

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

5. The Chapter on the Six Sense Bases (5. Saḷāyatanavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

3. Commentary on the Final Fifty Discourses

5. The Chapter on the Six Sense Bases

1. Commentary on the Anāthapiṇḍikovāda Sutta

383. "Thus have I heard" is the Discourse on the Exhortation to Anāthapiṇḍika.

Therein, "severely ill" means excessively ill, having reached the deathbed.

"Addressed" means the householder, it is said, as long as his feet carried him, kept unbroken his attendance upon the Buddha once or twice or thrice a day. However much his attendance upon the Teacher was, just that much was for the great elders. He, today, because his walking feet were cut off, having reached the sleeping place of non-rising, wishing to send a message, addressed a certain man. "Approached" means having asked permission from the Blessed One, he approached at the time of sunset.

384. "Receding" means they retreat, they become thin. "Advancing" means they increase, they spread over, they become powerful.

"Their advancing is evident, not their receding" means for at whatever time feelings bordering on death arise, it is like a fire blazing in an upwind, as long as the heat is not exhausted, so long it is not possible to appease it even by great effort, but when the heat is exhausted, it is appeased.

385. Then the Venerable Sāriputta thought - "This feeling of the great treasurer is bordering on death, it is not possible to prevent it, any other talk is useless, I shall deliver a talk on the Teaching to him.." Then, speaking that to him, he said beginning with "therefore." Therein, "therefore" means because there is no one able to prevent the arisen feeling bordering on death while grasping the eye by the three graspings, therefore. "I will not cling to the eye" means I will not grasp the eye by the three graspings. "And consciousness based upon the eye will not be mine" means consciousness too based upon the eye will not be mine. "Not matter" - above, sense-base matter was spoken of; in this passage, speaking of all matter of sensual existence, he said thus.

386. "Not this world" means the meaning is "I will not cling to a dwelling place or to food and clothing." For this was spoken for the purpose of non-agitation regarding requisites. "Not the world beyond" - here, however, setting aside the human world, the rest are called the world beyond. This - was said for the purpose of abandoning such agitation as "Having been reborn in such and such a heavenly world, I will be in such and such a place; I will eat this, I will consume this, I will wear this, I will put on this." "That too I will not cling to, and consciousness based upon that will not be mine" - thus, having freed from the three graspings, the Elder concluded the teaching with the pinnacle of arahantship.

387. "You are clinging" means having seen one's own success, you are bound to objects, you are clinging. Thus the Venerable Ānanda - thinking "If indeed even this householder, so faithful and devoted, fears the fear of death, who else would not fear?" - making it firm, giving exhortation, said thus. "And such a talk on the Teaching has never been heard by me before" - this lay follower - says "Even from the Teacher's presence such a talk on the Teaching has never been heard by me before." Does the Teacher not speak such a subtle and profound talk? No, he does speak. But a talk spoken thus - having shown the six internal sense bases, the six external, the six classes of consciousness, the six classes of contact, the six classes of feeling, the six elements, the five aggregates, the four immaterial-sphere of existences, this world and the world beyond, and having included it within arahantship by way of what is seen, heard, sensed, and cognised - had never been heard by him before; therefore he speaks thus.

But this lay follower was inclined to giving, delighting in giving; going to the presence of the Buddhas, he had never gone empty-handed. Going before the meal, he goes having had rice gruel, sweet-meats and so on taken along; after the meal, ghee, honey, molasses and so on. In the absence of those, having had sand taken along, he causes it to be scattered in the precincts of the perfumed chamber; having given a gift, having guarded morality, he went home. This lay follower was, it is said, one whose destination was that of a Bodhisatta; therefore the Blessed One for twenty-four years mostly spoke to the lay follower only a talk on giving - "Lay follower, this giving is the path gone by the Bodhisattas, the path gone by me too; by me, for four incalculable periods exceeding a hundred thousand cosmic cycles, giving was given; you are following the very path gone by me." The great disciples too, beginning with the General of the Teaching, when he came to their own respective presence, speak to him only a talk on giving. Therefore he said "Indeed, householder, such a talk on the Teaching does not occur to laypeople clad in white." This is what is meant - householder, for laypeople indeed there is intense attachment, intense prepossession of attachment to fields, sites, unwrought gold, gold, female slaves, male slaves, sons, wives and so on; for them - the talk that "here attachment should not be made, attachment should not be made" does not occur, does not please.

"He approached the Blessed One" - why did he approach? It is said that, as soon as he was reborn in the Tusita realm, having seen his individual existence shining like a mass of gold measuring three leagues, and the success of parks, mansions and so on - looking, thinking "This is a great success of mine; what action indeed was done by me in the human realm?" - having seen his service to the Three Jewels, he thought "This divinity is indeed a ground for negligence; for while I am rejoicing in this success, there might even be a decline of mindfulness. Come, let me go and speak the praise of my Jeta's Grove, and of the Community of monks, and of the Truth-finder, and of the noble path, and of the Elder Sāriputta, and then having come back, I shall enjoy the success." He did so. To show that, "Then Anāthapiṇḍika" and so on was said.

Therein, "frequented by the Community of sages" means frequented by the Community of monks. Having thus spoken the praise of Jeta's Grove in the first verse, now speaking the praise of the noble path, he said beginning with "Action and true knowledge and." Therein, "action" means path volition. "True knowledge" means path

wisdom. "The Teaching" means the factor on the side of concentration. "Morality and the highest life" shows that the life of one established in morality is the highest. Or alternatively, "true knowledge" means right view and right thought. "The Teaching" means right effort, right mindfulness, and right concentration. "Morality" means right speech, right action, and right livelihood. "The highest life" means the life of one established in this morality is indeed the highest. "By this mortals are purified" means by this eightfold path beings become purified.

"Therefore" means because they are purified by the path, not by clan or wealth, therefore. "Should wisely investigate the Teaching" means one should investigate by means the Teaching pertaining to concentration. "Thus he becomes purified therein" means thus he becomes purified in that noble path. Or alternatively, "should wisely investigate the Teaching" means one should investigate by means the phenomena of the five aggregates. "Thus he becomes purified therein" means thus he becomes purified in those four truths.

Now, speaking the praise of the Elder Sāriputta, he said beginning with "Sāriputta indeed." Therein, "Sāriputta indeed" is an emphatic expression. He says that by these qualities beginning with wisdom, Sāriputta alone is the best. "In peace" means by the peace of mental defilements. "Gone beyond" means gone to Nibbāna. He says that whatever monk has attained Nibbāna, this would be his highest; there is none who surpasses the Elder. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Anāthapiṇḍikovāda Sutta is concluded.

2. Commentary on the Channovāda Sutta

389. "Thus have I heard" is the Discourse on the Exhortation to Channa. Therein, "Channa" means an elder of that name, not the elder who departed at the time of the Renunciation. "From seclusion" means from fruition attainment. "To enquire about his illness" - the attendance on the sick is indeed praised by the Buddha; therefore he spoke thus. "The knife" means a knife that takes away life. "I do not wish" means I desire.

390. "Blamelessly" means without arising of rebirth, incapable of rebirth-linking.

391. "This is mine" and so on were stated by way of the grip of craving, conceit, and wrong view. "Having seen cessation" means having known destruction and passing away. "I regard thus: 'This is not mine, this I am not, this is not my self'" means I regard as impermanent, as suffering, as non-self.

393. "Therefore" means because, being unable to endure the feeling at the point of death, he says "I shall use the knife," therefore. He explains that the venerable one is a worldling, therefore "attend to this too." "Constantly" means at all times. "For one who is dependent" means for one who is dependent through craving and wrong view. "Wavering" means writhing. "Tranquillity" means tranquillity of body and consciousness, tranquillity of mental defilements - this is the meaning. "Inclination" means the inclination of craving. "When there is no inclination" means in the absence of attachment, desire, and prepossession for the purpose of becoming. "There is no coming and going" means by way of conception there is no coming, by way of

passing away there is no going. "Passing away and rebirth" means passing away by way of departing, rebirth by way of being reborn. "Neither here nor beyond nor in between the two" means not in this world, not in the world beyond, not in both. "This itself is the end of suffering" means this itself is the end, this is the delimitation, the state of being without continuation, of the suffering of the round of rebirths and the suffering of mental defilements. For this indeed is the meaning here. But those who, having taken the statement "nor in between the two," wish for an intermediate existence, the reply to them has been stated above already.

394. "Brought the knife" means he brought a knife that takes away life; he cut the throat tube. Then at that moment the fear of death came upon him, and the sign of destination appeared. He, having known his own state of being a worldling, agitated, having established insight, discerning the activities, having attained arahantship, having become one who attains arahantship simultaneously, attained final Nibbāna. "Blamelessness was declared in your very presence" - although this was a declaration during the elder's time of being a worldling, yet by reason of this declaration his final Nibbāna was without obstacle. Therefore the Blessed One, having taken up that very declaration, spoke. "Families to be visited" means families that should be approached. By this, the elder - "Venerable sir, when such male attendants and female attendants exist, will that monk attain final Nibbāna in your Dispensation?" - thus he asks. Then the Blessed One, explaining his absence of association with families, said beginning with "Indeed these, Sāriputta." It is said that at this place the elder's state of being unassociated with families became well-known. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Channovāda Sutta is concluded.

3. Commentary on the Puṇṇovāda Sutta

395. "Thus have I heard" is the Discourse on the Exhortation to Puṇṇa. Therein, "from seclusion" means from solitude. "That" means that eye and forms. "From the arising of delight comes the arising of suffering" means by the combination of delight, that is craving, there is the combination of the suffering of the five aggregates. Thus, "suffering and origin at the six doors" - he showed having brought the round of rebirths to its summit by way of the two truths. In the second method, "cessation and path" - he showed having brought the end of the round of rebirths to its summit by way of the two truths. "And you, Puṇṇa" is a separate connection. Having thus, for now, included the teaching within arahantship by way of the round of rebirths and the end of the round of rebirths, now, in order to make the Elder Puṇṇa roar the lion's roar in seven instances, he said beginning with "And you."

396. "Fierce" means wicked, cruel. "Harsh" means hard. "Will revile" means they will revile with the ten grounds for reviling. "Will abuse" means they will threaten saying "Are you supposed to be an ascetic? We will do this and that to you." "Thus here" means thus it will be for me here.

"With a stick" means with a stick of four cubits or with a knob-headed club. "With a knife" means with a single-edged one and so on. "Seek one who would take their life with a knife" means they seek a knife that takes away life. The Elder said this with

reference to the seeking of one who would take their life with a knife by monks who, having heard the talk on foulness in connection with the subject matter of the third expulsion offence, were disgusted with their individual existence. "With self-control and peace" - here "taming" is the name for restraint of the faculties and so on. "Tamed by truth, endowed with self-control, one who has attained the highest knowledge, one who has fulfilled the holy life" - here indeed restraint of the faculties is said to be "taming." "Whether more than truth, self-control, generosity, and patience is found here" - here wisdom is said to be "taming." "By giving, by self-control, by restraint, by speaking the truth" - here the Observance practice is said to be "taming." But in this discourse, patience should be understood as "taming." "Peace" is a synonym for that very thing.

397. "Then the Venerable Puṇṇa" - but who is this Puṇṇa, and why did he wish to go there? He was indeed a dweller in Sunāparanta, but having observed that the dwelling in Sāvattthī was not suitable, he wished to go there.

Herein this is the progressive discourse - In the Sunāparanta country, it is said, in a certain merchant village, there were these two brothers. Among them, sometimes the elder, having taken five hundred carts, having gone to the countryside, brought back goods; sometimes the younger. But on this occasion, having left the younger at home, the elder brother, having taken five hundred carts, wandering on a journey through the countryside, gradually having reached Sāvattthī, having stationed the cart caravan not far from Jeta's Grove, having eaten his morning meal, surrounded by his attendants, sat down in a comfortable place.

Now at that time the inhabitants of Sāvattthī, having eaten their morning meal, having determined the Observance factors, wearing clean upper robes, with scents, flowers, and so on in their hands, slanting towards the Buddha, slanting towards the Teaching, slanting towards the Community, sloping towards them, inclining towards them, having gone out through the southern gate, were going to Jeta's Grove. He, having seen them, asked one person "Where are these people going?" Do you not know, noble sir? In the world the Triple Gem of the Buddha, the Teaching, and the Community has arisen; thus this great multitude is going to hear a talk on the Teaching in the presence of the Teacher. For him, the word "Buddha" remained having cut through the outer skin, the hide, and so on, and having reached the bone marrow. Then, surrounded by his own attendants, having gone together with that assembly to the monastery, standing at the edge of the assembly while the Teacher was expounding the Teaching with a sweet voice, having heard the Teaching, he produced the thought for the going forth. Then, when the Truth-finder had known the time and the assembly had been dismissed, having approached the Teacher, having paid homage, having invited him for the morrow, on the second day, having had a pavilion built, having had seats prepared, having given a great gift to the Community headed by the Buddha, having eaten his morning meal, having determined the Observance factors, having summoned the storekeeper, having explained everything - "this much goods has been disposed of, this much has not been disposed of" - "Give this property to my younger brother" - having handed over everything, having gone forth in the presence of the Teacher, he became one devoted to the meditation subject.

Then, as he was attending to the meditation subject, the meditation subject did not

become established. Then he thought - "This country is not suitable for me. What if I were to take a meditation subject in the presence of the Teacher and go to my own place?" Then, having walked for almsfood in the forenoon period, having emerged from seclusion in the evening period, having approached the Blessed One, having had the meditation subject taught, having roared seven lion's roars, he departed. Therefore it was said - "Then the Venerable Puṇṇa etc. dwells."

But where did he dwell? He dwelt in four places. First, having entered the Sunāparanta country, having entered the mountain named Ajjuhattha, he entered the merchant village for almsfood. Then his younger brother, having recognised him, having given almsfood, having made him give a promise saying "Venerable sir, without going elsewhere, dwell right here," made him dwell right there.

From there he went to the monastery named Samuddagiri. There, there is a walking path made by marking out with lodestone rocks; no one is able to walk upon it. There the ocean waves, having come and struck against the lodestone rocks, make a great sound. The Elder - "May there be comfortable abiding for those attending to the meditation subject" - having made the ocean silent, he determined thus.

From there he went to the mountain named Mātula. There the flock of birds was abundant; by night and by day the sound was as if continuous. The Elder, thinking "This place is uncomfortable," from there went to the monastery named Makulaka Park. It was not too far from the merchant village, not too near, well-provided with access for coming and going, secluded, and with little sound. The Elder, thinking "This place is comfortable," having had night-quarters, day-quarters, walking paths, and so on built there, entered the rains retreat. Thus he dwelt in four places.

Then one day, during that very rainy season, five hundred merchants loaded goods onto a boat, thinking "We shall go overseas." On the day of boarding the boat, the elder's younger brother, having fed the elder, having taken the training rules in the elder's presence, having paid homage, while departing - having said "Venerable sir, the great ocean is immeasurable and has many dangers; please keep us in mind," boarded the boat. The boat, travelling at the highest speed, reached a certain small island. The people disembarked on the small island, thinking "We shall have our morning meal." On that island there was nothing else; there was only a sandalwood forest.

Then one person, having struck a tree with an adze, having known it to be red sandalwood, said - "My dears, we are going overseas for the sake of gain, and there is no gain greater than this; a piece merely four inches long is worth a hundred thousand. Having removed the goods that ought to be removed, let us fill up with sandalwood." They did so. The nonhuman spirits inhabiting the sandalwood forest, having become angry - having thought "Our sandalwood forest has been destroyed by these people; we shall kill them" - said "If they are killed right here, the entire forest will become one corpse; we shall sink their boat in the middle of the ocean." Then, just at the time when they had boarded their boat and gone for a moment, having raised up a storm, those nonhuman spirits themselves also displayed frightful forms. The frightened people pay homage to their own respective deities. The elder's younger brother, the householder Cūḷapūṇṇa - stood paying homage to the elder, thinking "May my brother be my refuge."

The elder too, it is said, at that very moment, having reflected and having known of the arising of their disaster, having flown up into the sky, stood before them. The nonhuman spirits, having seen the elder, saying "The noble Elder Puṇṇa is coming," departed; the storm subsided. The elder, having reassured them saying "Do not be afraid," asked "Where do you wish to go?" "Venerable sir, we are going to our own place." The elder, having stepped onto the prow of the boat, determined "Let it go to the place desired by these people." The merchants, having gone to their own place, having reported that incident to their children and wives, saying "Come, let us go for refuge to the elder," five hundred together with their own five hundred women, having established themselves in the three refuges, declared their state as lay followers. Then, having unloaded the goods from the boat, having made one share for the elder - they said "This, venerable sir, is your share." The elder - "I have no need for a separate share. But has the Teacher been seen by you before?" "He has not been seen before, venerable sir." "If so, with this build a circular pavilion for the Teacher; thus you will see the Teacher." They, saying "Very well, venerable sir," began to build a circular pavilion with that share and with their own shares.

The Teacher too, it is said, from the time it was begun, made use of it. The guardmen, having seen a radiance at night, formed the perception "There is an influential deity." The lay followers, having completed the circular pavilion and the lodgings for the community of monks, having prepared the materials for giving - reported to the elder: "Our own task is done, venerable sir; summon the Teacher." The elder, in the evening period, having reached Sāvattihī by supernormal power, requested the Blessed One: "Venerable sir, the inhabitants of the merchants' village wish to see you; show compassion to them." The Blessed One consented. The elder, having learned of the Blessed One's acceptance, returned to his own place.

The Blessed One also addressed the Elder Ānanda - "Ānanda, tomorrow we shall walk for almsfood in the merchants' village in Sunāparanta; you give voting tickets to four hundred and ninety-nine monks." The Elder, having said "Good, venerable sir," having reported that matter to the community of monks, said "Let the monks who travel through the sky take voting tickets." On that day the Elder Kuṇḍadhāna took the first voting ticket. The residents of the merchants' village too, thinking "Tomorrow, it is said, the Teacher will come," having made a pavilion in the middle of the village, prepared the place of giving. The Blessed One, right early, having attended to his toilet, having entered the Perfumed Chamber, having attained fruition attainment, sat down. Sakka's Paṇḍukambala stone seat became hot. He, having reflected "What is this?" having seen the Teacher's journey to Sunāparanta, addressed Vissakamma - "Dear son, today the Blessed One will go for almsfood about three hundred yojanas; having constructed five hundred pinnacle buildings, having made them ready for the journey at the top of the gatehouse of Jeta's Grove, place them there." He did so. The Blessed One's pinnacle building had four entrances, those of the two chief disciples had two entrances, the rest had single entrances. The Teacher, having come out from the Perfumed Chamber, entered the foremost pinnacle building among the pinnacle buildings placed in succession. Beginning with the two chief disciples, the four hundred and ninety-nine monks also went to the pinnacle buildings and were seated. One pinnacle building was empty; all five hundred pinnacle buildings flew up into the sky.

The Teacher, having reached the mountain named Saccabandha, placed the pinnacle building in the sky. On that mountain a hermit named Saccabandha, one who held wrong view, dwelt having attained the highest gain and the highest fame, teaching wrong view to the public. And within him, the decisive support for arahantship burns like a lamp inside a jar. Having seen that, thinking "I shall expound the Teaching to him," having gone, he expounded the Teaching. The hermit, at the conclusion of the teaching, attained arahantship; the direct knowledges came to him by the path itself. Having become a come-monk, having become one wearing bowl and robes created by supernormal power, he entered the pinnacle building.

The Blessed One, together with the five hundred monks who had gone to the pinnacle buildings, having gone to the merchants' village, having made the pinnacle buildings invisible, entered the merchants' village. The merchants, having given a great gift to the community of monks headed by the Buddha, led the Teacher to the Makulaka Monastery. The Teacher entered the circular pavilion. The public, until the Teacher's disturbance from the meal subsided, having taken their morning meal, having undertaken the Observance factors, having taken much perfume and flowers, returned to the monastery for the purpose of hearing the Teaching. The Teacher expounded the Teaching. Release from bondage arose for the public; there was a great announcement about the Buddha.

The Teacher, for the purpose of supporting the public, dwelt right there for a few days, but he let the dawn rise in the Great Perfumed Chamber itself. Having dwelt there for a few days, having walked for almsfood in the merchants' village, having turned back the Elder Puṇṇa saying "You dwell right here," in between there is a river named Nammadā; he went to its bank. The Nammadā serpent king, having gone out to meet the Teacher, having ushered him into the serpent realm, made an offering of honour to the Three Jewels. The Teacher, having spoken the Teaching to him, departed from the serpent realm. He "Give me, venerable sir, something to be attended to," he requested. The Blessed One showed a footprint shrine on the bank of the Nammadā river. That, when the waves came, was covered; when they receded, was uncovered. It became one that received great honour. The Teacher, having departed from there, having gone to the Saccabandha mountain, said to Saccabandha - "By you the public has been led down to the path of misery; you, having dwelt right here, having caused them to abandon their view, establish them on the path to Nibbāna." He too requested something to be attended to. The Teacher showed a footprint shrine on a flat-backed rock, like an imprint on a lump of wet clay; from there he went to Jeta's Grove itself. With reference to this meaning, beginning with "within that one rainy season" was said.

"Attained final Nibbāna" means he attained final Nibbāna through the Nibbāna element without residue of clinging. The great multitude, having performed the veneration of the elder's body for seven days, having gathered together many fragrant timbers, having cremated the body, having taken the relics, made a shrine. "Several monks" means the monks who stood at the elder's cremation ground. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Puṇṇovāda Sutta is concluded.

4. Commentary on the Nandakovāda Sutta

398. "Thus have I heard" is the Discourse on the Exhortation by Nandaka. Therein, "now at that time" means the Blessed One, requested by Mahāpajāpati, having dismissed the community of nuns and having assembled the community of monks - placed the burden upon the Community thus: "Let the elder monks exhort the nuns by turns." With reference to that, this was said. Therein, "by turns" means by turn. "Does not wish" means when his own turn arrived, having gone to a distant village or having undertaken needle-work and so on, he made others say "This is so-and-so's obsession." But the Blessed One made this exhortation by turns for the sake of the Elder Nandaka alone. Why? For when these nuns see the elder, their minds become fully focused and confident. Therefore they wished to receive his exhortation, wished to hear a talk on the Teaching. Therefore the Blessed One - made the exhortation by turns, thinking "Nandaka, when his own turn arrives, will give the exhortation and will speak a talk on the Teaching." But the elder does not take his own turn; if one asks why? Those nuns, it is said, were formerly harem-ladies of the elder when he was exercising kingship in the Indian subcontinent. The elder, having known that reason by the knowledge of recollection of past lives, thought - "Having seen me seated in the midst of this community of nuns, bringing forth similes and reasons, expounding the Teaching, another monk who has obtained the knowledge of recollection of past lives, having looked into this reason, might think that it should be said 'The Venerable Nandaka up to the present day does not give up his harem-ladies; this venerable one looks splendid surrounded by harem-ladies.'" Seeing this meaning, the elder does not take his own turn. And having known that the teaching of the elder alone would be beneficial for these nuns, then the Blessed One addressed the Venerable Nandaka.

For the purpose of knowing the former harem-lady status of those nuns in relation to him, this is the story - Formerly, it is said, in Bārāṇasī, five hundred male slaves and five hundred female slaves - thus a thousand legs - having done their work together, dwelt in one place. This Elder Nandaka at that time was the chief slave, and Gotamī was the chief female slave. She was the foot-attendant wife of the chief slave, wise and experienced. Even the thousand legs, when doing meritorious deeds, she makes them do together. Then at the time of entering the rains retreat, five Individually Enlightened Ones, having descended from the Nandamūlaka cave to Isipatana, having walked for almsfood in the city, having gone to Isipatana itself - thinking "We shall request manual labour for the purpose of a hut for entering the rains retreat," having put on their robes, in the evening period, having entered the city, stood at the house-gate of the millionaire. The chief female slave, having taken a water pot, going to the water landing place, saw the Individually Enlightened Ones entering the city. The millionaire, having heard the reason for their coming, said "There is no opportunity for us; let them go."

Then, the chief female slave, seeing them departing from the city while she was entering with the water pot, having put down the pot, having paid homage, having bowed down, having covered her face - asked "The noble ones have departed as soon as they entered the city; what indeed is the matter?" "We came to request manual labour for a hut for entering the rains retreat." "Was it obtained, venerable sir?" "It was not obtained, lay follower." "But is this hut to be made only by the wealthy? Can it be made even by the poor?" "It can be made by anyone." "Very well,

venerable sir, we shall do it. Tomorrow accept almsfood from me" - having invited them, having carried the water, having taken the pot again and come back, having stood on the path to the landing place, having told the remaining female slaves who came "Stay right here," when all had come, she said - "Mothers, will you forever do slave-work for others, or do you wish to be freed from the state of slavery?" "We wish to be freed this very day, lady." "If so, five Individually Enlightened Ones, not having obtained manual labour, have been invited by me for tomorrow; have your husbands give one day's manual labour." They, having accepted saying "Very well," in the evening when they came from the forest, informed their husbands. They, saying "Very well," assembled at the house-gate of the chief slave.

Then the chief female slave, having explained the benefit saying "Tomorrow, dear ones, give manual labour to the Individually Enlightened Ones," having threatened with firm exhortation even those who were not desirous of doing it, made them accept. She, on the following day, having given a meal to the Individually Enlightened Ones, gave a signal to all the sons of the slaves. They at that very instant, having entered the forest, having gathered together building materials, having formed groups of a hundred each, having made one hut each with one walking path and other accessories each, having set up beds, chairs, drinking water, washing water, vessels and so on, having obtained a promise from the Individually Enlightened Ones for the purpose of dwelling there for three months, they established almsfood by turns. Whoever was not able on his own turn-day. For him the chief female slave, having brought it from her own home, gives it. Thus, having watched over them for three months, the chief female slave had each slave give up one cloth each. There were five hundred coarse cloths. Having exchanged those, she had three robes made for the five Individually Enlightened Ones and gave them. The Individually Enlightened Ones went wherever was comfortable. That thousand of legs too, having done wholesome deeds together, upon the collapse of the body, was reborn in the heavenly world. Those five hundred women from time to time were in the houses of those five hundred men, and from time to time all of them were in the house of the chief slave's son alone. Then at one time the chief slave's son, having passed away from the heavenly world, was reborn in a royal family. Those five hundred heavenly maidens too, having been reborn in families of great wealth, went to the house of him who was established in the kingdom. Transmigrating in this fixed course, in the time of our Blessed One, they were reborn in families of the warrior caste in the Koliyan city and the city of Devadaha.

The Elder Nandaka too, having gone forth, attained arahantship; the daughter of the chief female slave, having reached maturity, was established in the position of queen-consort of the Great King Suddhodana; the others too went to the houses of those very respective princes. Their husbands, five hundred princes, having heard the Teacher's proclamation of the Teaching at the water-pad dispute, went forth; the princesses sent a message for the purpose of causing them discontent. When they became discontented, the Blessed One, having led them to Lake Kuṇḍāla, having established them in the fruition of stream-entry, on the day of the Great Assembly established them in arahantship. Those five hundred princesses too, having gone out, went forth in the presence of Mahāpajāpati. "This Venerable Nandaka" and "to that extent those nuns" - thus this story should be explained.

"Rājākārāma" means a monastery built by Pasenadi, in a place similar to the Thūpārāma on the southern side of the city.

399. "Well seen with right wisdom" means seen rightly, by cause, by reason, with insight wisdom, according to its actual nature.

401. "Arising from that, arising from that" means of that intrinsic nature, of that intrinsic nature; but in meaning, it is said that those various feelings arise dependent on this or that condition.

402. "How much more so is its shadow": the shadow arisen in dependence on roots and so on is first of all impermanent.

413. "Without damaging" means without injuring. Therein, making the flesh into lumps and pressing the hide onto it is called injuring the body of flesh. Making the hide into tight folds and pressing it onto the flesh is called injuring the body of flesh. Without doing thus. "Connecting flesh, sinew, binding" means just the flesh that is stuck and smeared on the entire hide. "The defilement in between, the mental fetter in between, the bondage in between" was said with reference to all the defilement in between.

414. Why then did he say "There are, however, these seven"? For that wisdom which was stated as "cuts off mental defilements" is not able to cut them off alone by its own nature. Just as an axe does not cut what is to be cut by its own nature, but cuts only dependent on the appropriate effort of a person, so too wisdom is not able to cut off mental defilements without the six factors of enlightenment. Therefore he spoke thus. "If so" means because by you, having shown the six internal sense bases, the six external, the six classes of consciousness, the simile of the lamp, the simile of the tree, and the simile of the cow, the Teaching was concluded with the seven factors of enlightenment through the elimination of mental corruptions, for that reason you should tomorrow too exhort those nuns with the same exhortation.

415. "She is a stream-enterer" means she who is the very last in virtues, she is a stream-enterer. But the rest are once-returners, non-returners, and those who have eliminated the mental corruptions. If so, how are their thoughts fulfilled? Through the fulfilment of their intentions. For whichever nun had this thought - "When indeed shall I, while listening to the noble Nandaka's proclamation of the Teaching, realise the fruition of stream-entry in that very seat?" - she realised the fruition of stream-entry. Whichever one had the thought "the fruition of once-returning, the fruition of non-returning, arahantship" - she realised arahantship. Therefore the Blessed One said "delighted and their thoughts are fulfilled."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Nandakovāda Sutta is concluded.

5. Commentary on the Rāhulovāda Sutta

416. "Thus have I heard" is the Discourse on the Exhortation to Rāhula. Therein, "that ripen liberation" means they ripen liberation, thus they are "that which ripens liberation." "Mental states" means fifteen mental states. They should be known by way of the cause of purification of the faith faculty and so on. For this was said:

"For one avoiding faithless persons, for one associating with, keeping company with, and attending on faithful persons, for one reviewing inspiring discourses - by these three ways the faith faculty becomes pure. For one avoiding lazy persons, for one associating with, keeping company with, and attending on persons putting forth strenuous energy, for one reviewing the right strivings - by these three ways the energy faculty becomes pure. For one avoiding unmindful persons, for one associating with, keeping company with, and attending on mindful persons, for one reviewing the establishments of mindfulness - by these three ways the mindfulness faculty becomes pure. For one avoiding unconcentrated persons, for one associating with, keeping company with, and attending on concentrated persons, for one reviewing the meditative absorptions and deliverances - by these three ways the concentration faculty becomes pure. For one avoiding unwise persons, for one associating with, keeping company with, and attending on wise persons, for one reviewing the practice of profound knowledge - by these three ways the wisdom faculty becomes pure. Thus for one avoiding these five persons, for one associating with, keeping company with, and attending on five persons, for one reviewing five collections of discourses - by these fifteen ways these five faculties become pure."

There are also another fifteen mental states that ripen liberation -these five faculties beginning with faith, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion - these five perceptions partaking of penetration, and the five qualities beginning with good friendship spoken to the Elder Meghiya. But at what time did this occur to the Blessed One? Towards the break of dawn, when he was surveying the world.

419. "Of many thousands of deities" means those very deities who established their aspiration together with the Venerable Rāhula when he was establishing his aspiration at the feet of the Blessed One Padumuttara during the time when he was the Nāga king Pālita. Among those, some were earth-bound deities, some were sky-dwelling deities, some were of the realm of the Four Great Kings, some were reborn in the heavenly world, and some in the Brahma world. But on this day, all assembled in one place, in the Blind Men's Grove itself. "Eye of the Teaching" - in the Upāliovāda and Dīghanakha Suttas, the first path is called "eye of the Teaching"; in the Brahmāyu Sutta, the three fruits; in this discourse, the four paths and the four fruits should be understood as "eye of the Teaching." For therein, some deities were stream-enterers, some were once-returners, non-returners, and those who had eliminated the mental corruptions. But of those deities, there is no limit by way of counting as to "this many." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Rāhulovāda Sutta is concluded.

6. Commentary on the Chachakka Sutta

420. "Thus have I heard" is the Discourse on the Six Sets of Six. Therein, "good in the beginning" means I will teach having made it good, auspicious, and faultless in the beginning. In the middle and at the end too, the same method applies. Thus the

Blessed One praised the Ariyavaṃsa with nine, the Mahāsatipaṭṭhāna with seven, and the Mahāassapura with just seven terms. But this discourse he praised with nine terms.

"Should be known" means should be known through the path together with insight. By the mind sense base, only consciousness of the three planes is spoken of; by the mind-object sense base, external phenomena of the three planes as well; and by mind-consciousness, setting aside the two sets of fivefold sense consciousness, the remaining twenty-two kinds of mundane resultant consciousness. Contact and feeling are only those associated with the aforesaid resultant consciousness. "Craving" means craving arisen at the moment of impulsion with resultant feeling as condition.

422. "The eye is self" is a separate connection. For this teaching was begun for the purpose of showing the non-self nature of the two truths spoken of previously. Therein, "does not arise" means is not fitting. "Disappears" means departs, ceases.

424. "But this, monks" - this too is a separate connection. For this teaching was begun in order to show the round of rebirths by way of the three graspings. Some indeed say "suffering and origin" - in order to show the round of rebirths by way of the two truths. In the passage beginning with "this is mine," the graspings of craving, conceit, and wrong view should be understood. "Regards" means he sees by way of the triad of graspings.

Having thus shown the round of rebirths, now in order to show the end of the round of rebirths by way of the opposite of the three graspings, or by way of these two truths, namely cessation and path, he said beginning with "But this." "This is not mine" and so on are words of negation of craving and so on. "Regards" means he sees as impermanent, suffering, and non-self.

425. Having thus shown the end of the round of rebirths, now in order to show the round of rebirths again by way of the three underlying tendencies, he said beginning with "The eye, monks." Therein, "delights in" and so on are stated by way of craving and wrong view itself. "Underlies" means has not been abandoned. "Of suffering" means of the suffering of the round of rebirths and the suffering of mental defilements.

426. Having thus spoken of the round of rebirths by way of the three underlying tendencies, now showing the end of the round of rebirths by way of their rejecting, he said again beginning with "the eye and." "Having abandoned ignorance" means having abandoned ignorance, which is the root of the round of rebirths. "True knowledge" means having aroused the true knowledge of the path of arahantship.

427. "This is possible" - by this much of a narrative, having brought the teaching to its summit by way of the round of rebirths and the end of the round of rebirths, again combining that very same and showing it, he said beginning with "Seeing thus, monks." "Of sixty monks" - here this is not marvellous, that when the Truth-finder himself was teaching, sixty monks attained arahantship. For when the General of the Teaching was speaking this discourse too, sixty monks attained arahantship; when Mahāmoggallāna was speaking too; when the eighty great elders were speaking too, they attained indeed. This too is not marvellous. For those disciples had attained great direct knowledge.

But in a later period, in the island of Tambapaṇṇi, the Elder named Māleyyadeva spoke this discourse at the Lower Brazen Palace. On that occasion too, sixty monks attained arahantship. And just as at the Brazen Palace, so too the elder spoke this discourse at the great pavilion. Having departed from the Mahāvihāra, he went to Cetiyaṭṭhapabbata; there too he spoke it. From there he spoke it at the Sākiyavaṃsa monastery, at the Kūṭāli monastery, at Antarasobbha, at Muttakaṇṇa, at Vātakapabbata, at Pācinagharaka, at Dīghavāpi, at Lokantara, and at Nomaṇḍalatala. At those places too, sixty by sixty monks attained arahantship. Then, having departed from there, the elder went to Cittalapabbata. At that time there was a great elder of more than sixty rains retreats at the Cittalapabbata monastery. At the pond there is a concealed place called the Kuruvaka landing; there the elder descended thinking "I shall bathe." The Elder Deva, having gone to his presence, said "I shall bathe you, venerable sir." The elder, by way of friendly welcome alone - having known "They say there is one named Māleyyadeva; this must be he," said "You are Deva." Yes, venerable sir. "For a duration of sixty rains retreats, friend, no one has been allowed to touch my body with a hand; but you may bathe me" - and having come out, he sat down on the bank.

The elder, having done all the preliminary work of hands, feet, and so on, bathed the great elder. And that day was a day for hearing the Teaching. Then the great elder - said "Deva, it is fitting to give us the gift of the Teaching." The elder accepted, saying "Good, venerable sir." When the sun had set, they announced the hearing of the Teaching. Sixty great elders who had passed beyond sixty rains retreats went for the purpose of hearing the Teaching. The Elder Deva began this discourse at the conclusion of the recitation, and at the conclusion of the discourse, sixty great elders attained arahantship. From there, having gone to the Tissa Great Monastery, he spoke it; there too sixty elders. From there, at the Nāga Great Monastery in the village of Kāḷakaccha, he spoke it; there too sixty elders. From there, having gone to Kalyāṇī, there on the fourteenth he spoke it at the lower mansion; there too sixty elders. On the Observance day he spoke it at the upper mansion; there too sixty elders. Thus, when the Elder Deva alone was speaking this discourse, at sixty places, sixty by sixty persons attained arahantship.

But at the Ambalakāḷaka monastery, when the Elder Cūḷanāga of the Triple Canon was teaching this discourse, the human assembly extended a league, and the assembly of gods extended a yojana. At the conclusion of the discourse, a thousand monks attained arahantship, but among the gods, from here and there only one each was a worldling.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Chachakka Sutta is concluded.

7. Commentary on the Mahāsaḷāyatanika Sutta

428. "Thus have I heard" is the Greater Discourse on the One Having Six Sense Bases. Therein, "the great one having six sense bases" means an exposition of the Teaching that illuminates the six great sense bases.

429. "Not knowing" means not knowing through the path together with insight. "Go to production" means they go to growth, they go to mastery - this is the meaning.

"Bodily" means disturbances pertaining to the five sense doors. "Mental" means disturbances pertaining to the mind door. In the case of torments and so on too, the same method applies.

430. "Bodily happiness" means happiness through the five sense-doors. "Mental happiness" means happiness through the mind-door. And here, there is no attainment or emergence through five-door impulsion; it is merely something that has arisen. Everything occurs through the mind-door. And this powerful insight that has become the condition for emergence from the path also occurs only through the mind-door.

431. "Of one so constituted" means of one who is endowed with mental happiness associated with wholesome consciousness. "But already his" means this monk's speech, action, and livelihood are called "previously purified," being pure indeed from the beginning. But the five factors reckoned as view, thought, effort, mindfulness, and concentration are called the factors that cause the accomplishment of everything. Thus the supramundane path is either eightfold or sevenfold.

But a sophist, having taken just this passage of the discourse "whatever view there is of one as it really is," says "the supramundane path is fivefold." He should be refuted by this immediately following statement: "thus this noble eightfold path goes to fulfilment through development for him." And further he should be convinced thus - there is no such thing as a fivefold supramundane path, but these five factors that cause the accomplishment of everything fulfil at the moment of the path by way of abstinence. For in the abstinenes stated thus "whatever abstinence, avoidance from the four kinds of verbal misconduct," he abandons wrong speech, he develops right speech; for one thus developing right speech, these five factors are not without, but fulfil together with abstinence itself. In the case of right action and right livelihood too, the same method applies. Thus verbal action and so on are proper as being pure indeed from the beginning. But since these five factors that cause the accomplishment of everything fulfil by way of abstinence, there is no such thing as a fivefold path. And this too was said in the Subhadda Sutta - "In whatever Teaching and discipline, Subhadda, the noble eightfold path." And in many other hundreds of discourses, only the eightfold path has come down.

433. "The four establishments of mindfulness also" means the four establishments of mindfulness associated with the path only. In the case of the right strivings and so on too, the same method applies. "In conjunction" means in conjunction within a single moment. With these, at one moment there is attainment, at another moment insight. Thus they are also asynchronous, but on the noble path they are within a single moment.

"True knowledge and liberation" means the true knowledge of the path of arahantship and fruition-liberation. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahāsaṃyatanika Sutta is concluded.

8. Commentary on the Nagaravindeyya Sutta

435. "Thus have I heard" is the Discourse at Nagaravindeyya. Therein, "behave evenly and unevenly" means at one time they behave evenly, at another time

unevenly. "Even as regards righteous conduct" means even as regards righteous conduct, for this.

437. "What are the reasons" means what are the causes? "What are the inferences" means what are the understandings by inference? "There are not there" - why did he say this? Are there not in the forest, by way of green grass, champaka groves, and so on, exceedingly delightful five types of sensual pleasure beginning with forms? No, it is not that there is not. But this was not said with reference to the jungle thicket; rather, this was said with reference to women's forms and so on. For those remain obsessing a man's mind. As he said - "I do not, monks, perceive any other single form that so obsesses a man's mind as this, monks, a woman's form. A woman's form, monks, remains obsessing a man's mind" - this should be expanded. The remainder is clear everywhere.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Nagaravindeyya Sutta is concluded.*

9. Commentary on the Piṇḍapātapārisuddhi Sutta

438. "Thus have I heard" is the Discourse on the Purity of Almsfood. Therein, "from seclusion" means from fruition attainment.

"Very clear" - this is said by way of the place of establishment. For one who has emerged from fruition attainment, the place established in the five sensitive matters is very clear, and the complexion is pure. Therefore he spoke thus. "In the abiding in emptiness" means by the abiding in the fruition attainment of emptiness. "The abiding of a great man" is the abiding of great men - Buddhas, Individually Enlightened Ones, Truth-finders, and great disciples. In "by which path I" and so on, from the monastery up to the gate of the village, this is called the path of entry; having entered the inner village and having walked from house to house in succession, up to the departure through the city gate, this is called the area to be walked; from outside the gate up to the monastery, this is called the path of return. "Or aversion of mind" means whether there is or is not any defilement arisen by way of striking against the mind. "Training day and night" means by one training both by day and by night.

440. In the passage beginning with "Have the five types of sensual pleasure been abandoned by me?" the reviewing of one monk is different, and the reviewing of different monks is different. How? For one monk, after the meal, having returned from his alms round, having put away his bowl and robes, seated in a secluded place, reviews "Have the five types of sensual pleasure been abandoned by me?" He, having known "They have not been abandoned," having exerted energy, having uprooted lust for the five types of sensual pleasure by the path of non-returning, immediately following the path the fruition, immediately following the fruition the path, then having emerged from that, reviewing, he understands "They have been abandoned." In the case of the mental hindrances and so on too, the same method applies. But the abandoning and so on of these are by the path of arahantship; thus there is different reviewing for one monk. But among these reviewings, one monk reviews one reviewing, another one - thus there is different reviewing for different monks. The remainder is clear everywhere.

10. Commentary on the Indriyabhāvanā Sutta

453. "Thus have I heard" is the Discourse on the Development of the Faculties. Therein, "at Gajaṅgalā" means in the market town so named. "Suveḷuvane" means suveḷu is a certain species of tree; a great jungle thicket covered with them - he dwells there. "One does not see forms with the eye, one does not hear sounds with the ear" - he speaks with the intention that he teaches thus: "Forms should not be seen with the eye, sounds should not be heard with the ear."

"In another way, in the Noble One's discipline" - by this the Blessed One showed eagerness for the purpose of speaking about the incomparable development of the faculties in his own Dispensation. Then the Venerable Ānanda - "The Teacher shows eagerness; well then, let me bring about a talk on the development of the faculties for the community of monks in this assembly" - thus requesting the Teacher, he said beginning with "This is the time, Blessed One." Then the Blessed One, speaking to him about the development of the faculties, said beginning with "Then, Ānanda."

454. "That is to say - equanimity": that which is called insight-equanimity, this is peaceful, this is sublime; the meaning is "insatiable." Thus this monk, at the eye-door, regarding a visual object too - the agreeable consciousness towards a desirable object, the disagreeable towards an undesirable, and the both agreeable and disagreeable towards a neutral one - without giving it over to becoming lustful or becoming averse or becoming confused, having comprehended it, he establishes insight in neutrality. "A man with eyes" means one endowed with accomplished eye-vision, with clear sight. For one afflicted with an eye disease, the quick opening and closing of the eyes does not occur; therefore he is not taken.

456. "Slightly sloping" means standing having risen up like a chariot pole.

461. In the passage beginning with "perceiving the non-repulsive in the repulsive" and so on, one dwells perceiving the non-repulsive in the repulsive either by the suffusion of friendliness or by focusing on it as elements. In the non-repulsive, one dwells perceiving the repulsive either by the suffusion of foulness or by focusing on it as impermanent. The same method applies to the remaining terms as well. "Having avoided both of those" - one wishing to dwell as neutral, what does one do? When desirable and undesirable things have come within range, one is neither pleased nor displeased. For this was said:

"How does one dwell perceiving the non-repulsive in the repulsive? Regarding an undesirable object, one either pervades it with friendliness, or focuses on it as elements. Thus one dwells perceiving the non-repulsive in the repulsive. How does one dwell perceiving the repulsive in the non-repulsive? Regarding a desirable object, one either pervades it with foulness, or focuses on it as impermanent. Thus one dwells perceiving the repulsive in the non-repulsive. How does one dwell perceiving the non-repulsive in both the repulsive and the non-repulsive? Regarding both an undesirable and a desirable object, one either pervades it with friendliness, or focuses on it as elements. Thus one dwells perceiving the non-repulsive in both the repulsive

and the non-repulsive. How does one dwell perceiving the repulsive in both the non-repulsive and the repulsive? Regarding both a desirable and an undesirable object, one either pervades it with foulness, or focuses on it as impermanent. Thus one dwells perceiving the repulsive in both the non-repulsive and the repulsive. How does one, having avoided both the repulsive and the non-repulsive, dwell equanimous, mindful and fully aware? Here, a monk, having seen a form with the eye, is neither glad nor unhappy, he dwells equanimous, mindful and fully aware, etc. Having cognised a mental object with the mind, he is neither glad nor unhappy, he dwells equanimous, mindful and fully aware. Thus, having avoided both the repulsive and the non-repulsive, one dwells equanimous, mindful and fully aware."

And among these three methods, in the first method, "agreeable," "disagreeable," and "both agreeable and disagreeable" - it is fitting for defilement and it is fitting for freedom from defilement. In the second method, it is fitting for defilement; in the third method, it is fitting for both defilement and freedom from defilement. Again it was said: "The first is fitting for defilement, the second for both defilement and freedom from defilement, the third is fitting for freedom from defilement only." The remainder is clear everywhere.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Indriyabhāvanā Sutta is concluded.*

The commentary on the fifth chapter is finished.

The commentary on the Uparipaññāsa is finished.

And this Majjhima Nikāya, which is good in the beginning because it began with "I will teach you, monks, an exposition on the root cause of all phenomena," good in the middle because of the statement in the middle "discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, catechism," and good at the end because of the statement at the conclusion "the noble one with developed faculties" - thus threefold good, called "the Great Insight" - that is completed by way of commentary.

Concluding Discussion

And to this extent -

Having been requested by the wise elder, the Venerable Buddhhamitta,
Who formerly dwelt together at the port of Mayūradūta.

Of the excellent Majjhima Nikāya, the destroyer of opposing doctrines,
The commentary named Papañcasūdanī which I began to compose.

For that was completed having taken the essence of the Great Commentary,
With the Pāḷi of about one hundred and seven recitation sections.

The Visuddhimagga too, of about fifty-nine recitation sections,
Since it was composed for the purpose of elucidating the meaning of the scriptures.

Therefore, together with that, this commentary, by the method of counting verses,
Should be understood as exceeding six hundred and sixty recitation sections.

This, measuring in excess of six hundred and sixty by recitation sections,
Elucidating the doctrine of those dwelling in the Great Monastery.

By me composing this, having taken the essence of the original commentary,
Whatever wisdom has been accumulated by that, may the world be always happy.

This commentary on the Majjhima Nikāya named Papañcasūdanī was composed by the elder whose name was received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges and so forth, attended by the analytical knowledges - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of view.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

The Papañcasūdanī,

the commentary on the Majjhima Nikāya, is finished in every way.



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.

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