living beings have been released, sir." As long as the brahmin did not hear that news, the Blessed One did not expound the Teaching. Why? "There is a state of confusion in the brahmin's mind." But having heard, his mental process becomes bright, thinking "Many living beings indeed have been released by me." The Blessed One, having known his bright and inclined mind, began the proclamation of the Teaching. With reference to that - "Then the Blessed One" and so on was stated. Again, "pliant mind" and so on was stated with reference to the state of having the mental hindrances suppressed through the power of the progressive discourse. The remainder is of manifest meaning only.

Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse to Kūṭadanta is completed.



ABOUT THIS TRANSLATION

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