

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)

5. The Chapter on Brahmins (5. Brāhmaṇavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

2. Commentary on the Middle Fifty Discourses

5. The Chapter on Brahmins

1. Commentary on the Brahmāyu Sutta

383. "Thus have I heard" - this is the Brahmāyu Discourse. Therein, "together with a large community of monks": "large" means large in greatness of qualities and also large in greatness of number. For that community of monks was great in qualities too, because of being endowed with qualities such as fewness of wishes, etc.; great in number too, because of being five hundred in number. A community of monks is a "community of monks"; the meaning is: with a group of ascetics reckoned as united in similarity of view and morality. "Together" means as one. "About five hundred monks" - "five is the measure of these" thus "about five". "Matta" is called "measure". Therefore, just as when it is said "knowing moderation in food", the meaning is "knows the measure in food, knows the limit", so too here - "of those hundreds of monks, five is the measure, five is the number" - thus the meaning should be understood. Hundreds of monks are "hundreds of monks". With those about five hundred monks.

"One hundred and twenty years old" means one whose years exceed a hundred by twenty. "Of the three Vedas" means of the Iru Veda, the Yaju Veda, and the Sāma Veda. "One who has gone to the far shore by means of lip-striking performance" - thus he is one who has mastered them. "Together with the vocabulary and the ritual" - thus "together with their vocabularies and rituals". "Nighaṇḍu" is a treatise that reveals the synonyms of nighaṇḍu trees and so on. "Keṭubha" is a treatise on the variety of ritual procedures, for the benefit of poets. "Together with phonology" - thus "together with phonology." "Phonology" means phonetics and etymology. "With the histories as a fifth" means having made the Athabbaṇa Veda the fourth, the history - reckoned as an ancient narrative connected with such expressions as "thus it was, thus it was" - is the fifth of these; thus they are "those with the histories as a fifth"; of those with the histories as a fifth. "One who studies verse and the remainder, grammar, and declares" - thus he is "learned in verse, a grammarian." "Worldly knowledge" is called the treatise of sophistry. "Marks of a great man" is a treatise of twelve thousand sections in extent, illuminating the marks of great men such as Buddhas and so on, wherein there were sacred verses called "Buddha-mantras" measuring sixteen thousand stanzas, by virtue of which this distinction is discerned: "Those endowed with this mark are called Buddhas, with this mark Individually Enlightened Ones, with this mark the two chief disciples, the eighty great disciples, the Buddha's mother, the Buddha's father, the chief male attendant, the chief female attendant, and the wheel-turning monarch." "Fully versed" means one who is not deficient in these subjects of worldly knowledge and the marks of a great man, one who fulfils them completely; it is said that he is not one who falls short. "One who falls

short" means one who is unable to retain those subjects both in meaning and in text. Regarding "he heard" and so on, whatever should be said, that has been stated in the Sāleyaka Sutta itself.

384. "This, dear son" - he, being unable to go due to old age, having addressed the young man, spoke thus. Furthermore, this brahmin thought: "In this world, many people go about having taken up the name of one who has risen, saying 'I am a Buddha, I am a Buddha.' Therefore it is not proper for me to approach merely on the basis of oral tradition. For when one approaches certain persons, even departing is burdensome, and harm also arises. What if I were to send my pupil and, having ascertained whether he is a Buddha or not, then approach him." Therefore, having addressed the young man, he spoke the words beginning with "This, dear son." "That Master" means "of that Master." "As being true" means "as being true indeed." For this is an accusative case used in the sense of the itthambhūta predication. "But in what way, sir, shall I" - here the meaning is: "In what way, sir, shall I know that Master Gotama? Tell me in such a way that he can be known." Or "yathā" is merely an indeclinable particle. "Katham" is a question about the manner; the meaning is: "By what manner shall I know that Master Gotama?"

When this was said, it is said that his preceptor -having said "What, dear son, standing on the earth, you speak as if saying 'I do not see the earth'; standing in the light of the moon and sun, you speak as if saying 'I do not see the moon and sun'" and so on, showing the manner of knowing, spoke the words beginning with "There have come down, dear son." Therein, "in the sacred hymns" means in the Vedas. Thinking "A Truth-finder will arise," the gods of the Pure Abodes, beforehand, having inserted the marks into the Vedas, calling them "Buddha-mantras," recite the Vedas in the very guise of brahmins, thinking "By following that, influential beings will know the Truth-finder." Therefore, formerly the marks of a great man come in the Vedas. But when the Truth-finder has attained final Nibbāna, they gradually disappear; therefore they do not exist now. "Of a great man" means of a man who is great by virtue of aspiration, undertaking, knowledge, compassion, and other qualities. "Only two destinations" means only two conclusions. Certainly this word "gati" - is used in the sense of distinction of existence in such passages as "There are, Sāriputta, these five destinations" and so on; in the sense of dwelling place in such passages as "The wilds of forest are the destination of deer" and so on; in the sense of wisdom in such passages as "So endowed with supreme understanding" and so on; in the sense of diffusion in such passages as "Spread abroad" and so on; but here it should be understood as being used in the sense of conclusion. Therein, although the marks with which one endowed becomes a king, one does not become a Buddha by those very same marks; but due to the similarity of their kind, those very ones are called the same. Therefore it was said - "Possessed of which." "If he dwells in a house" means if he lives in a house, he becomes a king, a wheel-turning monarch. He is a king because he delights the world with the four marvellous qualities and the ways of supporting others. He turns the wheel treasure, he operates by the four wheels of success, and by those he makes others operate, and for the welfare of others the turning of the wheels of deportment exists in him - thus he is a wheel-turning monarch. And here, "king" is the general term, "wheel-turning monarch" is the distinguishing term. "One who practises by righteousness" is righteous; the meaning is: he conducts himself by the true method and impartially. Having obtained the

kingdom by righteousness, one who has become a king is a king of righteousness. Or, one is righteous by the practice of qualities for the welfare of others; one is a king of righteousness by the practice of qualities for one's own welfare. "Ruler of the four quarters" means one who is lord of the four quarters; the meaning is: one who is lord of the earth bounded by the four oceans, adorned with the fourfold islands.

"Victorious" means one who conquers internally the adversaries such as anger and so on, and externally all kings. "Who has established the security of his realm" means one who has attained permanence and stability in the realm; he cannot be shaken by anyone. Or, the realm in his domain has attained stability, without eagerness, delighting in its own work, immovable, unshakeable - thus "one who has established the security of his realm." "As follows" (seyyathidaṃ) is an indeclinable particle; the meaning is "which are those of his." In "wheel treasure" and so on: it is a wheel, and it is a precious thing in the sense of generating delight, thus "wheel treasure." The same method applies everywhere.

However, among these treasures, this wheel-turning monarch conquers the unconquered by means of the wheel treasure, roams at ease through the realm by means of the elephant and horse treasures, protects the realm by means of the adviser treasure, and experiences the happiness of enjoyment by means of the remaining ones. And by the first, his conjunction with the power of endeavour, by the elephant, horse, and householder treasures, his conjunction with the power of lordship, by the last, his conjunction with the power of counsel is well fulfilled, and by the woman and jewel treasures, the fruit of the threefold conjunction of power. He experiences the happiness of enjoyment by means of the woman and jewel treasures, and the happiness of sovereignty by means of the remaining ones. And in particular, it should be understood that the first three succeed through the power of action generated by the wholesome root of non-hate, the middle ones through the power of action generated by the wholesome root of non-greed, and the last one through the power of action generated by the wholesome root of non-delusion. This is the summary here; but the detail should be taken from the instruction on the Ratana Sutta in the Bojjhaṅga Saṃyutta. Furthermore, the explanation of these treasures together with the order of their arising will come in the Bālappaṇḍita Sutta as well.

"More than a thousand" (parosahassaṃ) means exceeding a thousand. "Brave" (sūrā) means of a fearless nature. "Heroic in form" (vīraṅgarūpā) means having bodies similar to sons of gods; thus, for now, some explain it. But here this is the intrinsic nature - "Heroes" (vīrā) are called the supremely brave. The quality of heroes is heroism (vīraṅgaṃ); what is meant is that the cause of heroism is energy (vīriya). "Those whose form is heroism" (vīraṅgaṃ rūpaṃ etesaṃ) thus "heroic in form" (vīraṅgarūpā); what is meant is "as if having bodies made of energy." "Crushers of enemy armies" (parasenappamaddanā) means the intention is that if an enemy army were to stand face to face, they would be able to crush it. "By righteousness" (dhammena) means by the principle of the five precepts beginning with "a living being should not be killed."

In "he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world" - here, in the world concealed by the darkness of mental defilements, covered by the seven coverings of lust, hate, delusion, conceit, wrong view, ignorance, and misconduct, having removed that covering and having become one in

whom light has arisen all around and who stands thus, he is "one who removes the veil" (vivaṭṭacchado). Therein, by the first term, worthiness of veneration is stated; by the second, the cause of that, since he is a Perfectly Enlightened One; by the third, it should be understood that the removal of the veil, which is the cause of Buddhahood, is stated. Or alternatively, "one who has turned away" (vivaṭṭo) and "one who has removed the covering" (vicchado) thus "one who removes the veil" (vivaṭṭacchado); what is meant is "devoid of the round of rebirths and devoid of covering." Therefore, "Worthy One" (arahaṃ) by the absence of the round of rebirths, "Perfectly Enlightened One" (sammāsambuddho) by the absence of covering - thus the twofold cause of just the former pair of terms is stated. And here, by the second ground of self-confidence, the establishment of the former is achieved; by the first, the establishment of the second; by the third and fourth, the establishment of the third. And it should be understood that the former establishes the eye of the Teaching, the second the Buddha-eye, and the third the all-seeing eye. "You are the receiver of the sacred hymns" - by this, he generates in him valour.

385. He too, through that teacher's talk, free from confusion regarding the characteristics, seeing the words of the Buddha as if a single light had arisen, said "Yes, sir." Its meaning is - "As you, sir, tell me, so shall I do." "Examined" means he searched; or counting "one, two," he brought together. "He saw" - how did he see? For when the Buddhas are seated or lying down no one is able to search for the characteristics, but when they are standing or walking up and down one is able to. Therefore, having seen one come for the purpose of searching for the characteristics, the Buddhas, rising from their seats, either stand or determine upon walking up and down. Thus he saw while he was in a posture suitable for seeing the characteristics. "For the most part" means mostly; he saw many, he did not see a few - this is the meaning. Then, for the purpose of explaining those which he did not see, it was said "except for two." "He was uncertain" means he gives rise to the longing "Oh, if only I could see!" "He doubted sceptically" means searching for those here and there, he is troubled and is not able to see them. "He was not resolved" means due to that sceptical doubt he does not come to a conclusion. "He was not confident" means thereupon he does not arrive at confidence in the Blessed One, thinking "This one has complete characteristics." Or, by uncertainty a weak doubt is stated; by sceptical doubt a middling one; by non-resolution a strong one; by lack of confidence, the state of obscurity of the mind through those three mental states. "Sheathed" means concealed by the sheath of the bladder. "Private parts" means the genitals. For the Blessed One's private parts, sheathed like those of a noble bull elephant, are golden-coloured, resembling the interior of a lotus. He, not seeing that because it was covered by cloth, and not discerning the broadness of the tongue which had gone inside the mouth, was uncertain and doubted sceptically regarding those two characteristics.

"Then the Blessed One" means then the Blessed One thought - "If I do not show this one these two characteristics, he will not become confident. When this one has uncertainty, his teacher too will not become confident, then he will not come for an audience with me, not having come he will not hear the Teaching, not hearing the Teaching he will not realise the three fruits of asceticism. But when this one is

confident, his teacher too, being confident, having approached me and having heard the Teaching, will realise the three fruits of asceticism. And it was for just this purpose that the perfections were fulfilled by me. I shall show him those characteristics."

He performed such a feat of supernormal power. Of what kind? What else need be said here? This was stated by the Elder Nāgasena himself when asked by King Milinda

-

He said: "A difficult thing, venerable Nāgasena, was done by the Blessed One." "What, great king?" "He showed to the public the place that causes shame - to the pupil Uttara of the brahmin Brahmāyu, and to the sixteen brahmins who were pupils of Bāvarī, and to the three hundred young men who were pupils of the brahmin Sela, venerable sir." "The Blessed One, great king, does not show the secret; the Blessed One shows a shadow. Having constructed by supernormal power a mere shadow-image clothed in the inner robe, bound with a waistband, and wrapped in the outer robe, he showed it, great king." When a shadow has been seen, it is just as if seen. "Is it not so, venerable sir?" "Let that be, great king. If there were a being who could awaken by seeing the material phenomenon of the heart, the Perfectly Enlightened One would have taken out the flesh of the heart and shown it." "You are clever, Venerable Nāgasena."

"Having put out" means having taken out. "Stroked" means having made it like a kathina-robe needle, he stroked. And here, by doing so, the softness is shown; by the stroking of the ear-holes, the length is shown; by the stroking of the nostrils, the thinness is shown; by the covering of the forehead, the broadness is shown - thus it should be understood. In the passage beginning with "both ear-holes" and so on, here in the ear-holes of the Buddhas there is neither stain nor dirt; they are like silver tubes that have been washed and set aside. Likewise with the nostrils; for those too are like well-polished golden tubes and like jewelled tubes. Therefore, having taken out the tongue, having made it like a kathina-robe needle, drawing it around the edge of the mouth, having inserted it into the right ear-hole, having taken it out from there, he inserted it into the left ear-hole; having taken it out from there, having inserted it into the right nostril, having taken it out from there, he inserted it into the left nostril; having taken it out from there, showing the broadness, like a half-moon against a red cloud, and like a golden slab, with a tongue resembling the brilliance of lightning against a covering of red woollen blanket, he covered almost the entire circle of the forehead.

"What if I" - why did he think thus? For I, having gone to examine the characteristics of a great man, when asked by the teacher "Have you seen the characteristics of a great man, dear son?" shall be able to say "Yes, teacher." But if he asks me "What is his manner of conduct like?" I shall not be able to say that; and when it is said "I do not know," the teacher will become angry, saying "Were you not sent by me for the purpose of knowing all this? Why have you come without knowing?" Therefore, having thought "What if I," he followed. The Blessed One gave permission in all other places, even in a single perfumed chamber at the very least, setting aside these four places - the bathing place, the face-washing place, the place for attending to the body, and the place for sitting surrounded by the harem ladies of kings, royal ministers and so on.

As time went on and on - "This young man named Uttara, the pupil of the brahmin Brahmāyu, goes about investigating the Buddhahood of the Truth-finder, whether he is a Buddha or not; he is called the Buddha-investigator" - thus he became well-known. In whatever place the Buddhas dwell, the five duties are already performed; those have been shown below. There, after the meal, when the Blessed One, having sat down on the decorated Teaching-seat, having taken the ivory-inlaid decorated fan, was expounding the Teaching to the public, Uttara too sat down not far away. At the conclusion of the hearing of the Teaching, faithful people, having invited the Blessed One for the morrow, having approached the young man too, say thus - "Dear son, the Blessed One has been invited by us; you too, having come together with the Blessed One, should accept a meal at our house." On the following day, the Truth-finder, surrounded by the Community of monks, enters the village; Uttara too, examining at each step, follows step by step. When he has entered the family house, beginning with the receiving of the water of dedication, he sits down observing everything. At the conclusion of the meal, when the Truth-finder has placed his bowl on the ground and is seated, they prepare the morning meal for the young man. He, having sat down to one side and eaten, having come back again, having stood in the presence of the Teacher, having heard the thanksgiving for the meal, goes to the monastery together with the Blessed One.

There the Blessed One sits down in the fragrant circular pavilion, waiting for the monks to finish their meal. When the monks have done the meal duty, put away their bowls and robes, come and paid homage, and the time has been announced, the Blessed One enters the perfumed chamber; the young man too goes together with the Blessed One. The Blessed One, standing at the entrance of the perfumed chamber, having exhorted the Community of monks who had come surrounding him, having dismissed them, enters the perfumed chamber; the young man too enters. The Blessed One sits down on the small bed for a short time; the young man too sits down not far away, looking on. The Blessed One, having sat down for a moment, shows the lowering of the head - "It will be the time for Master Gotama's rest" - the young man, closing the door of the perfumed chamber, having gone out, sits down to one side. People, having given a gift before the meal, having eaten the morning meal, having undertaken the Observance factors, with clean upper robes, with garlands, perfumes and so on in hand, thinking "We shall hear the Teaching," come to the monastery; it is like the camp of a wheel-turning monarch.

The Blessed One, having practised the lion's posture for a moment, having risen, having determined the time by the preliminary portion, enters into an attainment. Having emerged from the attainment, having known that the public has arrived, having come out from the perfumed chamber, surrounded by the public, having gone to the fragrant circular pavilion, having gone to the excellent Buddha-seat that was prepared, he expounds the Teaching to the assembly. The young man too, having sat down not far away - "Does the ascetic Gotama expound the Teaching extolling or reproving the assembly on the basis of household matters, or not?" - he examines syllable by syllable, word by word. The Blessed One, without having spoken any such talk, having known the time, concluded the teaching. The young man, examining in this manner, having wandered together for seven months, did not see even the slightest error in the Blessed One's bodily door and so on. And this is not wonderful, that a young man who is a human being should not see a fault of one who has

become a Buddha, when Māra the young god, a non-human being, not seeing even so much as a thought connected with household life in him when he was a Bodhisatta for six years on the ground of striving, having followed the one who had become a Buddha for one year, not seeing anything -

"For seven years I followed the Blessed One, step by step;
I did not find a chance against the Perfectly Enlightened One, the mindful."

Having spoken these and other verses, he departed. Then the young man thought - "I, following Master Gotama for seven months, do not see any fault. Even if I were to follow him for another seven months, or seven years, or a hundred years, or a thousand years, I would never see a fault in him. But my teacher is old, and freedom from bondage is not something that can be known for certain. Having spoken of the Buddhahood of the ascetic Gotama through his intrinsic qualities alone, I shall report to my teacher" - having taken leave of the Blessed One and having paid homage to the Community of monks, he departed.

And having gone to the presence of his teacher - When asked "Did, dear Uttara, such a reputation arise concerning that Master Gotama as being true?" he replied, "Teacher, what are you saying? The world-circle is too confined, the highest point of existence is too low; for the accumulation of virtues of that Master Gotama is boundless like space. It is indeed true, sir, concerning that Master Gotama" - having said this and other things, having described in order the thirty-two characteristics of a great man as he had seen them, he described his conduct and deportment. Therefore it was said - "Then the young man Uttara... etc. Such and such is Master Gotama, and even more than that."

386. Therein, "with firmly established feet" means that just as when others place their foot on the ground, the front of the sole or the heel or the side touches first, or else there is a gap in the middle, and when lifting too, only one portion at the front of the sole and so on rises first - it is not so for him. But for him, like the sole of a golden slipper, the entire sole of the foot touches the ground all at once, and rises from the ground all at once. Therefore he says "That Master Gotama has firmly established feet."

Herein this is regarding the Blessed One's quality of having firmly established feet - For even if the Blessed One stretches out his foot thinking "I shall step upon a pit many hundreds of men deep," at that very moment the sunken place, having risen up like a blacksmith's bellows filled with air, becomes level with the earth, and a raised place too sinks within. For one extending his foot thinking "I shall step upon a distant place," even a mountain the size of Sineru, bending down like a steamed bamboo shoot, comes near to his foot. Thus indeed, having performed the Twin Miracle, when he extended his foot thinking "I shall step upon Mount Yugandhara," the mountain, having bent down, came near to his foot; he, having stepped upon that, stepped with his second foot upon the realm of the Thirty-three. For the place where the wheel-characteristic is to be established cannot become uneven. Stumps or thorns or gravel and potsherds or excrement and urine or spittle, nasal mucus and so on either move away beforehand, or right there and then sink into the earth. For by the power of the Truth-finder's morality, by the power of his wisdom, by the power of his Teaching, by

the might of the ten perfections, this great earth becomes level, soft, and strewn with flowers. There the Truth-finder places his foot evenly, lifts it evenly, and touches the ground with all parts of the soles of his feet.

"Wheels" means two wheels on the two feet. Their spokes and rim and hub have been stated in the canonical text itself. "Complete in every aspect" - but by this, this distinction should be known - It is said that in the middle of the sole of the foot the hub of those wheels is seen, a circular line delimited by the hub is seen, a band encircling the face of the hub is seen, the opening of the tube is seen, the spokes are seen, circular lines on the spokes are seen, the rims are seen, and jewelled ornaments on the rim are seen. This much has come in the canonical text itself.

But the miscellaneous occasion has not come; it should be seen thus -A spear, a mark of glory, a calf, a symbol of delight, a svastika, a wreath, a crescent, a pair of fish, an auspicious seat, a goad, a lance, a mansion, an arched gateway, a white parasol, a sword, a fan, a peacock's tail, a yak-tail fan, a turban, a bowl, a gem, a garland of flowers, a blue water-lily, a red water-lily, a white water-lily, a lotus, a white lotus, a full pitcher, a full bowl, the ocean, the world-circle, the Himalaya, Sineru, the moon and sun, the constellations, the four great continents, two thousand minor continents - and even including the retinue of a wheel-turning monarch, all are the retinue of the wheel characteristic itself.

"With projecting heels" means with long heels; the meaning is with fully developed heels. For just as in others the front of the foot is long, the calf of the leg is established at the top of the heel, and it appears as if the heel has been pared and placed there - it is not so for the Truth-finder. But for the Truth-finder, in four portions, two portions are the front of the foot, in the third portion the calf of the leg is established, and in the fourth portion the heel is like a ball of red woollen cloth, as if rounded with the tip of a needle and placed there.

"With long fingers" means that just as some fingers of others are long and some are short, it is not so for the Truth-finder. But for the Truth-finder, like a monkey's, the fingers of the hands and feet are long, thick at the base, gradually becoming slender at the tips, resembling sticks of yellow orpiment rolled after kneading with resinous oil. Therefore it was said "with long fingers."

"With soft and tender hands and feet" means soft like a layer of cotton carded a hundred times, placed into and soaked in clarified butter, and his hands and feet are always tender like those of a newly born infant - thus "with soft and tender hands and feet."

"With webbed hands and feet" means the spaces between the fingers are not joined by skin. For indeed one with hands like a snake's hood, afflicted by a defect of manhood, does not even obtain the going forth. But for the Truth-finder, the four fingers of the hand and also the five toes of the foot are of equal measure, and because of their equal measure, the barley-grain pattern stands penetrating one another. Then his hands and feet are like latticed windows fitted by a skilled carpenter. Therefore it was said "with webbed hands and feet."

Because the ankles are established high up, his feet have high-raised ankles - thus "one with high-raised ankles." For in others the ankles are at the back of the feet. Therefore their feet are stiff as if fastened with pegs, they do not turn comfortably, and the soles of the feet are not seen when they walk. But for the Truth-finder, having risen up, the ankles are established above. Therefore from the navel upwards his upper body is motionless like a golden image placed on a boat, only the lower body moves. The feet turn with ease. The soles of the feet are visible to those standing and looking from the front, from behind, and from both sides - not only from behind as with elephants.

"With legs like an antelope" means having legs like an eṇi deer, legs full with an abundance of flesh, not with calf-muscle bound on one side only; the meaning is endowed with legs surrounded on all sides by evenly formed flesh, well-rounded, resembling the grain of rice.

"Without bending down" means not stooping. By this his state of being neither hunchbacked nor dwarfish is shown. For the remaining people are either hunchbacked or dwarfish; for the hunchbacked, the upper body is incomplete; for the dwarfish, the lower body. They, because of their incomplete bodies, are unable to stroke their knees without bending down. But the Truth-finder, because of the completeness of both parts of his body, is able.

His male organ is hidden, concealed in sheaths resembling the pericarp of a golden lotus, like those of a bull, an elephant, and so on - thus he has his male organ enclosed in a sheath. "That which is concealed by a cloth" refers to the genitals, which should be hidden by a cloth.

"Golden-coloured" means resembling a solid gold figure that has been polished with natural vermilion, rubbed with a panther's tooth, and given a coating of red chalk before being set in place - this is the meaning. By this, having shown his compact, glossy, smooth body, "with skin resembling gold" was said for the purpose of showing the complexion of the skin. Or this is a synonym for the preceding term.

"Dust and dirt" means dust or stain. "Does not adhere" means does not stick; it rolls off like a drop of water from a lotus leaf. But Buddhas perform washing of the hands, washing of the feet, and so on for the purpose of observing the seasons and for the purpose of the fruit of merit for the donors, and they also do so by way of duty. For it has been said that a monk entering a lodging should enter having washed his feet.

"Having hairs with upward-pointing tips" means he has hairs that, at the end of their curling, stand with their tips pointing upward, as if looking up at the beauty of his face - thus he has hairs with upward-pointing tips.

"Having a divinely straight body" means having a straight body like Brahmā; a body that rises up straight, tall and long. For mostly beings bend at three places - at the shoulders, at the hips, and at the knees. Those bending at the hips bend backwards; at the other two places they bend forwards. But among those with long bodies, some are crooked at the sides, some go about as if raising their faces and counting the stars, some have little flesh and blood and are like stakes, and walk trembling. But the Truth-finder, rising up straight, of long measure, is like a raised golden archway in the city of the gods.

"Having seven convex surfaces" means he has fullness of flesh convexity at these seven places - the two backs of the hands, the two tops of the feet, the two shoulder-peaks, and the neck - thus he has seven convex surfaces. But in others, networks of sinews are visible on the backs of the hands and feet, and the tips of bones are visible at the shoulder-peaks and neck; they appear like human ghosts - not so the Truth-finder. But the Truth-finder, because of the fullness of flesh convexity at the seven places, with the backs of the hands and so on having hidden networks of sinews, and with a neck resembling a gold-coloured drum rounded in shape and set in place, appears like a stone figure, and appears like a painted figure.

"His body is like the front half of a lion" - thus he has a body like the front half of a lion. For a lion's front body alone is full, the hind body is not full. But for the Truth-finder, his entire body is full, like the front half of a lion's body. He too, like a lion, is not badly formed or misshapen here and there by way of being bent or raised and so on; but where length is fitting he is long, and where shortness, leanness, thickness, roundness, or proportion is fitting, he is just of that kind. For this was said:

"Indeed, monks, when a pleasing result of action is present, whatever limbs look beautiful when long, those limbs are established as long. Whatever limbs look beautiful when short, those limbs are established as short. Whatever limbs look beautiful when thick, those limbs are established as thick. Whatever limbs look beautiful when lean, those limbs are established as lean. Whatever limbs look beautiful when round, those limbs are established as round."

Thus the individual existence of the Truth-finder, adorned by various meritorious thoughts, equipped with the ten perfections - even all the craftsmen in the world or those possessing supernormal powers are unable to make even a replica of it.

"Filled-in space between the shoulders" means the space between the shoulders is called the space between the two sides; that being filled-in, that is, full for him - thus he has a filled-in space between the shoulders. For in others that place is hollow, and the two sides of the back appear separately. But for the Truth-finder, starting from the waist, a layer of flesh, having risen up to the shoulders, covering the back like a raised golden plank, is established.

"Proportioned like a banyan tree" means proportioned like a banyan tree. Just as a banyan tree with even branches, whether fifty cubits or a hundred cubits in height, is of one and the same measure in both length and breadth, so too he is of one and the same measure in both body height and arm-span. Just as for others the body is either long or the arm-span is long, not thus of uneven measure - this is the meaning. For that very reason "as much as his body" and so on was said. Therein, "as much as he may be" is "yāvatakvaṣṣa."

"Evenly rounded neck" means an evenly rounded neck. Just as some have long necks like herons, crooked necks like cranes, and broad necks like boars, and at the time of speaking the network of veins can be seen, and a feeble voice comes forth - it is not so for him. But the Truth-finder's neck is like a well-rounded golden drum, at the time of speaking the network of veins is not visible, and his voice is great like the rumbling of a cloud.

"One with supreme taste-buds": here, "those that take in flavour" are taste-carriers; this is a designation for taste conductors; "those being supreme for him" means one with supreme taste-buds. For the Truth-finder had seven thousand taste conductors with upward-pointing tips fastened in the throat itself. Even food the size of a sesame seed, placed on the tip of the tongue, pervades the whole body; for that very reason, when he was making the great striving, even with a single grain of rice and so on, or with a handful of pea soup, there was sustenance for the body. But for others, due to the absence of such, nutritive essence does not pervade the whole body; because of that they are full of illness. This characteristic becomes obvious by virtue of the outflow-result reckoned as freedom from illness.

"He has a jaw like a lion's" means one who has a jaw like a lion. Therein, only the lower jaw of a lion is full, not the upper. But for the Truth-finder, like the lower jaw of a lion, both are full, resembling the moon on the twelfth day of the fortnight.

In the passage beginning with "having forty teeth" and so on, twenty are established in the upper jaw, twenty in the lower - thus he has forty teeth, hence "one with forty teeth." For even those of others who have a full set of teeth have thirty-two teeth; the Truth-finder has forty.

And for others some teeth are high, some low, thus uneven; but the Truth-finder's are even, like a layer of conch shell cut with an iron plate.

For others, teeth are with gaps like those of crocodiles; when eating fish, meat, and so on, the spaces between the teeth become filled. But the Truth-finder's teeth are without gaps, like a raised row of diamonds on a golden creeper, like teeth whose boundaries are shown by a painter's brush.

"Having very white canine teeth" means for others, rotten teeth arise; because of that, some canine teeth are black and discoloured. The Truth-finder has very white canine teeth, endowed with canine teeth possessing a radiance that shines surpassing even the healing star; therefore "having very white canine teeth" was said.

"Having a large tongue" means the tongues of others are fat, or thin, or short, or stiff, or uneven; but the Truth-finder's tongue is soft, long, broad, and endowed with beauty. He, for the purpose of dispelling the uncertainty of those who had come to search for that characteristic, due to its softness, rolling that tongue like a hard needle, fondles both nostrils; due to its length, fondles both ear-holes; due to its broadness, covers the entire forehead up to the hairline. Thus, making known its quality of being soft, long, and broad, he dispels uncertainty. Thus, with reference to a tongue endowed with three characteristics, "having a large tongue" was said.

"Having a voice like Brahmā" means others have broken voices, or cracked voices, or voices like crows; but the Truth-finder is endowed with a voice similar to the voice of the Great Brahmā. For the Great Brahmā's voice is pure because it is unhindered by bile and phlegm. The Truth-finder too cleans the site by the deed done; due to the purity of the site, the voice arising from the navel onwards arises pure, endowed with eight factors. "Speaks like a cuckoo" means speaking like a cuckoo; the meaning is having a sweet voice like the cry of an intoxicated cuckoo.

Herein this is regarding the sweetness of the cuckoo's cry -It is said that when the Indian cuckoo bird, having struck a sweet-flavoured ripe mango with its beak, having tasted the trickling juice, having beaten time with its wing, warbles, quadrupeds and so on begin to frolic as if intoxicated. Even quadrupeds engaged in foraging, having dropped the grass from their mouths, listen to that sound; beasts of prey, while pursuing small deer, stand without putting down a raised foot; the pursued deer too stand still, having abandoned even the fear of death; even birds flying through the sky, having spread their wings, stand still; even fish in the water, bursting open their ear membranes, stand still just listening to that sound. Such is the sweetness of the cuckoo's cry.

Asandhimittā too, the queen of Dhammāsoka -asked the Community: "Is there indeed, venerable sir, anyone's sound similar to the sound of the Buddha?" "There is - that of the Indian cuckoo bird." "Where, venerable sir, is the bird?" In the Himalayas. She said to the king - "Sire, I wish to see the Indian cuckoo bird."The king sent off a golden cage, saying "Let an Indian cuckoo come having sat in this cage." The cage, having gone, stood before a certain Indian cuckoo. He, thinking "The cage has come by the king's command; it is not possible not to go," sat down in it. The cage, having come back, stood right before the king. They were unable to make the Indian cuckoo produce its sound. Then the king said "How is it, fellow, that these are making a sound?" "Having seen relatives, Sire." Then the king had it surrounded with mirrors. He, having seen his own reflection, thinking "My relatives have come," having beaten time with his wing, cried out with a sweet voice as if blowing a jewelled bamboo flute. Throughout the entire city, people frolicked as if intoxicated. Asandhimittā thought - "Even this animal has such a sweet sound; what kind indeed must have been the sound of the Blessed One who had attained the glory of omniscient knowledge?" - having aroused rapture, not abandoning that rapture, together with seven hundred female attendants, she became established in the fruition of stream-entry. Such is the sweetness of the cuckoo's sound. The Truth-finder's sound is sweeter than that by a hundredfold and a thousandfold; but because in the world there is no sweet sound of another comparable to the cuckoo's, "speaking like a cuckoo" was said.

"Having deep blue eyes" means not having entirely blue eyes, but in the place where blue is appropriate, his eyes are endowed with an exceedingly pure blue colour like the flax flower. In the place where yellow is appropriate, with a yellow colour like the kaṇikāra flower; in the place where red is appropriate, with a red colour like the bandhujīvaka flower; in the place where white is appropriate, with a white colour like the morning star; in the place where dark is appropriate, endowed with a dark colour like a fresh soap-berry; they appear like a jewelled lion-lattice window opened in a golden mansion.

"Having eyelashes like a cow" - here by "eyelashes" the whole eye-apparatus is intended. That of a dark calf is thick-textured, that of a red calf is bright; the meaning is having eye-apparatus like that of a red calf just born at that moment. For the eye-apparatus of others is imperfect; they are endowed with eyes like those of elephants, mice, crows, and so on - protruding or deep-set. But the Truth-finder's eyes are adorned with soft, smooth, blue, fine eyelashes, like gem-balls that have been washed and polished and set in place.

"Uṇṇā" means a tuft of hair. "Between the eyebrows" means it arose in the middle of

the two eyebrows, right at the top of the nose. But having risen up, it appeared in the middle of the forehead. "White" means pure, of the colour of the morning star. "Soft" means like a layer of cotton beaten a hundred times and placed in the cream of ghee. "Resembling cotton" means similar to the cotton of the silk-cotton tree or the cotton of a creeper; this is a simile for its whiteness. Moreover, when grasped at the tip and pulled, it measures half a cubit in length; when released, it curls in a rightward spiral and remains with its tip pointing upwards; it shines with exceedingly captivating splendour, like a silver bubble placed in the middle of a golden plate, like a stream of milk flowing from a golden pot, and like the morning star on a pathway tinged with the radiance of dawn.

"Having a head like a turban" - this was said dependent on two reasons: the fullness of the forehead and the fullness of the head. For the Truth-finder, starting from the right ear-knot, a layer of flesh rises up and, covering and filling the entire forehead, extends to the left ear-knot and is established there; it shines like a king's bound turban-cloth. It is said that bodhisattas in their final existence, having known this characteristic, made the turban-cloth for kings; this is one meaning for now. But other people have imperfect heads; some have split-heads, some have fruit-heads, some have bony-heads, some have gourd-heads, some have overhanging-heads. But the Truth-finder's head is well-rounded and resembling a water-bubble, as if shaped with a needle-point and set in place. Therein, according to the former method, "having a head like a turban" means having a head as if wrapped with a turban. According to the second method, "having a head like a turban" means having a head that is rounded everywhere like a turban.

Now these characteristics of a great man are well spoken of and well explained when, for each characteristic, these four portions are shown: the action, the action's counterpart, the characteristic, and the benefit of the characteristic. Therefore, these actions and so on spoken of by the Blessed One in the Lakkhaṇa Sutta should be shown and expounded. By one who is unable to determine by means of the discourse, they should be understood according to the method stated in the explanation of that very discourse in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya.

"With these, sir, that Master Gotama" - "Sir, teacher, that Master Gotama is endowed with these thirty-two characteristics of a great man, and goes about as if illuminating the world with his own splendour and glory, like a golden archway adorned with raised jewels in the city of the gods, like the coral tree a hundred yojanas in height in full bloom on every branch, like a sāla tree in full blossom amidst the rocks, and like the expanse of the sky adorned with a host of stars" - having explained this meaning as well, proceeding to describe his bodily and verbal conduct, he said beginning with "When walking, moreover."

387. "With the right" means for the Buddhas, whether standing, sitting, or lying down, when they set out to walk, the right foot is always in front. This, it is said, is a constant wonder. "He does not lift his foot too far" means he lifts that right foot thinking "I shall not place it too far away." For if the right foot were brought too far, the left foot would go being dragged along, and the right foot too would not be able to go far and would become established only nearby; when this happens, it is called a break in the step. But when the right foot is lifted only in measure, the left foot too is lifted only in measure; lifted in measure, when becoming established, it becomes

established only in measure. Thus by this it should be understood that the function of the Truth-finder's right foot is regulated by the left foot, and the function of the left foot is regulated by the right foot.

"Not too quickly" means he does not walk too quickly, like a monk going during the day for the purpose of the monastery meal. "Not too slowly" means he does not walk too slowly, such that one coming from behind does not find room. "Knee against knee" means knee against knee. "He does not raise his thigh" means like one walking in deep water, he does not raise his thigh. "He does not lower it" means like one whose foot is on a long-handled hook for cutting tree branches, he does not push it back behind. "He does not stiffen it" means like one pounding the foot at bound and unbound places, he does not make it rigid. "He does not bend it about" means like one making a mechanical puppet play, he does not move it here and there. "Only the lower body" means only the lower body moves; the upper body is motionless like a golden image placed on a boat. For one standing far away and looking cannot tell whether the Buddhas are standing still or walking. "With bodily exertion" means he does not walk with bodily exertion, swinging his arms with sweat being released from the body. "With his whole body" means without turning his neck, he looks around by the method of the elephant's gaze as stated in the Exhortation to Rāhula.

Regarding "he does not look upwards" and so on: like one counting the stars, he does not look upwards; like one searching for a lost farthing or māṣaka coin, he does not look downwards; he does not walk looking about here and there like one looking at elephants, horses, and so on. "A yoke's length" means one who walks having placed his eyes at a distance of nine spans looks a yoke's length ahead; the Blessed One too walks seeing just that much, like a well-tamed thoroughbred yoked to a yoke. "And beyond that for him" means it should not be said that he does not see beyond a yoke's length. For neither a wall, nor a door panel, nor a shrub, nor a creeper is able to obstruct; rather, for his unobstructed knowledge, many thousands of world-systems are like a single open courtyard. "Inhabited area" means below, in the Mahāsakuludāyī Sutta, the inhabited area is from the gate-post onwards; here it should be understood as from the threshold of the house onwards. "He does not raise his body" and so on was said for the purpose of showing that he enters by his natural posture alone. For even when the Truth-finder enters a low house of poor people, either the roof rises up or the earth sinks down; but the Blessed One walks by his natural gait alone. "Not too far" means for one turning around too far away, one has to go one or two steps with the back part and then sit down. "Not too near" means for one turning around too near, one has to go one or two steps forward and then sit down. Therefore he turns around at the step where, having stood, one can sit down without going forward or backward.

"With his hand" means he does not sit down holding the seat with his hands, like one afflicted with a wind disease of the hip. "Throws his body" means whoever, having done some activity, while playing, falls down just as he stands; and whoever, seated leaning on the front part of the seat, slides all the way to the back part; or whoever, seated leaning on the back part, likewise comes all the way to the front part - all of that is called throwing the body onto the seat. But the Blessed One, without doing thus, as if lowering a plumb line in the middle of the seat, as if placing cotton-wool, slowly sits down. "Restlessness of the hands" means unrestrained action with the

hand, such as placing drops of water on the rim of the bowl, cutting and splitting leaves with a fly-whisk, and so on. "Restlessness of the feet" means unrestrained action with the foot, such as rubbing the ground, and so on.

"Does not tremble" means he does not fear. "Does not shake" means he does not sink. "Does not quiver" means he does not waver. "Is not agitated" means he is not agitated either by the agitation of fear or by the agitation of craving. For a certain one, when people have come for the purpose of a talk on the Teaching and so on, and having paid homage are standing, is agitated by the agitation of fear, thinking "Shall I indeed be able to capture their minds and expound the Teaching, or to answer a question when asked, or to give the thanksgiving for the meal?" A certain one is agitated by the agitation of craving, thinking "Will agreeable rice gruel come to me, or agreeable sweet-meat?" Both of those are not present for him - thus he is not agitated. "Devoted to seclusion" means having a mind inclined towards seclusion, towards Nibbāna. "Vivekavatto" is also a reading; the meaning is having been engaged in the duty of seclusion. The duty of seclusion is, namely, the sitting down of a monk who has finished his meal duty, during the day residence, having taken up the root meditation subject by way of serenity and insight meditation, folding his legs crosswise. For the deportment of one thus seated is calmed.

In the passage beginning with "does not raise the bowl": a certain one raises the bowl as if bringing the water vessel to the rim of the bowl; one lowers it as if placing it on the top of the foot; one takes it having gripped it tightly; one causes it to shake here and there. The meaning is that without doing thus, having taken it with both hands, having tilted it slightly, he accepts the water. "Not turning it over" means he does not turn it over and wash the back of the bowl first. "Not too far" means he does not discard it in such a way that it falls far from the seat where he is sitting. "Not too near" means he does not discard it right at the base of his feet. "Scattering it about" means dispersing it; he does not discard it in such a way that the recipient gets wet.

"Not too little" means not like a certain one having evil desires who, showing himself as one of few wishes, takes only a fistful. "Too much" means exceeding the amount sufficient for sustenance. "In proportion to the vegetables" means the proper measure of vegetables is a fourth part of the cooked rice. For a certain one, when the food is agreeable, takes much food; when the vegetables are agreeable, takes much vegetables. But the Teacher does not take thus. "And not with vegetables" means indeed, setting aside disagreeable vegetables and eating only the food, or setting aside the food and eating only the vegetables - one exceeds the morsel with vegetables. The Teacher takes vegetables alternately; both the food and the vegetables finish at the same time. "Two or three times" means for the Truth-finder, food brought to the teeth by his broad tongue, merely touched by the teeth two or three times, becomes like a smoothing flour-paste ointment; therefore he said thus. "Not remaining in the mouth" means like a drop of water fallen on a lotus leaf, having rolled off, it goes straight down the throat; therefore nothing remains. "Experiencing the flavour" means he knows the flavours of sweet, bitter, pungent, and so on. For in the case of the Buddhas, even in drinking water at the very least, divine nutritive essence is present; because of that, flavour is obvious to them in everything, but there is no greed for flavour.

"Endowed with eight factors" means endowed with the eight factors stated beginning

with "not for amusement." But its judgment has come in the Visuddhimagga - this was stated in the Discourse on All Mental Corruptions. "When the hands are washed" - what does the Teacher do? First he washes the place where the bowl is held. There, having taken the bowl, having extended his hand with its fine web of skin, he passes it over twice. By that much, like water fallen on a lotus leaf, it rolls off and goes. "Not unconcerned" means not like a certain one who, having placed the bowl on a stand, does not wipe the water on the bowl, and looks on with indifference when dust falls on it; he does not act thus. "Not excessively protective" means not like a certain one who establishes protection exceeding the proper measure, or who, having eaten, having wiped the water on the bowl, having inserted it between the folds of the robe, holds the bowl by pressing it with the belly; he does not act thus.

"Nor does he let the time for thanksgiving pass" means for whoever, as soon as he has finished eating, while children are crying for food, while human beings are hungry, having eaten, begins the thanksgiving when they have not yet arrived - thereupon some, having abandoned all their tasks, come, and some have not yet arrived - this one lets the time pass. Whoever too, when human beings have come and sat down having paid homage for the purpose of thanksgiving, without giving the thanksgiving, raises up individual conversation beginning with "How are you, Tissa? How are you, Phussa? How are you, Sumana? How are you, Tissā? How are you, Phussā? How are you, Sumanā? Are you well? Is the crop accomplished?" - this one lets the time for thanksgiving pass. But one who, having known the opportunity of the people, does it at the requested time, does not let the time pass. The Teacher does thus.

"He does not criticise that food" means he does not criticise by saying such things as "What kind of food is this? It has uncooked grains, it is overcooked" and so on. "He does not expect other food" means for one who, while giving thanksgiving, expects other food thinking "I shall produce a meal for tomorrow or for the following day." Or whoever - "As long as the food of the women is cooking, so long I shall give thanksgiving, and then at the end of my thanksgiving they will give me a little even from their own cooked food" - thus he prolongs the thanksgiving; this one too expects. The Teacher does not do thus. "Not as one wishing to escape" means for a certain one indeed, having taken leave, goes, and has to be followed with speed. But the Teacher does not go thus; he goes as if standing in the midst of the assembly. "Too high" means for whoever, having lifted up as far as the jawbone, wears the upper robe, for him it is called too high. Whoever, having lowered it down as far as the ankles, wears the upper robe, for him it is too high. Whoever too, having lifted it up on both sides, exposing the belly, goes, for him too it is too high. Whoever, having made it over one shoulder, exposing the breast, goes, for him too it is too high. The Teacher does not do any of that.

"Clinging" means just as for others it clings, moistened by sweat, it is not so for the Teacher. "Hanging away" means like a worn-out cloth, even having come loose from the body, it does not remain so. "Wind" means even a high-altitude wind, having arisen, is not able to disturb it. "The pursuit of foot adornment" means the pursuit of foot beautification by rubbing with bricks and so on. "Having washed" means having washed one foot with the other foot. "He does not intend for affliction of himself" and so on - he does not say this because of the existence of the knowledge of recollection

of past lives and the knowledge of others' mental states, but having seen the continuum of deportment, he says it by inference. "The Teaching" means the scriptural Teaching. "He does not exalt" means he does not exalt on the basis of household matters by saying such things as "What a great landowner! What a great householder!" and so on. "He does not disparage" means "What, lay follower, how is the path to the monastery known to you? Why do you not come out of fear? For monks do not take anything by force; do not be afraid" or "What kind of life of stinginess is this of yours?" and so on - having said such things, he does not disparage through household-based affection.

"Distinct" means smooth and unhindered. "Intelligible" means capable of being understood, obvious; and it is intelligible precisely because of being distinct. "Charming" means sweet. "Pleasant to hear" means pleasing to the ear; and it is pleasant to hear precisely because of being sweet. "Compact" means consolidated. "Euphonious" means not scattered; and it is euphonious precisely because of being compact. "Deep" means arising from a deep place. "Resonant" means having resonance; and it is resonant precisely because of being deep. "According to the assembly" means he conveys to an assembly bound together even to the edge of the world-circle. "Outside" means it does not go outside the assembly even by a finger's breadth. Why? So that such a sweet voice may not be lost without reason. Thus the sound of the Blessed One travels only along the top of the assembly.

"Looking back" means having placed joined palms on the head, looking at the Blessed One, they withdraw backwards, and having paid homage at the place where they lose sight of him, they depart. "Because of not abandoning" means for one who, having heard a talk and risen, departs speaking another talk about things seen, heard, and so on, he is said to abandon by his very nature. But one who departs speaking only the praise of the talk on the Teaching he has heard, he is said not to abandon; thus by the state of not abandoning, they depart. "Walking" means walking like a golden festooned post seven cubits in height, moving by means of a rope mechanism. "We saw him standing" means we saw him standing like a lofty golden mountain. "And even more than that" means being unable to speak of the virtues in detail, having summarised the remaining virtues, making them as if a bundle, as if bound with thread, and giving them forth, he spoke thus. Here this is the intention - Those virtues unspoken by me are even more numerous than those spoken. For like the great earth, the great ocean, and so on, the virtues of that venerable one are endless, immeasurable, spread out like space.

390. "Unannounced" means whose arrival was not known. For when one approaches those gone forth, either at the time of robe-preparation and so on, having put on one garment, or at the time of bodily exercise, having approached, one has to turn back from that very place; not even a mere friendly welcome arises. But when permission has been made beforehand, having swept the day-quarters, having put on the robe, the monk sits in a secluded place; those coming and seeing him gain confidence even by the sight, hospitality arises, and answering questions or a talk on the Teaching is obtained. Therefore the wise ask for permission. And he was one of them; therefore this occurred to him. "Old, aged" - without speaking of his own eminence, why did he say thus? Buddhas by nature are accomplished in compassion; knowing his elderly state, he will quickly give permission - thus he said.

391. "Having moved aside, made room" means having quickly risen, having split in two, made room.

"Which by me" means which by me. "Called by the same name as a woman's" means a name denoting a woman's meaning, the female organ; that which should be called by that is "called by the same name as a woman's"; he speaks thus through skill in conventional expression, meaning it should be spoken of with the feminine gender. "Having a large tongue" means having a broad tongue. "Put forth this" means bring out this.

393. "Complete in all qualities" (kevalī) means accomplished in all qualities without exception.

394. "Addressed in reply" means answering the eight questions that were asked all at once, he spoke in reply. "He who knows" means he who knows, understands; whose past life is well-known. "And sees heaven and the realms of misery" means the knowledge of the divine eye is spoken of. "Has attained the destruction of birth" means has attained arahantship. "Accomplished through direct knowledge" means having directly known that arahantship, he is accomplished, having reached the conclusion. "Sage" means endowed with the moral perfection of the knowledge of arahantship.

"Pure" means white. "Released from lusts" means released from the lusts of mental defilements. "Having abandoned birth and death" means one whose birth is abandoned because of having attained the destruction of birth; one whose death is abandoned precisely through the abandoning of birth. "Complete in the holy life" means whatever is the completeness, the state of wholeness, of the holy life, he is endowed with that; the meaning is the dwelling in the complete holy life of the four paths. "Gone beyond all phenomena" means having gone to the far shore through direct knowledge of all mundane and supramundane phenomena; the meaning is one who stands having directly known all phenomena. Or "gone beyond" - by this much, the following meaning is stated: gone beyond through full understanding of the five aggregates, gone beyond through abandoning of all mental defilements, gone beyond through development of the four paths, gone beyond through realisation of cessation, gone beyond through attainment of all attainments. Again, "of all phenomena" - by this, gone beyond through direct knowledge is stated. "Such a one is called the Buddha" means such a one, having gone to the far shore in six ways, is called the Buddha because of having awakened to the four truths in every way.

But are all the questions answered by this much? Yes, they are answered. By this - "He knows the mind is pure, released from lusts" - to begin with, the first question is answered as "a brahmin" because of having warded off evil. By this - "gone beyond" - the second question is answered as "one who has attained the highest knowledge" because of having gone through the knowledges. By "past life" and so on, the third question is answered as "possessor of the threefold true knowledge" because of the existence of these three true knowledges. By this very phrase - "released from lusts in every way" - the fourth question is answered as "a learned one" because of having escaped from evil phenomena. But by this - "has attained the destruction of birth" - the fifth question is answered because arahantship itself is stated. By these - "accomplished" and "complete in the holy life" - the sixth question is answered. By

this - "the sage accomplished through direct knowledge" - the seventh question is answered. By this - "gone beyond all phenomena, such a one is called the Buddha" - the eighth question is answered.

395. "Talk on giving" and so on were explained in detail in the discourse above. "Paccapādi" means he proceeded. "In conformity with the Teaching" - in this discourse, the Teaching means the path of arahantship, and what is in conformity with the Teaching means the lower three paths and the three fruits of asceticism; the meaning is that he obtained those in succession. "And he did not vex me on account of the Teaching" means he did not weary me on account of the Teaching, and did not make me speak again and again. The remainder is clear everywhere. But by the term "attaining final nibbāna there," the pinnacle of the teaching was taken with arahantship only.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Brahmāyu Sutta is completed.

2. Commentary on the Sela Sutta

396. "Thus have I heard" - this is the Sela Discourse. Therein, the passage beginning with "among the Aṅguttarāpans" and so on has been explained in detail in the Potaliya Discourse. "One thousand two hundred and fifty" means with half of thirteen, that is, it is said together with twelve hundred and fifty monks. They were indeed only monks who had assembled at the assembly of disciples, all gone forth by the "Come, monk" ordination, who had eliminated the mental corruptions. "Keṇiya" is his name; "matted-hair ascetic" means a hermit. He was, it is said, a wealthy brahmin, but having undertaken the going forth of a hermit for the purpose of protecting his wealth, having given a present to the king, having obtained a piece of land, having had a hermitage built there, he dwells having engaged in trade with five hundred carts, having become a support for a thousand families; and they say that in his hermitage too there was one palmyra tree that released one golden palmyra fruit day after day. During the day he wears ochre robes and ties matted hair, and at night he experiences the achievement of sensual pleasures. "With a talk on the Teaching" means with a talk on the Teaching connected with the benefits of beverages. For this Keṇiya, being ashamed to go empty-handed for an audience with the Blessed One - having thought "Even for those who abstain from eating at the improper time, a beverage is allowable," having had well-prepared jujube drink carried by five hundred carrying poles, he departed. And the fact of his having gone thus - "Then this occurred to the matted-hair ascetic Keṇiya - 'What might I have brought for the ascetic Gotama?'" is indeed recorded in the canonical text in the Medicine Section.

"For the second time the Blessed One" - why did he refuse again and again? Because of the sectarians' devotion upon being refused - this is not the reason; there is no such deceit in the Buddhas on account of requisites. But this one, having seen one thousand two hundred and fifty monks, will prepare almsfood for just that many; and that very Sela together with three hundred men will go forth. It would be inappropriate indeed to send the junior monks elsewhere and go with these alone, or to send these elsewhere and go with the junior monks. If then I were to go taking all of them, the almsfood would not be sufficient. Then, when the monks go walking for

almsfood, people will grumble - "Even after a long time, Keṇiya, having invited the ascetic Gotama, was not able to give even enough for sustenance," and he himself will become remorseful. But when the refusal has been made, having thought "The ascetic Gotama again and again mentions the name of the brahmins, saying 'and you are devoted to the brahmins,'" he will wish to invite the brahmins too; then he will invite the brahmins separately; those invited by him, having become monks, will eat. Thus his faith will be safeguarded - therefore he refused again and again."Although, dear sir" - by this he explains this - "Master Gotama, what does it matter if I am devoted to the brahmins? May Master Gotama consent; I am able to give to the brahmins too and to you as well."

"Bodily service" means bodily service. "Circular pavilion" means a cloth pavilion.

397. "Marriage arrangement from the bride's side" means the taking of a maiden. "Marriage arrangement from the groom's side" means the giving of a maiden. "He has been invited by me" means he was invited by me. Then the brahmin, because of his well-matured decisive support, upon merely hearing the word "Buddha," as if sprinkled with the Deathless, making manifest his confidence, said: "A Buddha, my dear Keṇiya, you say?" Keṇiya, declaring as it really is, said: "A Buddha, my dear Sela, I say." Thereupon he asked him again for the purpose of strengthening, and the other likewise announced.

398. Then, as he considered the rare nature of even the sound "Buddha" over a hundred thousand cosmic cycles. "This occurred to him" means: This, beginning with "this sound indeed," occurred to him. "Blue line of forest" means a row of blue-coloured trees. "Foot after foot" means a step the measure of a foot. For when placing the foot too near or too far, a sound arises; prohibiting that, he said thus. "Like lions wandering alone" means a lion living in a group falls into negligence together with lion cubs and others; one wandering alone is diligent. Thus, showing the abiding in diligence, he makes a simile with the solitary-wandering lion. "Do not, sirs, to me" - he said this training them in good conduct. For this is the intention here: If you, without obtaining a turn in the discussion, introduce your talk in the middle of my discussion, the reproach "He was not able to train his pupils" will arise against me; therefore, having seen an opportunity, you should converse. "But I do not know him" means the Bodhisatta Vipassī too, attended by eighty-four thousand elders who had gone forth, practised the Bodhisatta's wandering for seven months; it was as if it were the time for a Buddha's arising. Our Bodhisatta too practised the Bodhisatta's wandering for six years. Thus, even those endowed with complete bodily characteristics are not Buddhas. Therefore the brahmin said "but I do not know him."

399. "With perfect body" means one whose body is complete by the completeness of the characteristics and by the non-deficiency of limbs. "Radiant" means one having beautiful bodily lustre. "Well-born" means well-formed through the achievement of height and girth and through the achievement of proportions. "Lovely to behold" means one of captivating appearance who generates non-satisfaction even in those who look for a long time. "Golden-coloured" means one whose colour is similar to gold. "Having very white canine teeth" means one having well white canine teeth. "Marks of a great man" - he said this concluding with an alternative expression the very same characteristics stated earlier.

Now, taking from among those characteristics those pleasing to his own mind, praising, he said beginning with "with clear eyes." For the Blessed One has clear eyes through the achievement of the beauty of the five colours, is fair-faced through having a face resembling the full moon, is lofty through the achievement of height and girth, is upright through the straightness of a Brahmā-like body, and is majestic through brilliance. And whatever was said here previously, that was said again by the one praising by this method "in the midst of the Community of ascetics." For indeed one such as this shines thus. The same method applies also in the following verse. "Of such excellent beauty" means of one accomplished with the highest beauty. "A bull among charioteers" means the highest charioteer. "Of the rose-apple grove" means of the Indian subcontinent. By what is well-known, he is the lord exercising supremacy.

"Warriors" means warriors by birth. "Wealthy" means the wealthy ones. "Kings" means any who exercise kingship. "King of kings" means one worthy of veneration by kings, having become the supreme king; the intention is a universal monarch. "Lord of men" means having become the overlord of humans, the supreme lord.

When this was said, the Blessed One - Fulfilling this wish of Sela that "those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is being spoken," said beginning with "I am a king." Herein, this is the intention - That which you, Sela, request of me saying "You deserve to be a king," regarding this I am unconcerned - I am a king. And as regards kingship, just as another king governs a hundred yojanas or a thousand yojanas, or even as a universal monarch only the extent bounded by the four continents, I am not thus of limited domain; for I, the unsurpassed king of righteousness, from the highest point of existence, making Avīci as the limit, and across, instruct immeasurable world systems. For as far as there are beings classified as footless, two-footed, and so on, I am their foremost. For indeed no one equals me in morality or etc. In knowledge and vision of liberation; and I, thus the unsurpassed king of righteousness, turn the wheel with the unsurpassed Teaching classified as the four establishments of mindfulness and so on. "Abandon this, enter upon and dwell in this" - the wheel of command; or the wheel of the Teaching itself, by the scriptural Teaching beginning with "But this, monks, is the noble truth of suffering." "The wheel that cannot be turned back" means that wheel which cannot be turned back by an ascetic or etc. Or by anyone in the world.

Having seen the Blessed One thus revealing himself, Sela, filled with joy and happiness, for the purpose of strengthening, spoke a pair of verses beginning with "You claim to be fully enlightened." Therein, "who then is the general" - he asked: "Who indeed is the general who continues to turn the wheel set in motion by the Teaching by the Blessed One, the king?"

Now at that time the Venerable Sāriputta was seated on the right side of the Blessed One, shining with splendour like a heap of gold; showing him, the Blessed One spoke the verse beginning with "The wheel set in motion by me." Therein, "born after the Truth-finder" means born after the Truth-finder as cause, born by the cause of the Truth-finder - this is the meaning. Furthermore, three are stated: lowborn, born after, and surpassing in birth. Among them, the lowborn is immoral; he is not called a son of the Truth-finder. One surpassing in birth means one more superior than the father; such a son of the Truth-finder does not exist. But the Truth-finder has only one son

who is born after him; showing that, he said thus.

Having thus answered the question "who then is the general," and regarding what Sela said "you claim to be fully enlightened," wishing to make him free from doubt, he spoke the verse beginning with "what should be directly known" in order to inform him: "I do not claim merely by assertion; but I am the Buddha by this reason." There, "what should be directly known" means true knowledge and liberation. What should be developed is the truth of the path. What should be abandoned is the truth of origin. But by the statement of the cause, through the accomplishment of the fruit, their fruits - the truth of cessation and the truth of suffering - are also stated. Thus, "what should be realised has been realised, what should be fully understood has been fully understood" - this too is included herein - showing the fruit of the development of the four truths and liberation, he establishes the state of Buddhahood by a fitting reason: "Having awakened to what should be awakened to, I have become the Buddha."

Having thus revealed himself without qualification, and surpassing the brahmin for the purpose of overcoming doubt about himself, he spoke three verses beginning with "Remove." Therein, "surgeon" means one who cuts out the darts of lust and so on. "Unsurpassed" means just as a disease appeased by an external physician flares up again in this very individual existence, it is not so. But for a disease appeased by me, there is no arising even in another existence; therefore I am unsurpassed - this is the meaning. "Become supreme" means become the most excellent. "Beyond compare" means gone beyond comparison; incomparable - this is the meaning. "Crusher of Māra's army" means the crusher of Māra's army that has come thus: "Sensual pleasures are your first army." "All enemies" means all adversaries reckoned as the aggregates, mental defilements, volitional activities, death, and the son-of-a-god Māra. "Having brought under control" means having made them subject to one's own control. "Free from fear from any quarter" means fearless from anywhere.

When this was said, the brahmin Sela, at that very moment having gained confidence in the Blessed One, being a candidate for going forth, spoke three verses beginning with "This, sirs." Therein, "of dark birth" means born in a low family such as an outcast and so on. Then those young men too, being candidates for going forth, spoke a verse: "If this pleases you, sir." Then Sela, with a gladdened mind towards those young men, showing them and requesting the going forth, spoke a verse beginning with "brahmins."

Then the Blessed One, because Sela in the past, in the Dispensation of the Blessed One Padumuttara, having been the chief of the group of those very three hundred men, having had a residential cell built together with them, having performed meritorious deeds such as giving and so on, experiencing the success of gods and humans through that action, was reborn in the final existence as the teacher of those very ones, and that action of theirs had ripened for the maturation of liberation and had become the decisive support for the come-monk status, therefore giving the come-monk going forth to all of them, he spoke a verse beginning with "Well proclaimed." Therein, "visible here and now" means to be seen by oneself, evident. "Immediately effective" means through the arising of fruition immediately after the path, the fruit is not to be attained after an interval of time. "Wherein not fruitless" means in whichever path-holy life, for the diligent one who trains by fulfilling the

threefold training, the going forth is not fruitless; fruitful - this is the meaning. And having said thus, the Blessed One said "Come, monks." They all, having become bearers of bowl and robes, having come through the sky, well-disciplined like elder monks of a hundred rains retreats, paid respect to the Blessed One. Thus, with reference to their come-monk status, "The brahmin Sela received" and so on was stated.

400. "With these" means with these verses agreeable to Keṇiya's mind. Therein, because there is no sacrifice for brahmins without tending the fire, "sacrifices have the fire-sacrifice as foremost" was said. The meaning is having the fire-sacrifice as foremost, with fire-offering as the chief practice. Because the Sāvittī must be recited first by those reciting the Vedas, the Sāvittī is said to be "the foremost of metres." Because of being the foremost of humans, the king is said to be "the foremost." Because of being the support and the refuge of rivers, the ocean is said to be "the foremost." Because of being recognised through conjunction with the moon as "today is Kattikā, today is Rohiṇī," because of producing light, and because of its gentle nature, "the moon is the foremost of constellations" was said. Because of being the highest among those that shine, the sun is said to be "the foremost of those that shine." But because of being the highest among those worthy of offerings, particularly with reference to the Community headed by the Buddha at that time, "for those desiring merit, the Community is indeed the foremost for those who sacrifice" was said. By that he shows that the Community is the source of income for merit.

"Having come to that refuge" - he spoke another verse of declaration. Its meaning is - Since the Blessed One is one with vision through five eyes, and since we came to that refuge on the eighth day from now, therefore by ourselves we have been tamed in your teaching with unsurpassed mastery - oh, the power of your refuge!

Thereafter, having praised the Blessed One with two verses, requesting homage with the third, he said beginning with "these three hundred monks."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sela Sutta is completed.

3. Commentary on the Assalāyana Sutta

401. "Thus have I heard" - this is the Assalāyana Discourse. Therein, "from various kingdoms" means of those who had come from various kingdoms such as Aṅga, Magadha, and so on; or the meaning is also of those born and brought up in those countries. "On some" means on some unspecified task such as sacrifice, worship, and so on. "For the four castes" means common to the four castes. Thinking "We say that only brahmins are purified through purification by bathing and purification by meditation, yet the ascetic Gotama does what is inappropriate," they thought thus. "With a shaven head" means with a shaved head.

"One who speaks what is the Teaching" means one who speaks according to intrinsic nature. "Difficult to discuss with" means they are difficult to be discussed with by those who speak what is not according to the Teaching, such as ourselves. This shows that it is not possible to bring about the defeat of those who speak what is the Teaching. "Wandering ascetic" means the procedure of going forth; having learnt the

three Vedas, those who go forth last of all - the charms by which they go forth, and the charms which those gone forth maintain, or whatever good conduct they practise - all that has been practised and trained in by the venerable one. Thinking "Therefore there is no defeat for you, there will be only victory," they said thus.

402. "But are seen" and so on beginning with "but are seen" was stated for the purpose of breaking their view. Therein, "brahmin women" means brahmin women who have been brought into the family by way of marriage from the bride's side and marriage from the groom's side for the purpose of obtaining sons are seen. Those same women at a later time become menstruating; the meaning is that their menses have arisen. "Pregnant" means those in whom an embryo has arisen. "Giving birth" means giving birth to sons and daughters. "Nursing" means women giving mother's milk to children. "Being womb-born" means being born through the vagina of brahmin women. "Said thus" means they speak thus. How? The brahmin alone is the superior class, etc. heirs of Brahmā. But if that were a truthful statement of theirs, the womb of brahmin women would be the breast of the Great Brahmā, the vagina of brahmin women would be the mouth of the Great Brahmā; by this much, "let them not be able to say 'we dwelt at the breast of the Great Brahmā and came forth from his mouth'" - this silencing argument against being born from the mouth was stated.

403. "Having been a master one becomes a slave, having been a slave one becomes a master" means a brahmin, together with his wife, engaging in trade, having gone to the Greek country or the Kamboja country, dies. In the absence of a son who has come of age in his house, the brahmin woman lives together with a slave or a labourer. When one child is born, that man remains just a slave, but the child born to him becomes the owner of the inheritance. Pure on the mother's side, impure on the father's side, he, engaging in trade, having gone to the Middle Country, having taken a brahmin girl, obtains a son in her womb; he too is pure only on the mother's side, impure on the father's side. This was said for the purpose of showing that thus, even within the brahmin tradition itself, there is a mixing of birth. "What is the power, what is the reassurance" explains: where you, being slaves, are all slaves, being masters, are all masters, herein what is your strength, what is your support, that you say the brahmin alone is the superior class.

404. "Would only a noble indeed" and so on are called the discourse-cutting arguments.

408. Now, showing the purification of the four castes, he said beginning with "Suppose here a king." "Sāpānaḍoṇiyā" means from a dog's drinking trough. "Aggikaraṇīya" means the function of fire such as dispelling cold, dispelling darkness, cooking food, and so on. "Here, Assalāyana" means here, when all are performing the function of fire.

409. Now, as for what the brahmins say "purification of the four castes," here there is no fixed rule that there are only four castes. For there is also a fifth caste of mixed descent. Thus, in brief, for the purpose of showing the fault in their doctrine, he said beginning with "Here a young noble." "But in the former case among them" means he says that in that former method too, he sees no difference whatsoever among these

young men. But there is indeed a difference among them too. For the one born from a young noble and a brahmin maiden is called "of mixed noble descent," the other is called "of mixed brahmin descent"; these are young men of low birth.

Having thus shown the fault in their doctrine that "purification of the four castes" by the existence of a fifth caste, now exhorting again regarding the purification of the four castes, he said beginning with "What do you think?" Therein, "at a memorial feast" means at a meal prepared for the deceased. "At a pot-of-rice ceremony" means at a meal offered as a present. "At a sacrifice" means at a sacrificial meal. "At a guest meal" means at a meal prepared for visitors. "For what" explains: "What great fruit will there be? There will not be."

410. "Once in the past" means: Assalāyana, formerly, when I was inferior by birth, you, though being more excellent, when asked a question by me regarding the doctrine of birth, were unable to produce an answer; now, you having become inferior, when asked by me, the more excellent one, a question regarding the Buddhas' own doctrine of birth, what will you produce? "No thought should be entertained herein" - thus supporting the young man, he began this teaching. Therein, "asita" means black. "Devala" is his name; this was the Blessed One himself at that time. "Paṭaliyo" means sandals with straps. "Paṭthaṇḍile" means in the courtyard of the hermitage. "Ko nu kho" means "where indeed." "Like a village lout" means like a village youngster in appearance. "I am indeed he, sir" means he says "I, sir, am Asita Devala." At that time, it is said, the Great Being was going about as a tamer of the untamed. "Began to pay respect" means they made an effort to pay homage. And from then on, even an ascetic of a hundred years, not paying homage to a brahmin youth born that very day, becomes a Koṇḍita.

411. "The mother who gave birth" means she by whom you were born, she is your mother who gave birth. "Of the mother who gave birth" means of the mother who gave birth. "Who is the father who begot" means who is the father who begot. Or the reading is "yo janiko pitā teva."

"By Asita" means when asked this question about the gandhabba by the sage Asita Devala who possessed the five direct knowledges, they could not explain. "Of whom" means of those seven sages. "Not even equal to Puṇṇa the ladle-holder" means among those seven sages there was one donor named Puṇṇa who, having taken a ladle, cooked leaves; he knew the craft of ladle-handling. You together with your teacher are not even equal to their Puṇṇa; by this it is known that you do not know even the mere craft of ladle-handling. The remainder is clear everywhere.

But this Assalāyana was faithful and devoted; he had a shrine built within his own dwelling. Up to the present day, those born in the lineage of Assalāyana, having built a dwelling, build a shrine within the dwelling.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The commentary on the Assalāyana Sutta is completed.

4. Commentary on the Ghoṭamukha Sutta

412. "Thus have I heard" - this is the Ghoṭamukha Discourse. Therein, "Khemiya's mango grove" means in the mango grove so named. "Righteous going forth" means a

righteous going forth. "Through not seeing" means through not seeing wise persons like yourself. "Or whatever the principle here may be" means or whatever the principle, the intrinsic nature, here may be, or through not seeing that very thing. By this he shows: "Our talk is immeasurable; only the principle is the measure." Thereupon the elder, having thought "Like in a new Observance hall, there should be much work to be done here," having descended from the walking path, having entered the leaf-hut, sat down. To show that, "When this was said" and so on was said.

413. "There are these four, brahmin" - it is said that this occurred to the elder: "This brahmin says 'there is no ascetic or brahmin who has undertaken a righteous going forth.' Having shown him the four persons and the two assemblies, I shall ask 'in which assembly do you mostly see the fourth person?' - knowing, he will say 'in the homeless assembly.' Thus I shall make him say by his own mouth that 'there is a righteous going forth'" - thus he began this teaching.

414. Therein, "thoroughly infatuated" means well and truly infatuated. "Speech with reason has been spoken" means speech with cause has been spoken. For this was said by me: "Our talk is immeasurable; only the principle is the measure."

421. "But what does he" - he asked for the purpose of discrimination, since a layman might say both what is allowable and what is not allowable. "Had built" means he constructed. And having had it built, he died and was reborn in heaven. It is said that in this craft of knowledge, having killed even one's mother and father, one oneself must be killed - thus it comes about. Apart from one who knows this craft, no other is reborn in heaven. But he, having made merit in dependence on the elder, having been reborn there, and then having reflected "By what action was I reborn here?" and having known as it really is, one day, when the Community had gathered together for the purpose of restoring the dilapidated refectory, having come in human guise, he asked - "For what purpose, venerable sir, has the Community gathered together?" For the purpose of restoring the refectory. By whom was it built? By Ghoṭamukha. Where is he now? He is deceased. But does he have any relative? There is one sister. Have her summoned. The monks had her summoned. He, having approached her - "I, your brother, named Ghoṭamukha, having had this hall built, was reborn in heaven. There is wealth deposited by me in such and such a place. Having taken that, have this refectory built and look after the children" - having said this, having paid homage to the Community of monks, having flown up into the sky, he went to the heavenly world itself. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Ghoṭamukha Sutta is completed.

5. Commentary on the Caṅkī Sutta

422. "Thus have I heard" - this is the Caṅkī Discourse. Therein, "in the Deva grove, in a Sāla grove" - it is said that in that place oblations were made to deities; therefore it is called both "Deva grove" and "Sāla grove". "Was dwelling at Opāsāda" means he was living in the brahmin village named Opāsāda; or he dwelt having overcome it, having become its owner, he dwelt by whatever boundary one should dwell there, by that boundary. But here, by the force of the prefix, the accusative case should be

understood in the locative sense; likewise in the remaining terms, because of its non-applicability. Therein, the grammatical rule should be sought from the science of grammar. "Teeming with beings" means abundant with beings, overflowing, with many people, crowded with people; and the meaning is crowded with many various beings such as domestic elephants, horses, peacocks, deer and so on. Because that village was well provided with fodder grass for elephants, horses and so on, and with thatching grass for houses, grown encircling it on the outside, likewise with firewood and timber for building houses, and because within it there were many ponds of round, rectangular and other shapes, and many various lakes adorned with water-born flowers on the outside were always filled with water; therefore "with grass, wood and water" was said.

"With grain" means together with grain; the meaning is an accumulation of much grain of various kinds such as early crops and late crops and so on. By this much, the village in which the brahmin dwelt in royal style, having raised the white parasol. Its prosperity and success has been shown. "Royal domain" means a domain received from the king. If asked, by whom was it given? It was given by King Pasenadi of Kosala. "Royal gift" means what has become a gift of the king; the meaning is an inheritance. "Royal grant" means the foremost gift; the meaning is to be enjoyed in the manner of a king, having raised the parasol. Or alternatively, "royal domain" means to be enjoyed having become a king, having raised the white parasol, while administering all cutting and breaking punishments, while collecting tolls at fords, mountains and so on. Therein, "given by King Pasenadi of Kosala as a royal gift." Here, because it was given by the king, it is a royal gift; but for the purpose of indicating the donor king, this was said: "given by King Pasenadi of Kosala." "Royal grant" means the foremost gift; as given, it is not to be taken back again, relinquished and abandoned; the meaning is: thus given.

423. "Having become many and united" means "groups" (saṅghā). "In each and every direction a community of theirs exists" means "having a following" (saṅghī). "Previously within the village they were without a group, having gone out they became accomplished as a group" means "having become crowds" (gaṇībhūtā). "Facing northward" means facing towards the northern direction. "He addressed his attendant" - "attendant" (khattā) is called a chief minister capable of answering questions that are asked; he addressed him. "Let them wait" means let them wait for a moment, let them remain - this is what is meant.

424. "From various kingdoms" means born in various kingdoms, in different kingdoms such as Kāśi, Kosala, and so on; or they dwell there; or they had come from there - thus "from various kingdoms"; of those from various kingdoms. "On some" means on some unspecified task such as sacrifice, worship, and so on. They, having heard of his going, thought - "This Caṅkī is an eminent brahmin, and for the most part the other brahmins have gone for refuge to the ascetic Gotama; he alone has not gone. If he goes there, he will certainly be enticed by the enticing magic of the ascetic Gotama, and will go for refuge to him. Then at this one's house-gate too there will be no gathering of brahmins. Having deliberated "Come, let us create an obstacle to his going," they went there. With reference to that, "Then those brahmins" and so on was said.

Therein, "on both sides" means on two sides. "On his mother's side and on his father's

side" means the venerable one's mother is a brahmin woman, the mother's mother is a brahmin woman, her mother too is a brahmin woman. The father is a brahmin, the father's father is a brahmin, his father too is a brahmin. Thus the venerable one is well-born on both sides, on his mother's side and on his father's side. "Of pure descent" means his mother's womb is pure; the meaning is his mother's womb is pure. "Up to the seventh generation of ancestors" - here, the father's father is the grandfather; the generation of the grandfather is the generation of ancestors. "Generation" is called the measure of a lifespan. But this is merely a manner of speaking; in meaning, however, the grandfather himself is the generation of ancestors. Beyond that, all the forefathers too are included by the term "grandfather" itself. Thus, up to the seventh person, he is of pure descent. Or else, it shows that he is unassailed and irreproachable with respect to birth. "Unassailed" means not assailed as "Remove this one, what is the use of him?" - thus unassailed, not cast down. "Irreproachable" means not reproached, not having previously received reviling or blame. For what reason? With respect to birth, by such a statement as "He is of low birth" - this is the meaning. "For this reason" means for this reason too.

"Wealthy" (aḍḍha) means a lord. "Of great riches" (mahaddhana) means endowed with great wealth. They show that in the venerable one's house there is abundant wealth like dust and sand on the earth, but the ascetic Gotama is poor, sustaining himself by filling his belly through almsfood. "Of great possessions" (mahābhoga) means one of great enjoyment by way of the five types of sensual pleasure. Thus, whatever quality they speak of, thinking "We shall show the Blessed One's lack of that very quality by way of its opposite," they speak.

"Handsome" (abhirūpa) means of superior form compared to other human beings. "Good-looking" (dassanīya) means worthy of being seen, because even for those looking at him for a whole day he does not cause satiety; "pleasing" (pāsādika) because by the very seeing of him he generates confidence in the mind. "Pokkharatā" is called the state of beauty; the beauty of complexion is "beauty of complexion" (vaṇṇapokkharatā); with that beauty of complexion, the meaning is: with the excellence of complexion. But the ancients say "pokkhara" means the body; "colour" means colour itself. According to their view, colour and body together are "colour-and-body" (vaṇṇapokkharāṇi); the state of those is "beauty of complexion" (vaṇṇapokkharatā). Thus, "endowed with the highest beauty of complexion" (paramāya vaṇṇapokkharatāya) means the meaning is: with the highest pure complexion and with the excellence of bodily form. "Of Brahmā-like colour" (brahmavaṇṇī) means of the finest colour; the meaning is: endowed with the finest gold colour even among pure colours. "Of Brahmā-like appearance" (brahmavacchasī) means endowed with a body similar to the body of the Great Brahmā. "Of no small stature to behold" (akhuddāvakāso dassanāya) means the opportunity for seeing in the venerable one's body is not small but great. He explains that all his limbs and minor limbs are indeed fair to behold, and they are indeed large.

"He has morality" (sīlamassa atthi) - thus he is "virtuous" (sīlavā). "His morality is mature, cultivated" (vuddhaṃ vaḍḍhitaṃ sīlamassa) - thus he is "of mature virtue" (vuddhasīlī). "With mature virtue" (vuddhasīlena) means with mature, cultivated

morality. "Endowed with" (samannāgata) means possessed of; this is merely a synonym for the term "of mature virtue" (vuddhasīlī). They say all this with reference to merely the five precepts.

In the passage beginning with "of good speech" (kalyāṇavāca) and so on: he whose speech is good, beautiful, with well-rounded words and phrases is "of good speech" (kalyāṇavāco). He whose conversation is good and sweet is "of good conversation" (kalyāṇavākkaraṇo). "Conversation" (vākkaraṇa) means the sound of utterance. "Urbane" (porī) because it exists formerly through the completeness of qualities. Or "urbane" (porī) because of existing formerly. "Urbane" (porī) also means similar in delicacy to an urbane city woman. With that urbane speech. "Distinct" (vissaṭṭhāya) means unhindered, free from faults such as being hurried and slow. "Free from drooling" (anelagalāya) means devoid of drooling. For when a certain person is speaking, saliva drools, or spittle flows forth, or drops of phlegm come out; his speech is called "drooling" (elagalā). The meaning is: the opposite of that. "Capable of making the meaning clear" (atthassa viññāpaniyā) means capable of conveying the meaning of what is spoken, having made the beginning, middle, and end clear. The remainder here in the praise of the brahmin is clear in itself.

425. "When this was said" means when this was said by those brahmins, Caṅkī, "There is no being who is not pleased when one's own praise is being spoken. These brahmins speak my praise by means of birth and so on, thinking 'Having spoken his praise, we shall prevent him.' But it is not proper for me to find pleasure in my own praise. Come, let me break their argument, inform them of the greatness of the ascetic Gotama, and bring about their going there" - having thus reflected, he said beginning with "If so, sirs, listen to me too." Therein, those beginning with "well-born on both sides" are virtues similar to his own virtues, they too - thinking "who am I and what are the virtues such as the achievement of birth and so on of the ascetic Gotama" - considering them to be even more superior than his own virtues, but he makes known the others absolutely for the purpose of illustrating the greatness of the Blessed One. "We ourselves are worthy" - by thus defining, he here explains this - If one who is great in virtues is indeed to be approached, just as a mustard seed compared with Sineru, a cow's hoofprint compared with the great ocean, a dew-drop compared with the water in the seven great lakes is small and insignificant, just so, compared with the virtues such as the achievement of birth and so on of the ascetic Gotama, our virtues are small and insignificant; therefore we ourselves are worthy to approach that Master Gotama for an audience.

"Both stored in the ground and in the sky" - here, in the royal courtyard and in the park, having filled lime-plastered ponds with the seven kinds of precious things, the wealth placed on the ground is called "stored in the ground." But that which was placed having filled the pinnacles of mansions and so on is called "stored in the sky." This much came by way of family succession. But on the very day of the Truth-finder's birth, four treasures arose, namely Saṅkha, Ela, Uppala, and Puṇḍarīka. Among them, Saṅkha extended one league, Ela half a yojana, Uppala three leagues, and Puṇḍarīka one yojana. In those too, whatever was taken was replenished. Thus it should be understood that the Blessed One went forth having left behind abundant gold and silver. "While still young" and so on were explained in detail above.

"Of no small stature to behold" - here it should be understood that the Blessed One's

stature for beholding was indeed immeasurable. Here is the story - At Rājagaha, it is said, a certain brahmin, having heard that one cannot take the measure of the ascetic Gotama, at the time when the Blessed One was entering for almsfood, having taken a bamboo sixty cubits long, having stood outside the city gate, when the Blessed One arrived, having taken the bamboo, he stood nearby. The bamboo reached only up to the Blessed One's knee. On the following day, having joined two bamboos together, he stood nearby. The Blessed One too, appearing only the height of two bamboos above the two bamboos, said "Brahmin, what are you doing?" "I am taking your measure." "Brahmin, even if you were to come having joined together bamboos standing filling the entire interior of the world-sphere, you would never be able to take my measure. For the perfections were not fulfilled by me through four incalculable periods and a hundred thousand cosmic cycles in such a way that another might take my measure. Unequalled, brahmin, the Truth-finder is immeasurable." Having said this, he spoke a verse in the Dhammapada. At the conclusion of the verse, eighty-four thousand living beings drank the Deathless.

There is yet another story - Rāhu, the lord of titans, it is said, was four thousand yojanas and eight hundred yojanas tall. The span between his two arms was twelve hundred yojanas. The breadth of his palms and soles was three hundred yojanas. Each finger-joint was fifty yojanas. The space between the eyebrows was fifty yojanas. His forehead was three hundred yojanas. His head was nine hundred yojanas. He "I am tall; I shall not be able to look at the Teacher by bending down" - did not come. One day, having heard the praise of the Blessed One, he came thinking "Somehow or other I shall look at him." The Blessed One, having known his disposition, having thought "In which of the four postures shall I show myself?" thought "One who is standing, even if short, appears as if tall. I shall show myself to him while lying down." Having said "Ānanda, prepare a small bed in the precincts of the perfumed chamber," he lay down there in the lion's posture. Rāhu, having come, having raised his neck, looked up at the Blessed One lying down as at a full moon in the middle of the sky. And when it was said "What is this, lord of titans?" - "I did not come thinking 'I shall not be able to look at the Blessed One by bending down.'" Not by me, lord of titans, were the perfections fulfilled with face cast down. Giving was given only with face turned upward. On that day Rāhu went for refuge. Thus the Blessed One is of no small stature to behold.

He is virtuous by the morality of fourfold purity. That morality, however, is noble, highest, and pure; therefore he said "of noble virtue." That same is wholesome in the sense of being blameless; therefore he said "of wholesome virtue." "Endowed with wholesome virtue" is a synonym for that. "A teacher of teachers of many" means by each single proclamation of the Teaching by the Blessed One, eighty-four thousand living beings and also immeasurable gods and humans drink the deathless of the path and fruition. Therefore he is a teacher of many, and a teacher's teacher of those disciples who are tractable.

"One who has eliminated sensual lust" - here, certainly all mental defilements of the Blessed One have been eliminated, but the brahmin does not know those; he speaks of the virtue only in the area of his own knowledge. "Free from fickleness" means "decorating bowls, decorating robes, decorating lodgings, or of this foul body, etc. embellishing, thoroughly embellishing" - he is devoid of the fickleness thus stated.

"One who puts what is not evil first" means he goes about having put in front the nine supramundane states which are not evil. "For the brahmin people" means for the brahmin people consisting of Sāriputta, Moggallāna, Mahākassapa, and others. He is the one honoured by this people. For this people goes about having put the ascetic Gotama in front - this is the meaning. Furthermore, "one who puts what is not evil first" means he is not one who puts evil first, he does not go about having put evil in front, he does not desire evil - this is the meaning. Of whom? It is said that he is unopposed even to the brahmin people who are opposed to himself, being one who desires only their welfare and happiness.

"From foreign countries" means from other countries. "From foreign regions" means from other regions. "Come to ask questions" means warrior-class wise men and others, as well as brahmins, gandhabbas, and others, having prepared questions, come thinking "We shall ask." Therein, some, having observed either a fault in the question or their own inability to receive the answer, without asking, sit down in silence; some ask; and for some, the Blessed One, having generated enthusiasm for the question, answers. Thus the doubts of all of them, like waves of the great ocean having reached the shore, having reached the Blessed One, are broken. The remainder here regarding the praise of the Truth-finder is clear in itself.

"They are our guests" means they are our visitors, newcomers, guests - this is the meaning. "I learn" means I know. "Of immeasurable praise" means he shows that his praise cannot be measured even by an omniscient one of such a kind, how much less by one such as myself. And this too was said -

"Even a Buddha could speak the praise of a Buddha,
Even for a cosmic cycle, speaking of nothing else;
The cosmic cycle would be exhausted in the long interval,
But the praise of the Truth-finder would not be exhausted."

But having heard this talk of praise, those brahmins thought: "As Caṅkī speaks in praise of the ascetic Gotama, that Master Gotama is of superior virtues; yet this one, while knowing his virtues, has endured for too long; come, let us conform to him" - and conforming, they said beginning with "If so, sirs."

426. "Interrupts" means introduces. "They hold him in high regard" means they go about having placed before them one who is even as young as a son or a grandson.

427. "Hymn passage" means the hymn passage is just the sacred hymn itself; the meaning is "Veda." "By the lineage of hearsay upon hearsay" explains that it has come down by way of succession as "so I hear, so I hear." "By the accomplishment of the Canon" means by the achievement designated as the Scriptures. It shows that it has come down having been prepared with metrical compositions such as the Sāvittī and so on, and with chapter compositions. "And therein" means in that hymn passage. "Transmitters" means those who transmit. "Whose" means belonging to whom. "Hymn passages" means the sacred hymns themselves, designated as the Vedas. "Sung" means recited by the ten ancient brahmins beginning with Aṭṭhaka by way of accomplishment of verses. "Recited" means spoken to others; the meaning is "taught." "Collected" means heaped together, categorised; the meaning is having made into a mass and established. "They sing along with them" means the brahmins

of today sing along with, recite along with, and proclaim that which was formerly sung by them. "They recite along with them" means they recite along with that; this is merely a synonym for the former. "They repeat what was spoken" means they recite along with what was spoken and recited by them. "They teach what was taught" means they teach along with what was taught to others by them. "As follows" means the meaning is "which are those?" "Aṭṭhaka" and so on are their names. It is said that they, having looked with the divine eye, without injuring others, having compared with the Scriptures of the Blessed One Kassapa, the Perfectly Enlightened One, composed the sacred hymns. But later brahmins, having inserted killing of living beings and so on, having broken the three Vedas, made them opposed to the word of the Buddha.

428. "Andhavenī" means a blind succession. For one blind man grasps the end of a stick held by one person with eyes, another grasps that blind man, another grasps that one - thus fifty or sixty blind men joined together in succession is called a "blind file." "Paramparāsaṃsattā" means clinging to one another, the meaning being devoid even of the person with eyes who holds the stick. It is said that a certain cheat, having seen a group of blind men, encouraged them saying "In such and such a village food and provisions are easily obtained." When they said "Lead us there, master, and we shall give you such and such a thing," having taken the bribe, on the way he turned aside from the road, went around a large shrub, made the first one grasp the waist of the last one with his hand, and saying "I have some business to attend to; you go on for now," he ran away. They, even after going for a whole day, not finding the road, having lamented "Where, friend, is the man with eyes? Where is the road?" not finding the road, died right there. With reference to them it was said "clinging to one another." "Purimopi" means even one among the former ten brahmins. "Majjhimopi" means even one among the middle ones, the teachers and teachers' teachers. "Pacchimopi" means even one among the brahmins of the present day.

"Pañca kho" - he speaks having included three others of such kind in addition to the two that have come in the canonical text. "Dvedhāvipākā" means either having a factual result or having a non-factual result. "Nālametthā" - by an intelligent person who has undertaken to guard the truth, Bhāradvāja, thinking "I shall guard the truth," it is not fitting, not proper, to come to an absolute conclusion here that "What has been grasped by me, only this is the truth, anything else is vain." He opened the way for the question above and left it there.

430. "Here, Bhāradvāja, a monk": as in the Jīvaka Discourse and as in the Mahāvaccā Discourse, he speaks with reference to himself alone. "Mental states based on greed" means mental states of greed. The same method applies to the remaining two terms as well.

432. "Establishes faith" means he establishes trustworthy faith. "Approaches" means he goes to. "Attends" means he sits down near. "Ear" means he applies the ear of sensitive matter. "Teaching" means he hears the Teaching of the Teaching. "Retains" means he retains having made it familiar. "Investigates" means he examines as to meaning and as to reason. "Yield to pondering" means they yield to looking at; the meaning is that they arise thus: "Here morality is spoken of, here concentration." "Desire" means desire to do. "Strives" means he endeavours. "Scrutinises" means he

determines by way of impermanence and so on. "Strives" means he strives in the striving of the path. "With the body the supreme truth" means he realises Nibbāna with the conascent mental body, and having pierced through the mental defilements with wisdom, he sees making that very thing clear and manifest.

433. "Understanding of truth" means understanding of the path. "Attainment of truth" means realisation of the fruit. "Of those very" refers to the twelve mentioned above; thus it is in accordance with the long discourse on the path, therefore this is not the meaning. But here the meaning is - "Of those very" means of those mental states associated with the path. "Striving" means striving of the path. For that is of great service for the attainment of truth, which is reckoned as the realisation of the fruit, since in the absence of the path there is no fruit. By this method the meaning should be understood in all terms. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Caṅkī Sutta is completed.

6. Commentary on the Esukārī Sutta

437. "Thus have I heard" - this is the Esukārī Discourse. Therein, "they might attach a portion" means they would make a share stick to him; by this he shows what is called the caravan rule. It is said that a caravan leader, having set out through a great wilderness, when an ox dies on the road, having taken the meat, attaches a portion to all the caravan members thus: "Having eaten this, such and such a price is to be paid." As for ox meat, there are those who eat it and those who do not eat it, those who are able to pay the price and those who are unable. The caravan leader, for whatever price the ox was purchased, for the purpose of recovering that, having given a portion to all by force, collects the price. This is the caravan rule. In order to show that just so brahmins too, without taking the acknowledgment of the world, declare four kinds of service solely by their own authority, he said beginning with "Just so, indeed" and so on. "It would be worse" means it would be bad for him. "It would be better" means it would be for his welfare. Or alternatively, "worse" means his individual existence would be bad and inferior. "Better" means foremost, highest. "The better part" means better. "Being of noble birth" means better by virtue of being of noble birth. "The worse part" means worse. Being of noble birth increases in two families - in the warrior family and the brahmin family; having eminent beauty in three. For a merchant too can be of eminent beauty. Having eminent wealth in all four. For even a worker, indeed even an outcast, can be of eminent wealth.

440. "Going about for alms" means for even a brahmin with wealth of ten million, alms must indeed be sought; the ancient brahmins, even those with wealth of eighty million, would go about for almsfood at one time. Why? So that there would be no reproach that "those who go about in times of hardship have now begun to go about for almsfood." "Despising" means one who, having abandoned the lineage of going about for alms, earns his livelihood by raising livestock, agriculture, trade, and so on - this one is said to despise. "Like a cowherd" means just as a guardian, stealing the goods that should be protected by himself, is one who fails in his duty - thus is the meaning. By this method, the meaning should be understood in all instances. "Sickle

and carrying-pole" means both the sickle for reaping grass and the carrying-pole. "Recollects" means the meaning is: being recollected in that ancient family lineage from mother and father, in which one was born. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Esukāri Sutta is completed.

7. Commentary on the Dhanañjāni Sutta

445. "Thus have I heard" - this is the Dhanañjāni Discourse. Therein, "in the Southern Hills" - "giri" means mountain; this is the name of the countryside on the southern side of the mountain standing encircling Rājagaha. "At the Taṇḍulapāli Gate" - Rājagaha, it is said, had thirty-two great gates and sixty-four small gates; among them one was named the Taṇḍulapāli Gate; with reference to that, he said thus. "Relying on the king" - sent by the king saying "Go, without oppressing the people, take the share of the crop," having gone, he takes all the crop entirely; and when it was said "Do not ruin us, venerable sir" - "What was said in the royal family was little; I was thus commanded by the king at the very time of coming; do not weep" - thus relying on the king, he plunders the brahmins and householders. Having brought the grain mostly into his own house, he brings in a little to the royal family. And when asked "Did you not cause oppression to the brahmins and householders?" - "Yes, great king, on this occasion the fields had poor crops; therefore, as I was taking without oppressing, not much was produced" - thus relying on the brahmins and householders, he plunders the king.

446. "Milk, drink it" means let him drink fresh milk. "Meanwhile for the meal" means by the time you have drunk the milk and sat down, it will be time for the meal. He shows that "they will bring our morning meal right here." Regarding "mother and father" and so on, aged mother and father should be supported by seeking out soft bed-coverings and outer garments, fine cloths, sweet food, fragrant scents and garlands, and so on. Children and wife should be supported by one performing all duties such as the naming ceremony and auspicious rites for sons and daughters. For when this is not done, reproach arises - the meaning should be understood by this method.

447. "Unrighteous in conduct" - the five actions of immorality or the ten actions of immorality are here called "not according to the Teaching." "Would drag" - they would drag him to this or that hell for the purpose of carrying out punishment beginning with the fivefold binding.

448. "Righteous in conduct" means one who engages in righteous work such as crafts and knowledge. "Step back" means they withdraw, they decline. "Go forward" means they advance, they grow. "Better" means more excellent. "Low" means vile, inferior. "And Sāriputta, having deceased" - the Blessed One said this to the elder with the intention "go there and teach him." The elder too, having gone at that very moment, taught the Dhamma to the Great Brahmā; from that time onwards, even when speaking a verse of four lines, he never spoke anything called devoid of the four truths.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

8. Commentary on the Vāsetṭha Sutta

454. "Thus have I heard" - this is the Vāsetṭha Discourse. Therein, "in the Icchānaṅgala forest thicket" means in a jungle thicket not far from the village of Icchānaṅgala. "Caṅkī" and so on - all five persons were indeed religious advisers of King Pasenadi of Kosala. "And other well-known" means and many other well-known brahmins. It is said that they gathered together every sixth month at two places. When they wished to purify birth, then they gathered together at Ukkatṭha near Pokkharasāti for the purpose of purifying birth. When they wished to purify the sacred chants, then they gathered together at Icchānaṅgala. On this occasion they gathered together for the purpose of purifying the sacred chants. "This discussion arose" means whatever talk befitting their state of friendship they were speaking while wandering about, in the midst of that talk this other discussion arose. "Virtuous" means endowed with virtues. "Dutiful" means accomplished in good conduct.

455. "Acknowledged and approved" means permitted by the teachers thus: "You have been trained," and acknowledged by themselves thus: "Yes, teacher, we have been trained." "We are" means we exist. "I am of Pokkharasāti, this young man is of Tārukkha" explains that "I am the chief pupil, the foremost student of Pokkharasāti, and this one is of Tārukkha."

"Of those who possess the threefold true knowledge" means of the brahmins who possess the three Vedas. "Whatever has been declared" means whatever single passage has been declared both in meaning and in phrasing. "Therein we are complete" means the meaning is: knowing that entirely, we have reached the conclusion therein. Now, making manifest that state of completeness, he said beginning with "in verse" and so on. Therein, "in recitation equal to our teachers" means in the place of recitation we are just like our teachers.

"By action" means by the action of the ten wholesome courses of action. For previously, with reference to the sevenfold bodily and verbal action, he said "when, friend, one is virtuous," and with reference to the threefold mental action, "dutiful." For one endowed with that is accomplished in good conduct. "O One with Vision" - he addresses the Blessed One by the state of being one with vision through five eyes.

"Past beyond waning" means having gone beyond the state of deficiency; the meaning is complete. "Having approached" means having gone to. "They venerate" means they pay homage.

"The Eye arisen in the world" means having dispelled that darkness in the world darkened by ignorance, having become the eye for the world through the vision of benefit pertaining to the present life and so on, it has arisen.

456. Thus, having been praised and requested by Vāsetṭha, the Blessed One, treating both persons kindly, said beginning with "I will explain to you." Therein, "I will explain" means I will answer. "Gradually" means let the brahmin question stand aside for now; the meaning is "I shall explain in succession beginning from grasses, trees, insects,

and moths." "Analysis of births" means the detailed account of births. "For births are mutually different" means the births of those various living beings are mutually of many kinds - this is the meaning.

"Grasses and trees" - he began this teaching thinking "Having dealt with the birth of the not-clung-to, afterwards I shall speak of the birth of the clung-to; thus the distinction of birth for him will become evident." But the Elder Mahāsīva said "Is the not-clung-to diverse through diversity of seed, and the clung-to through diversity of action?" When asked "Is it not proper to say thus?" he replied "Yes, it is not proper." For action casts one into a realm of generation. These beings, established through the realm of generation, are of various kinds. "Grasses and trees" - here, those with soft wood inside and heartwood outside, even including palmyra palms and coconut palms and so on, are just grasses; but those with heartwood inside and soft wood outside are all called trees. "Yet they do not acknowledge it" means they do not know thus: "We are grasses, we are trees," or "I am grass, I am a tree." "Their mark is determined by birth" means even though they do not know, their form determined by birth is similar to their own original grass and so on. Why? For births are mutually different. Because the birth of grass is one thing, the birth of a tree is another. Even among grasses, the birth of a palmyra palm is one thing, the birth of a coconut palm is another; thus it should be expanded. By this he shows this - Whatever is diverse by reason of birth, that is distinguished from another birth by its distinction, even without one's own acknowledgment or the instruction of others. And if one were a brahmin by birth, he too would be distinguished from a warrior, a merchant, or a worker without one's own acknowledgment or the instruction of others; but he is not so distinguished. Therefore one is not a brahmin by birth. But later, by the verse "Just as among these births," he will make this meaning clear by verbal expression alone.

Having thus shown birth among the not-clung-to, showing it among the clung-to, he said beginning with "Then insects." "Even down to lice and ants" means having made lice and ants the limit - this is the meaning. And here, those that go by flying up are called moths. "For births are mutually different" means their births too are of many kinds by reason of colour such as blue, red, and so on.

"Small" means black ones and so on. "Large" means hares, cats, and so on.

"Those whose bellies are their feet" means belly-footed ones; what is said is that their belly itself is their feet. "With long backs" means for snakes, from the head up to the tail there is just the back; therefore they are called "those with long backs."

"In water" means in water, born in water.

"Birds" means winged creatures. For they go by wings, thus "winged ones"; they travel through the sky, thus "sky-goers."

Having thus shown the distinction of births among living beings whose domain is land, water, and sky, now showing the intention with which he shows that, making it manifest, he spoke the verse beginning with "Just as among these." Its meaning has been stated only in brief. But what should be said here in detail, showing that himself, he said beginning with "Not by hair." Herein this is the construction - What was said "there is not among humans a mark determined by birth that is manifold" - that

should be understood as not existing thus. As follows? "Not by hair." For indeed - There is no fixed rule that "brahmins have such hair, warriors have such hair," as with elephants, horses, deer, and so on - by this method everything should be connected.

"There is indeed no mark determined by birth, as in other births" - this, however, should be understood as the conclusion of the very meaning that was stated. Its construction is this - Thus, since by these hair and so on there is not among humans a mark determined by birth that is manifold, therefore this should be known: "Among humans divided into brahmins and so on, there is indeed no mark determined by birth, as in other births."

457. Now, even though there is no distinction of birth in this way, in order to show how this diversity "brahmin, noble" has arisen, he spoke the verse beginning with "individually." Therein, "distinction" means diversity. Now here this is the meaning in brief - Just as for animals there is diversity in the form of hair and so on that is established by birth itself, so for brahmins and others there is no such thing in their own respective bodies. Even this being so, that which is this distinction "brahmin, noble," that distinction among humans is spoken of by convention, is spoken of merely by conventional expression.

By this much, the Blessed One, having refuted the doctrine of Bhāradvāja, now if one were a brahmin by birth, even one failing in livelihood, morality, and good conduct would be a brahmin. But since the ancient brahmins do not accept his brahmin status, and other wise people in the world too, therefore, upholding the doctrine of Vāsetṭha, he spoke eight verses beginning with "whoever among humans." Therein, "cow-keeping" means field-protection; what is meant is farming. For "go" is a name for the earth; therefore he spoke thus. "By various crafts" means by various crafts such as weaving and so on. "Trade" means commerce. "By serving others" means by the work of service to others. "Archery" means livelihood by weapons; what is meant is arrows and spears. "By the office of chaplain" means by the work of a royal chaplain.

Thus, having established the non-brahmin status of one failing in livelihood, morality, and good conduct by both the brahmin tradition and popular expression, this being so, one is not a brahmin by birth, but one is a brahmin by virtues. Therefore, whoever is born in whatever family and is virtuous, he is a brahmin - this is the true method here; having thus brought this true method to bear in meaning, now making it known by verbal expression, he said beginning with "And I do not call one a brahmin." Its meaning is - For I - whoever this one is, born in whatever of the four modes of generation, and therein especially one who is born from a mother praised by a brahmin, that womb-born one arisen from a mother; and that which by the method beginning with "well-born on both sides" is called by brahmins the womb reckoned as the pure path of birth for a brahmin, and by "of pure descent" there is the achievement of the mother's side, and because of being born and arisen from that too, one is called womb-born, arisen from a mother; that womb-born one arisen from a mother - by this mere fact of being womb-born and arisen from a mother, I do not call one a brahmin. Why? Because, by the mere utterance "bho," being distinguished from others who have possessions, he is called a "bho-sayer" by name, if he has possessions, if he has impediments. But whoever this one is, though born in whatever family, is one who owns nothing through the absence of possessions such as lust and

so on, without grasping through the relinquishment of all grasping - one who owns nothing, without grasping, him I call a brahmin. Why? Because he has warded off evil.

458. "Furthermore, having cut all mental fetters" and so on - twenty-seven verses. Therein, "all mental fetters" means the tenfold mental fetter. "Is not agitated" means he is not agitated by the agitation of craving. "Gone beyond attachment" means one who has gone beyond the attachment of lust and so on. "Unbound" means unbound from the four modes of generation or from all mental defilements.

"Thong" means hostility. "Strap" means craving. "Chain" means a yoked snare; this is a designation for prepossession by views. "Together with the knot" - the knot is called the tying-knot of the snare; this is the name for the underlying tendency to wrong view. "With the bar lifted" - here "bar" means ignorance. "Awakened" means one awakened to the four truths. "Endures" means bears patiently.

"Whose power is patience" means the power of the patience of endurance. But that, having arisen once, is not called a military unit of power; but having arisen again and again, it is. Because of its existence, it is a military unit of power.

"Observant of religious duties" means one who possesses the ascetic practices. "Virtuous" means one who possesses virtuous qualities. "Without excess" means devoid of the excess of lust and so on. "Anussuta" is also a reading; the meaning is "not filled with desire." "Tamed" (dantaṃ) means rendered free from agitation.

"Does not cling" means does not stick to. "In sensual pleasures" means in the sensual pleasures of mental defilement and the sensual pleasures of objects.

"Understands the elimination of suffering right here" - here the fruition of arahantship is intended as the elimination of suffering. "Understands" means knows by way of achievement. "With burden laid down" means one whose burden has been laid down; one who stands having lowered the burdens of the aggregates, mental defilements, volitional activities, and the types of sensual pleasure. The term "unbound" has the meaning already stated.

"Of profound wisdom" means wisdom that operates regarding profound objects. "Intelligent" means one who is wise with natural wisdom.

"And with homeless ones, both" means unassociated with homeless ones and both; the meaning is unassociated with both of these two. "Not dwelling in a home" - "home" is called the attachment to the five types of sensual pleasure; the meaning is not clinging to that. "Of few wishes" means without desire.

"Those that tremble" means those with craving. "Those that are firm" means those free from craving.

"Those who have taken up the rod" means those who have taken up the rod. "Quenched" means quenched through the quenching of the mental defilements. "With grasping" means with clinging.

"Laid down" means fallen down.

459. "Not harsh" means faultless. For even a tree with a defect is called "rough." "Informative" means conveying the meaning. "Truthful" means not deceiving. "Utters" means speaks. "By which he does not offend" means by which utterance he does not cause clinging or attachment in another; the meaning is he speaks such gentle speech.

"Long" means goods strung on thread. "Short" means scattered goods. "Subtle" means small. "Gross" means great. "Beautiful or ugly" means attractive or unattractive. For long goods can be of little value or of great value. The same method applies also to short and so on. Thus by this much, not everything is covered, but by this term "beautiful or ugly" everything is covered.

"Desireless" means free from craving.

"Attachments" means attachments of craving. "Having understood" means having known. "Grounded upon the Deathless" means within the Deathless. "Having attained" means having entered into.

"Both attachments" means both of these are attachment. For merit causes one to be stuck in heaven, demerit in the realms of misery; therefore he said both of these are attachment. "Has gone beyond" means has passed beyond.

"Undisturbed" means devoid of defilements that cause disturbance. "With delight and existence exhausted" means with delight exhausted, with existence exhausted.

In the verse "One who this," ignorance itself is called a dangerous path in the sense of deceiving, a difficult passage because of its great inaccessibility, the round of rebirths in the sense of wandering on, and delusion in the sense of deluding. "One who has crossed over" means one who has crossed over the four mental floods.

"Gone beyond" means gone to Nibbāna. "A meditator" means a meditator by way of meditation on the object and meditation on the characteristic. "Without longing" means free from craving. "Quenched by non-clinging" means without grasping any grasp whatsoever, quenched by the quenching of all mental defilements.

"Sensual pleasures" means sensual pleasures of both kinds. "Homeless" means having become homeless. "Wanders forth" means wanders about. "With sensual existence exhausted" means with sensual pleasure eliminated and existence eliminated.

"Human bond" means the bond of the five types of human sensual pleasure. "Divine bond" means the bond of the five types of divine sensual pleasure. "Unbound from all bonds" means unbound from all bonds of mental defilements.

"Delight" means delight in the five types of sensual pleasure. "Discontent" means dissatisfied with the development of wholesome states. "Hero" means one possessed of energy.

"The Fortunate One" means one who has gone to a beautiful state, or one who has gone by a beautiful practice.

"Destination" means rebirth. "In the past" means in the past. "In the future" means in the future. "In the present" means in the present. "Possession" means the mental defilement that creates possession.

"The great sage" means the great sage in the sense of seeking great virtues."The victorious" means one whose victory is won.

460. Thus, having shown that the Blessed One, by virtue, demonstrated that only one who has eliminated the mental corruptions is a brahmin, and showing that those who make the adherence "one is a brahmin by birth," not knowing this, that very view of theirs is a wrong view, he spoke a pair of verses beginning with "This is merely a designation." Its meaning is - That is to say, name and clan such as "brahmin," "warrior," "Bhāradvāja," "Vāseṭṭha" have been arranged, made, conditioned; this is merely a designation in the world - the meaning is merely a conventional expression. Why? Because it has arisen from convention, come about by designation. For this has been arranged and made by one's relatives and blood-relations at the very time of birth here and there. If they did not thus arrange it, no one, having seen anyone, would know "this is a brahmin" or "this is a Bhāradvāja." Thus arranged, that which has lain dormant for a long time, a wrong view of those not knowing - that arranged name and clan, "this is merely name and clan, arranged for the purpose of conventional expression" - has lain dormant for a long time as a wrong view in the hearts of beings who do not know. Because of its having lain dormant, not knowing that name and clan, they tell us; it is said that not knowing, they speak thus: "one is a brahmin by birth."

Thus, having shown that "those who make the adherence 'one is a brahmin by birth,' not knowing this is merely a conventional expression, that very view of theirs is a wrong view," now, rejecting the doctrine of birth without qualification and establishing the doctrine of action, he said beginning with "not by birth." Therein, for the purpose of elaborating the half-verse "by action," the passage beginning with "a farmer by action" was stated. Therein, "by action" means by the action of volition that produces farming and other such activities in the present.

"Seers of dependent origination" means those who see dependent origination thus: "by this condition, this comes to be." "Skilled in the result of action" means rebirth occurs by the power of action in families deserving of honour or contempt; other states of inferiority and superiority also occur when inferior and superior actions ripen. Thus they are skilled in the result of action.

In the verse "by action the world goes on," however, "the world" or "the generation" or "beings" have one and the same meaning; the difference is merely in the word. By the first term here, the refutation of the view "there is Brahmā, the Great Brahmā, the Supreme, the Ordainer" should be understood. For the world goes on by action in those various destinations; who then is its ordainer? By the second term, he shows that "thus, whether arisen by action or in the course of existence, one goes on by action of the past and present distinction, experiencing happiness and suffering and undergoing the distinction of inferior, superior, and so on." By the third, he concludes that very meaning: "thus, in every way, beings bound by action, having been bound by action alone, proceed; not otherwise." By the fourth, he makes clear that meaning here by a simile. For just as the linchpin is the binding of a moving chariot, and without being bound by it, it does not move, so action is the binding of the world in its arising and proceeding, and without being bound by it, it neither arises nor proceeds.

Now, because the world is thus bound by action, therefore, showing the supreme state through supreme action, he spoke a pair of verses beginning with "by austere asceticism." Therein, "by austere asceticism" means by the austere asceticism of the ascetic practices. "By the holy life" means by abstinence from sexual intercourse. "By self-control" means by morality. "By taming" means by sense-faculty control. "By this" means by this supreme, pure, divine action one is a brahmin. Why? Because this is the highest brahmin quality; it is said that this action is the highest virtue of a brahmin. "Brahmāna" is also a reading. Here, however, this is the meaning of the word - "It brings the divine" - thus "brahmāna"; it is said that it brings about the state of a brahmin.

In the second verse, "peaceful" means one whose defilements are stilled. "Brahmā Sakko" means Brahmā and Sakka; one who is of such nature is not merely a brahmin, but rather he is both Brahmā and Sakka to those who understand, to the wise - thus, Vāseṭṭha, know this - this is what is meant. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Vāseṭṭha Sutta is completed.

9. Explanation of the Discourse to Subha

462. "Thus have I heard" - this is the Subha Discourse. Therein, "son of Todeyya" means the son of the brahmin Todeyya, a resident of the village of Tudi. "One who fulfils" means one who accomplishes, one who completes. "The true method, the teaching" means the teaching that is the cause. "Wholesome" means blameless.

463. "Wrong practice" means the unwholesome practice not leading to liberation. "Right practice" means the wholesome practice leading to liberation.

In "requiring great resources" and so on, "requiring great resources" means there is need here for many great stewards or requisites. "Great duties" means there are here great duties such as name-giving ceremonies, blessing ceremonies, and so on. "Great management" means there are here great matters reckoned as responsibilities, thus: "This is to be done today, this tomorrow." "Great undertaking" means there is here great trouble reckoned as the oppression by way of the engagement and employment of many in work. "Household work" means household work. Thus the meaning should be understood in all instances. And here, in farming, the state of requiring great resources should be understood by way of the quest for requisites beginning with the plough-tip; in trade, the state of requiring little resources should be understood by way of exchanging goods just as they stand, having taken them. "When failing" means farming, through drought, excessive rain, and so on, and trade, through lack of skill and so on regarding gems, gold, and so on, yields little fruit, and even reaches loss of capital. Conversely, when succeeding, it is of great fruit, like that of the junior pupil.

464. "Just so" means just as farming when failing is of little fruit, so too is the work of household life. For one who has not done good, having died, is reborn in hell. There was, it is said, a certain general named Mahādatta who was a devotee of brahmins; at the time of his death, hell appeared to him. He was asked by the brahmins "What do you see?" He said "A red house." "That is the Brahma world, friend." "Where,

friend, is the Brahma world?" "Above." "For me it appears below." "Even though it appears below, nevertheless it is above" - having died, he was reborn in hell. "By this one a fault has been given to our sacrifice" - having taken a thousand, they allowed them to carry him out. But when succeeding, it is of great fruit. For one who has done good, having died, is reborn in heaven. This should be illustrated by the entire account of the Guttilla Mansion. But just as that work of trade when failing is of little fruit, so too is the work of going forth for one who does not fulfil the moral precepts and is engaged in wrong means of livelihood. For such a one obtains neither the happiness of meditative absorption and so on, nor the liberation of heaven. But when succeeding, it is of great fruit. For having fulfilled the moral precepts and developing insight, one attains even arahantship.

"Brahmins, Master Gotama" - what does he ask here, "what am I asking?" Brahmins say - "One gone forth is not able to fulfil these five principles; only a householder fulfils them." But the ascetic Gotama - says again and again "Whether of a householder, young man, or of one gone forth," and does not release the one gone forth; thinking "methinks he does not consider my question," he asks "I ask about the five principles with generosity as the heading." "If it is not troublesome for you" means if for you it is not burdensome to speak here in the way the brahmins declare, if there is no discomfort whatsoever, please speak - this is the meaning. "It is not for me, friend" - with reference to what did he say this? For it is difficult to speak in the presence of those who merely resemble wise persons; they find fault at every term, at every syllable. But those who are truly wise, having heard a discourse, praise what is well spoken, and in what is poorly spoken regarding the terms, meaning, and phrasing of the canonical text, whatever is at variance, that they straighten out and give back. And there is no one who is truly wise equal to the Blessed One; therefore he said "It is not troublesome for me, Master Gotama, where the venerable one is seated, or one like the venerable one." "Truth" means verbal truth. "Austere asceticism" means the practice of austere asceticism. "The holy life" means abstinence from sexual intercourse. "Vedic recitation" means the learning of sacred hymns. "Generosity" means the relinquishment of material things.

466. "Will be brought to disgrace" means: He will be brought to the state of not knowing. "He said this" means having been rebuked by the Blessed One with the simile of the blind bamboo, being unable to counter it, just as a weak dog, having roused a deer and turned it towards its master, itself moves aside, just so, citing his teacher, he spoke the statement beginning with "The brahmin." Therein, "Pokkharasāti" - this is his name; he is also called "Pokkharasāyī." His body, it is said, was like a white lotus, shining like a silver archway raised up in the city of the gods; but his head was as if made of dark-coloured sapphire; even his beard appeared like a row of dark clouds on the disc of the moon; his eyes were like blue water-lilies; his nose was well-rounded and very pure, like a silver tube; the palms of his hands and soles of his feet and his face shone as if treated with lac-colouring. The brahmin's body had attained exceeding beauty. This brahmin was fit to be made a king in a place without a king - so resplendent was he. Thus, because of his resemblance to a lotus, people perceive him as "Pokkharasāti"; but he was born in a lotus, not in his mother's womb - thus, because of having lain in a lotus, people also perceive him as "Pokkharasāyī." "Opamañña" means of the Upamañña clan. "Subhagavanika" means the lord of Subhagavana in Ukkaṭṭha. "Ridiculous" means only fit to be laughed at.

"Mere words" means only inferior. That same thing is void due to the absence of substance. And hollow because of being void. Now, in order to rebuke him together with his teacher, the Blessed One said beginning with "But then, young man."

467. Therein, "which is better for them" means which speech is better for them, more praiseworthy - this is the meaning. "According to convention" means by convention, by popular expression. "After deliberation" means having weighed and having assessed. "After reflection" means having known. "Connected with benefit" means based upon reason. "This being so" means when there is the state of being better in what has been spoken without abandoning popular expression, having weighed, having known, and having made it based upon reason. "Obstructed" means shut out. "Hindered" means kept back. "Covered" means bound over. "Enveloped" means wrapped up.

468. "Bound" and so on are of already stated meaning. "If, Master Gotama, it were possible" means if this reason exists. "That fire would be" means due to the absence of smoke, ashes, and so on, that fire would be with flame and colourful and luminous. "So too, young man, I" means I speak of a counterpart to that. This is what is meant - for just as fire burning dependent on grass and wood as fuel is with defect due to the existence of smoke, ashes, and embers, just so rapture arisen dependent on the five types of sensual pleasure is with defect due to the existence of birth, ageing, illness, death, sorrow, and so on. But just as one that has abandoned grass and wood as fuel is pure due to the absence of smoke and so on, just so rapture associated with the twofold supramundane meditative absorption is pure due to the absence of birth and so on; this is the meaning.

469. Now, those five principles that were laid down by the brahmins with generosity as the heading - since they too, being only five, do not remain motionless, but together with that born of compassion, they come to six. Therefore, in order to show that fault, he said beginning with "Those, young man." Therein, "born of compassion" means having compassion as its intrinsic nature.

"Where do you perceive as being mostly" - this the Blessed One, since -He said "This one - one gone forth is not able to fulfil these five principles; a householder fulfils them," therefore - He asks in order to make him say with that very mouth "Only one gone forth fulfils these; a householder is not able to fulfil them."

In the passage beginning with "not constantly and continuously a truth-speaker," a householder, even in the absence of anything else, indeed commits even conventional lying, but those gone forth, even when their heads are being cut with a sword, do not speak two different things. And a householder is not able to guard a training rule even for as much as three months, but one gone forth is constantly an austere ascetic, moral, and dependent on austere asceticism. A householder is not able to perform the Observance practice even for as much as eight days of the month, but those gone forth are practitioners of the holy life for as long as life lasts. A householder merely writes the Ratana Sutta and the Maṅgala Sutta in a book and keeps them, but those gone forth constantly recite. A householder is not able to give even a ticket meal without breaking it, but those gone forth, when there is no one else, give almsfood even to crows, dogs, and so on, and even put it into the bowl of a

young boy who carries goods - thus the meaning should be understood. "Of the mind, I these" means I say these five principles are the retinue of a mind of friendliness - this is the meaning.

470. "Born and brought up" means born and brought up there. For one who is only born there but brought up elsewhere, the village paths all around are not altogether evident to him; therefore he said "born and brought up." Even one born and brought up there, if he has long departed, they are not altogether evident to him; therefore he said "just after he had left"; the meaning is that he had departed at that very moment. "Hesitation" means tarrying by way of uncertainty, thinking "Is this the path, or is this not the path?" "Confusion" means just as when someone is suddenly asked about a subtle matter, his body takes on a state of rigidity - such is the seizing of rigidity. "But there would never be" - by this he shows the unobstructed nature of the knowledge of omniscience. For that man's knowledge might be obstructed by way of Māra's adverting and so on; because of that, he might hesitate or be confused. But the knowledge of omniscience is unobstructed; he explains that no obstacle to it can be made by anyone.

In "Just as, young man, a powerful conch-blower," here "powerful" means endowed with strength. "Conch-blower" means one who blows a conch shell. "With little difficulty" means without trouble, without pain. For a weak conch-blower, even while blowing the conch, is not able to make himself heard in the four directions with his voice; the sound of his conch did not pervade in every direction. But for a powerful one it is spreading out; therefore he said "powerful." Regarding "by the liberation of mind through friendliness": here, when "friendliness" is said, both access and absorption are applicable; but when "liberation of mind" is said, only absorption is applicable. "Whatever action done within limits": action done within limits is called that belonging to the sensual sphere of existence; action done without limits is that belonging to the fine-material-sphere and immaterial-sphere of existence. Among those too, here only the action of the divine abidings is intended. For that, having surpassed the measure, having increased by way of specific, non-specific, and directional pervading, because of having been so done, is called "done without limits." "It does not remain there, it does not persist there" means that sensual-sphere action does not stay behind in that fine-material-sphere and immaterial-sphere action, does not stand. What is meant? That sensual-sphere action is not able to stick in between or to stand in that fine-material-sphere and immaterial-sphere action, or to become established having pervaded, having consumed, and having taken its own place in the fine-material-sphere and immaterial-sphere action. Rather, the fine-material-sphere and immaterial-sphere action itself, like a great flood overwhelming a small body of water, having pervaded the sensual-sphere action, having consumed it, and having taken its own place, remains. Having warded off its result, it itself leads to companionship with Brahmā. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Discourse to Subha is completed.

10. Commentary on the Saṅgārava Sutta

473. "Thus have I heard" - this is the Saṅgārava Discourse. Therein, "at Cañcalikappa" means in the village so named. "Having faith in" means devoted by way of unwavering confidence. It is said that she was a stream-enterer, a noble female disciple, the wife of a brahmin of the Bhāradvāja clan. That brahmin formerly, from time to time, having invited brahmins, would show them honour. But having brought this brahmin woman to his house, being unable to upset the mind of the beautiful brahmin woman from a great family, he was unable to make the honour for the brahmins. Then the brahmins, in every place they saw him - "You are no longer a devotee of brahmins; you do not show honour to the brahmins even for a single day" - thus they pressured him. He, having come home, having reported that matter to the brahmin woman - "If, dear lady, you could guard your mouth for one day, I would give almsfood to the brahmins for one day," he said. "Give your gift wherever it pleases you; what concern is that of mine?" He, having invited the brahmins, having had milk-rice with little water cooked, having had the house cleaned, having had seats prepared, made the brahmins sit down. The brahmin woman, having put on a large cloak, having taken a ladle, while serving food, having wiped the corner of her cloth, without even making the perception "I am serving the brahmins," through the force of habitual practice, suddenly recollecting the Teacher himself, uttered an inspired utterance.

The brahmins, having heard the inspired utterance, angered, saying "This one is a partisan of both sides, a friend of the ascetic Gotama; we shall not accept his gift," having thrown away the food, departed. The brahmin - "Did I not tell you at the very first 'You should guard your mouth for just this one day'? This much of your milk and rice-grain and so on has been wasted" - having come exceedingly under the power of irritation - "Just so indeed this outcast woman praises that shaveling ascetic here and there at every opportunity. Now I, outcast, will refute that teacher," he said. Then the brahmin woman, having said to him "Go, brahmin; having gone you will find out," said beginning with "I do not see anyone, brahmin, in the world with its gods... etc. could refute." He, having approached the Teacher -

"Having cut off what does one sleep happily, having cut off what does one not grieve?

Of what one thing do you approve the murder, Gotama?"

He asked the question. The Teacher said -

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;

Of wrath with its poisonous root, with its sweet tip, brahmin,

The noble ones praise the murder, for having cut that off one does not grieve."

He spoke on the question. He, having gone forth, attained arahantship. His own younger brother, named Akkosaka Bhāradvāja, having heard "My brother has gone forth," having approached the Blessed One, having reviled him, disciplined by the Blessed One, having gone forth, attained arahantship. Another younger brother of his was named Sundarika Bhāradvāja. He too, having approached the Blessed One, having asked a question, having heard the answer, having gone forth, attained arahantship. Another younger brother of his was named Piṅgala Bhāradvāja. He,

having asked a question, at the conclusion of the answering of the question, having gone forth, attained arahantship. "The young man Saṅgārava" - this one was the youngest of all of them, seated on that day together with the brahmins at a single meal. "Has become degraded" means has become one of decline, has become one of ill omen indeed. "Has become ruined" means has reached destruction indeed. "Of existing ones" means among those who exist. "Morality and wisdom" means you do not know morality and knowledge.

474. "Having attained the perfection of the conclusion of direct knowledge in the present life" means: having directly known in the present life, having fully known in this very individual existence, having become accomplished and concluded, having said "We have attained Nibbāna, which is termed perfection, which is the beyond of all phenomena" - they claim the fundamentals of the holy life; this is the meaning. "The fundamentals of the holy life" means: they claim thus - "We are the originators, the producers, the generators of the holy life" - this is what is meant. "A rationalist" means one who grasps reasoning. "An inquirer" means an investigator; one who speaks thus having employed the course of wisdom. "I am one of them" means I am a certain one among those Perfectly Enlightened Ones.

485. "With steadfast ascetic practice" means steadfast austere asceticism; its connection is with the term "striving," and likewise of the term "good person." For this is what is meant - Master Gotama's striving was with the ascetic practice of steadfastness, his striving was with the ascetic practice of a good person. "When asked 'are there gods?'" - the young man said this with the perception that "the Perfectly Enlightened One proclaimed without knowing." "This being so" means when there is such a state of not knowing on your part. "It is hollow and false" means your talk is fruitless and without fruit. Thus the young man restrains the Blessed One by means of lying. "By an intelligent person" means by a wise human being. It explains that "But you, through lack of intelligence, do not know even what has been explained by me." "Authorised by a loud voice" means authorised by a loud sound, well-known in the world. "Higher gods" - for even very young boys are called "gods" and girls are called "goddesses"; but the gods are called "higher gods," meaning they are superior to human beings who have obtained the names "god" and "goddess" in the world. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Saṅgārava Sutta is completed.

The commentary on the fifth chapter is finished.

The commentary on the Majjhimaṇṇāsa is completed.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 2. The Collection of the Middle Length Discourses - Commentaries. 2. Commentary on the Middle Fifty Discourses. 5. The Chapter on Brahmins Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org