

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

6. Commentary on the Delightful Discourse
(6. Pāsādikasuttavaṇṇanā)

[DN 29, PTS 3.117-3.141]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

6. Explanation of the Delightful Discourse

Commentary on the Passing Away of Nigaṇṭha Nāṭaputta

164. "Thus have I heard" - this is the Pāsādika Discourse. Herein, this is the explanation of obscure terms - "Sakyans named Vedhaññā" means certain Sakyans named Vedhaññā who were trained in archery. "In a mansion in their mango grove" means in their mango grove there is a long mansion built for the purpose of learning crafts; he dwells there. "Had recently died" means had just now died. "Divided into two factions" means split into two, divided into two parts. Among quarrelling and so on, quarrelling is the preliminary stage of dispute; that, when increased by way of taking up sticks and so on and by way of transgression of regulations, is dispute. Contention is hostile speech by the method beginning with "You do not understand this Teaching and discipline." "Wounding" means piercing. "What I say is consistent" means my word is connected with meaning. "What you have thought out for so long has been turned inside out" means that which was well-practised by you, familiar through long habitual practice, that has been overturned upon encountering my argument. "Your doctrine has been refuted" means a fault has been imputed upon you by me. "Go and free yourself from your doctrine" means taking a parcel of food, having approached this one and that one, wander about seeking further for the purpose of freeing yourself from your doctrine. "Or disentangle yourself" means or alternatively, free yourself from the fault imputed by me. "If you can" means if you are able. "Murder indeed" means death itself. "Among the Nāṭaputtiya followers" means among the pupils of Nāṭaputta. "Wearied" means being of a dissatisfied nature, they do not even perform salutations and so on. "Dispassionate" means devoid of affection. "Disappointed" means being of a nature to turn away from respectful conduct towards them. "As is natural" means the meaning is that just as one should be wearied, dispassionate, and disappointed with a Teaching and discipline having the nature of being badly preached and so on, so indeed they have become. "Badly preached" means badly spoken. "Badly proclaimed" means badly made known. "Not conducive to peace" means incapable of bringing about the peace of lust and so on. "With its monument broken" means with its support broken. For here Nāṭaputta himself is their monument in the sense of being their support. But he is broken, having died. Therefore it was said "with its monument broken." "Without refuge" means deprived of refuge due to the non-existence of that very one.

Is not this Nāṭaputta a resident of Nāḷandā? Then why did he die at Pāvā? It is said that he, having heard the virtues of the Buddha spoken in ten verses by the householder Upāli who had penetrated the truth, vomited hot blood. Then they took him, being ill, and went to Pāvā. He died there. And while dying he thought - "My view does not lead to liberation and is without substance. We ourselves are already lost;

may the remaining people too not become fillers of the realms of misery. But if I should say 'my teaching does not lead to liberation,' they will not believe me. What if I were not to instruct even two people in a single manner? They, after my passing, will dispute with one another; the Teacher, on account of that contention, will speak a talk on the Teaching; then they will come to know the greatness of the Dispensation."

Then one pupil, having approached him, said - "Venerable sir, you are weak. Please tell me too the substance of this teaching, O you who are the measure of a teacher." "Friend, after my passing you should take it as eternal." Another also approached; he caused him to take it as annihilation. Thus, without making even two people of one view, having instructed many in different manners, he died. They, having performed the funeral rites for him, assembled together and asked one another - "To whom, friends, did the teacher tell the substance?" One, having stood up, said "To me." What did he tell? Eternal. Another, having warded him off, said "He told the substance to me." Thus all of them, having increased the contention with one another saying "He told the substance to me, I am the chief," and having engaged in reviling and abuse and blows with hands and feet and so on, two who had been coming by one road departed in different directions.

165. "Then the novice Cunda" - this elder was the youngest brother of the General of the Teaching. The monks, having addressed him as "the novice Cunda" during the time when he was not fully ordained, addressed him in the same way even during the time when he was an elder. Therefore it was said - "the novice Cunda."

"Having completed the rains retreat at Pāvā, he went to Sāmagāma, and approached the Venerable Ānanda" - why did he approach? It is said that when Nāṭaputta had died, people in Jambudīpa set going talk here and there: "Nigaṇṭha Nāṭaputta was known as a sole Teacher, and upon his death such a contention arose among his disciples. But the ascetic Gotama is well-known in Jambudīpa like the moon and like the sun, and his disciples too are well-known indeed. What kind of contention will there be among his disciples when the ascetic Gotama has attained final Nibbāna?" The Elder, having heard that talk, thought - "Having taken this talk, I shall report it to the One of Ten Powers; the Teacher, having made this the occasion, will speak a teaching." He, having departed, went to Sāmagāma and approached the Venerable Ānanda.

"Sāmagāma" - the name of that village is due to the abundance of sāmāka grain. "To where the Venerable Ānanda was" - without going straight to the presence of the Blessed One, he approached where his preceptor, the Venerable Ānanda, was.

During the time of the Buddha, it is said, the Elder Sāriputta and the Elder Ānanda cherished each other. The Elder Sāriputta cherished the Elder Ānanda, thinking "He performs the attendance upon the Teacher that should be done by me." The Elder Ānanda cherished the Elder Sāriputta, thinking "He is the foremost among the Blessed One's disciples." And having given the going forth to sons of good families, he had them take the Elder Sāriputta as their preceptor. The Elder Sāriputta too did likewise. Thus, each one having given his own bowl and robes, having given the going forth, and having had them take a preceptor, there were five hundred monks each. The Venerable Ānanda, having obtained even superior robes and so on, gave them to the Elder.

Honouring the Jewel of the Teaching

It is said that a certain brahmin thought - "Veneration of the jewel of the Buddha and the jewel of the Community is apparent; but how is the jewel of the Teaching venerated?" He, having approached the Blessed One, asked about this matter. The Blessed One said - "If, brahmin, you wish to venerate the jewel of the Teaching, venerate one who is very learned." "Please point out one who is very learned, venerable sir." "Ask the community of monks." He, having approached the community of monks, said "Please point out one who is very learned, venerable sir." "The Elder Ānanda, brahmin." The brahmin venerated the Elder with a set of three robes worth a thousand. The Elder, having taken it, went to the presence of the Blessed One. The Blessed One said "From where, Ānanda, was this obtained?" "It was given by a certain brahmin, venerable sir, but I wish to give this to the Venerable Sāriputta." "Give it, Ānanda." "He has departed on a journey, venerable sir." "Give it when he has arrived" - "A training rule has been laid down, venerable sir." "But when will Sāriputta arrive?" "In about ten days, venerable sir." "I allow, Ānanda, an extra robe to be kept for ten days at most" - thus he laid down the training rule.

The Elder Sāriputta likewise, whatever agreeable thing he obtains, he gives it to the Elder Ānanda. He gave even this youngest brother of his as a co-resident pupil of the Elder himself. Therefore it was said - "He approached where his preceptor, the Venerable Ānanda, was." For thus it occurred to him - "My preceptor is of great wisdom; he will report this talk to the Teacher, and then the Teacher will expound the Teaching conforming with that." "Subject for discussion" means the basis for a talk. For the basis is called "a present." As he said -

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

"To see the Blessed One" means for the purpose of seeing the Blessed One. But had the Blessed One not been seen before by him? No, it is not that he had not been seen before. For this venerable one goes to attendance nine times by day and nine times by night, thus eighteen times in one day. But even though wishing to go a hundred times or a thousand times in a day, he does not go without reason; he goes only having taken up one question to raise. He, wishing to go on that day with that subject for discussion, said thus.

Commentary on the Teaching and Discipline Not Declared by a Perfectly Enlightened One

166. "For this is so, Cunda" - even though the Blessed One was informed by the Elder Ānanda, because the Elder Ānanda is not the owner of this discussion, but the Elder Cunda is the owner. He alone knows its beginning, middle, and end. Therefore the Blessed One, speaking together with him, said beginning with "For this is so, Cunda." Its meaning is - Cunda, this is so: in a Teaching and discipline having the nature of being badly preached and so on, the disciples, having become divided into two factions, having engaged in quarrels and so on, dwell wounding each other with verbal daggers.

Now, because the Dispensation leading to liberation becomes obvious only through the Dispensation not leading to liberation, therefore, showing from the beginning only the Dispensation not leading to liberation, he said beginning with "Here, Cunda, the Teacher is not a Perfectly Enlightened One." Therein, "having turned aside from that Teaching, he conducts himself" means he does not fulfil it continuously; having deviated again and again, doing so intermittently, he conducts himself - this is the meaning. "It is a gain for you, friend" means these gains of practice in accordance with the Teaching and so on are for you yourself. "Well-gained" means your human existence too is well-gained. "Let him proceed in such a way" means let him proceed thus. "As the Teaching has been expounded by your Teacher" means in whatever manner the Teaching was spoken by the Teacher. "And whoever instigates" means and whatever teacher instigates. "And whomever he instigates" means whatever pupil he instigates. "And whoever is instigated" means and whatever pupil is thus instigated. He proceeds towards the purpose as instigated by the teacher. "All of them" means those three also. For here the teacher generates demerit because of having instigated, the pupil who has taken it upon himself because of having taken it upon himself, and the practitioner because of having practised. Therefore it was said - "All of them generate much demerit." By this method, the meaning should be understood in all instances.

167. But here "practicing by the true method" means practicing by the cause. "He will attain the true method" means he will accomplish the cause. "Arouses energy" means he makes energy that produces suffering for oneself. For this was said: "In a badly preached Teaching and discipline, monks, whoever puts forth strenuous energy dwells in suffering. Whoever is lazy dwells in happiness."

Commentary on the Teaching and Discipline Declared by a Perfectly Enlightened One and So On

168. Having thus shown the Dispensation not leading to liberation, now showing the Dispensation leading to liberation, he said beginning with "Here again, Cunda, the Teacher is a Perfectly Enlightened One." Therein, "leading to liberation" means it leads forth for the purpose of the path and for the purpose of fruition.

169. "Arouses energy" means he arouses energy that produces happiness for oneself. For this was said: "In a well preached Teaching and discipline, monks, whoever is lazy dwells in suffering. Whoever puts forth strenuous energy dwells in happiness."

170. Thus, the Blessed One, having shown the praise of a son of good family who is rightly practising in the Dispensation leading to liberation, then extending the teaching further, said beginning with "Here, Cunda, a Teacher arose in the world." Therein, "have not understood the meaning" means have not awakened to the meaning. "Made comprehensive" means made by means of all-inclusive terms; the meaning is that it has not been made all-inclusive. "Sabbasaṅgāhapadagata" is also a reading; the meaning is that it has not gone into the all-inclusive terms, has not become of one inclusion. "Well-founded" means leading to liberation. "Among gods and humans" means well proclaimed from the world of gods as far as the human world. "Causes remorse" means he is one who produces remorse. "Our Teacher in the

world" - this is said for the purpose of showing their cause of remorse. "Does not cause remorse" means because of having attained what should be attained by disciples owing to the Teacher, he does not produce remorse.

172. "Elder" means firm, endowed with the qualities that make one an elder. "Of long standing" and so on are of already stated meaning. "With these" means with these stated below.

173. "Who have attained security from bondage" means here arahantship is called "freedom from bondage" because of being secure from the four mental bonds; the meaning is "have attained that." "Able to properly explain the Good Teaching" means because of having received it in his presence, they are able to rightly declare his Good Teaching.

174. "Leading the holy life" means noble disciples dwelling the dwelling of the holy life. "Enjoying sensual pleasures" means householder stream-enterers. "Successful and" and so on were explained in detail in the Mahāparinibbāna. "Attained the highest gain and the highest fame" means having attained the highest gain and the highest fame.

175. "There are indeed, Cunda, now elder monks who are my disciples" means the elders such as Sāriputta and Moggallāna. "Nuns" means such as the Elder Nun Khemā and the Elder Nun Uppalavaṇṇā and so on. "Lay followers who are my disciples, householders clad in white garments, leading the holy life" means such as the householder Citta and Hatthaka of Ālavī and so on. "Enjoying sensual pleasures" means such as Cūḷa Anāthapiṇḍika and Mahā Anāthapiṇḍika and so on. "Leading the holy life" means such as Nandamātā and so on. "Enjoying sensual pleasures" means such as Khujjuttarā and so on.

176. "Accomplished in every respect" means accomplished in every cause. "This indeed" means this very holy life; one speaking rightly, by cause, by method, would say this very teaching. "Udakāssudan" means Udaka used to. "Seeing, he does not see" means seeing, he does not see. It is said that he asked this question to the great multitude. When told by them "We do not know, teacher, tell us," he said - "This question is profound; when there is suitability of food, having reflected a little, it is possible to explain." Thereupon, when they had made great honours for four months, while explaining that question, he said beginning with "And what is it that seeing, he does not see?" Therein, "well sharpened" means well whetted, sharp; it is said that the blade of a well-sharpened razor appears, but the edge does not appear - this is the meaning here.

Commentary on the Teachings to Be Recited Together and So On

177. "Having come together and assembled" means having come together, having assembled. "Meaning with meaning, phrasing with phrasing" means bringing together meaning with meaning, and also phrasing with phrasing - this is the meaning. "Should be recited together" means should be read, should be rehearsed. "So that this holy life" means so that this entire holy life of the Dispensation.

178. "Therein" means there in the midst of the Community, or in his statement. "Grasps the meaning wrongly and phrases it wrongly" means here, regarding "four establishments of mindfulness," he grasps the object as the meaning of

"establishment of mindfulness." He phrases it as "establishments of mindfulness." "Now, friend, for this meaning" means "mindfulness itself is the establishment of mindfulness." For the meaning "four establishments of mindfulness" - are these the phrases, or "four establishments of mindfulness" - are those the phrases? "Which are more suitable" means which phrases for this meaning are more fitting, more closely adhering. "And for these phrases" means for the phrases "four establishments of mindfulness" - is "mindfulness itself is the establishment of mindfulness" the meaning, or is "the object is the establishment of mindfulness" the meaning? "For this meaning, friend" means for this meaning "the object is the establishment of mindfulness." "As indeed are those" means which indeed are those stated by me. "As indeed is that" means which indeed is that stated by me. "He should neither be exalted" means you should first stand firm in the correct meaning and the correct phrasing. But he should neither be exalted nor disparaged. "Should be thoroughly informed" means should be made to know. "Of that meaning" means and of the meaning "mindfulness itself is the establishment of mindfulness." "And of those phrases" means of the phrases "establishments of mindfulness." "For the careful consideration" means for the purpose of attending carefully, for the purpose of retaining. By this method, the meaning should be understood in all instances.

181. "Such" means of your kind. "Endowed with meaning" means endowed with meaning, a cogniser of the meaning. "Endowed with phrasing" means endowed with phrases, a cogniser of the phrases. Thus one should praise that monk. For that monk is not called your disciple; he is called a Buddha, Cunda. Thus the Blessed One established the very learned monk in his own position.

Commentary on the Reasons for Permitting Requisites and So On

182. Now, extending the teaching further beyond that, he said beginning with "I do not teach you, Cunda." Therein, mental corruptions pertaining to the present life means mental corruptions that arise on account of requisites in this world. Mental corruptions pertaining to the future life means mental corruptions that arise on account of quarrel in the world beyond. "For the restraint" (*saṃvarāya*) means for the closing up so that they do not enter. "For the warding off" (*paṭighātāya*) means for the striking down by destruction of the root. "That is sufficient for you only for warding off cold" (*alaṃ vo taṃ yāvadeva sītassa paṭighātāya*) means that is competent for you for the warding off of cold. This is what is meant: the robe that has been allowed by me for you - it has not been allowed for wearing it while generating arrogance or conceit; but it has been allowed for wearing it and, having accomplished the warding off of cold and so on, comfortably practising the duties of an ascetic with wise attention. And just as with the robe, so also with almsfood and so on. But the word-by-word exposition here should be understood according to the method stated in the *Visuddhimagga*.

Commentary on the Pursuit of Self-Indulgence and So On

183. "Pursuit of pleasure" means the pursuit of indulgence in pleasure; the meaning is inclined to the cultivation of pleasure. "Makes happy" means makes one happy. "Satisfies" means makes one satisfied and fat.

186. "Without established principles" means without established intrinsic nature. "They have no tongue" means whatever they wish, that they speak; sometimes they speak of the path, sometimes of fruition, sometimes of Nibbāna - this is the intention. "Who knows" means by one knowing through omniscient knowledge. "Who sees" means by one seeing with the five eyes. "With deep foundations" means having entered into deep ground. "Well planted" means well dug in. "Just so indeed, friends" means thus one who has eliminated the mental corruptions is incapable of transgressing nine states. Regarding that, there is no transgression, immovable, unshakeable. Therein, regarding intentionally depriving a living being of life and so on, stream-enterers and others too are incapable. "Consuming stored sensual pleasures" means having made into storage both objective sensual pleasures and defilement sensual pleasures, to consume them. "Just as formerly when he was a householder" means he is incapable of consuming just as formerly one who was a householder consumes, thus to consume.

Commentary on Answering Questions

187. For those dwelling in the midst of a house, stream-enterers and so on remain for life with the marks of a layman. But one who has eliminated the mental corruptions, having attained arahantship while being a human being, either attains final nibbāna or goes forth. Among the sensual-sphere gods beginning with the Cātumahārājika gods, he does not remain even for a moment. Why? Because of the absence of a place of seclusion. But one established in the state of individual existence as a terrestrial god remains even after having attained arahantship. By virtue of that, this question has come. But because his defilements have been destroyed, his state of being a monk should be understood. "Boundless" means without limit, without boundary, great. "But not the future" means he does not thus declare referring to the future course of time; methinks the ascetic Gotama knows only the past, not the future. For thus indeed his recollection of five hundred and fifty Jātaka stories in the past is evident. Imagining this meaning - that regarding the future such abundant recollection is not evident - they would speak thus. "What is this" means what indeed is this non-declaration regarding the future? "How is this" means for what reason indeed? Is it that not knowing indeed he does not recollect the future, or is it that through not wishing to recollect he does not recollect? "By knowledge and vision directed to another thing" means they imagine that knowledge which has the capacity of seeing, as if making it evident, knowledge that has become seeing, knowledge directed to another thing, knowledge occurring with reference to another thing - that knowledge and vision directed to one thing, occurring with reference to another thing, should be supported and declared. For they imagine that whether he is walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present for him; and such knowledge does not exist. Therefore it should be understood that they imagine thus just as the foolish and inexperienced.

"That follows mindfulness" means associated with the recollection of past lives. "As far as he wishes" means as much as he wishes to know, he sent forth knowledge thinking "I shall know that much." Then his knowledge goes unobstructed and unhindered, like an arrow shot through a container of weak leaves; therefore as far as he wishes, so far he recollects. "Born of enlightenment" means born at the foot of the Bodhi tree. "Knowledge arises" means the knowledge of the four paths arises.

"This is the last birth" means because by that knowledge the root of birth has been abandoned, again this is the last birth. "There is now no more rebirth" means further knowledge arises. "Not connected with benefit" means not based upon what pertains to this world or what pertains to the world beyond. "The Truth-finder does not declare it" means the Truth-finder does not speak that talk not leading to liberation, similar to the Bhārata war and the abduction of Sītā. "Factual, true, not connected with benefit" means pointless talk beginning with talk about kings. "The Truth-finder knows the proper time" means he knows the time. Having made it with cause and with reason, he speaks only at the time that is proper and fitting.

188. "Therefore he is called 'Truth-finder'" means: because of speaking in just such a way as it should be spoken, by changing the letter "da" to the letter "ta," he is called "Truth-finder" - this is the meaning. "Seen" means the visible form sense base. "Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having sensed and reached them. "Cognised" means the mind-object sense base beginning with happiness and suffering and so on. "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness. By "has been fully awakened to by the Truth-finder," this is shown: for whatever visual object beginning with blue, yellow, and so on, of this world including its gods in immeasurable world systems, comes into the range of the eye-door - "This being, at this moment, having seen this particular visual object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Likewise, whatever sound object beginning with the sound of a drum, the sound of a small drum, and so on, of this world including its gods in immeasurable world systems, comes into the range of the ear-door. Whatever odour object beginning with root odour, bark odour, and so on, comes into the range of the nose-door. Whatever flavour object beginning with root flavour, trunk flavour, and so on, comes into the range of the tongue-door. Whatever tangible object classified as the solid element, the heat element, and the air element, beginning with hard, soft, and so on, comes into the range of the body-door. "This being, at this moment, having touched this particular tangible object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Likewise, whatever mind-object classified as happiness, suffering, and so on, of this world including its gods in immeasurable world systems, comes into the range of the mind-door - "This being, at this moment, having cognised this particular mind-object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder.

For whatever, Cunda, has been seen, heard, sensed, or cognised by these beings, therein there is nothing unseen or unheard or unsensed or uncognised by the Truth-finder. For this public, there is what has been attained after having sought, and there is what has not been attained after having sought. There is what has been attained without having sought, and there is what has not been attained without having sought. All that - there is nothing called unattained by the Truth-finder, nothing called unrealised by knowledge. "Therefore he is called 'Truth-finder'." Whatever has been gone to in such a way by the world, because of his having gone to that in just that way, he is called "Truth-finder." But in the Pāḷi, "fully awakened to" is said; that is one

in meaning with the word "gone." By this method, the meaning of the conclusion "Truth-finder" should be understood in all instances; the justification for that has been stated in the detailed explanation of the word "Truth-finder" in the Brahmajāla.

Commentary on Undeclared Points

189. Having thus spoken of his own matchlessness, unsurpassedness, omniscience, and status as King of the Teaching, now, roaring the lion's roar that "Among the views of the various ascetics and brahmins there is nothing unknown or unseen by me; all turns within my knowledge itself," he spoke beginning with "Now, Cunda, there is this possibility." Therein, "Truth-finder" means a being. "Because, friend, this is not connected with the goal" means it is not connected with the goal of this world and the world beyond. "Not connected with the Teaching" means it is not based upon the nine supramundane states. "Not fundamental to the holy life" means it is not the foundation of the entire holy life of the Dispensation that is included in the three trainings.

190. In "'This is suffering' indeed" and so on, setting aside craving, the remaining phenomena of the three planes have been declared as "this is suffering." The craving that is productive of and gives rise to that very suffering has been declared as "the origin of suffering." The non-continuance of both has been declared as "the cessation of suffering." The noble path that fully understands suffering, abandons the origin, and realises cessation has been declared as "the practice leading to the cessation of suffering." In "'Because, friend, this is connected with the goal" and so on, the meaning is this: this is based upon the welfare of this world and the world beyond, based upon the nine supramundane states, and is the beginning, the striving, and the forerunner of the entire holy life of the Dispensation.

Commentary on the Dependence on Views Accompanied by the Past

191. Now, let them not perceive thus: "That which was not declared by me was not declared by one not knowing." It was as one knowing that I did not declare thus, thinking "Even if this were declared, there would be no purpose in it." But whatever should be declared in whatever way, that has indeed been declared by me - roaring the lion's roar, he again said beginning with "Cunda, those too." Therein, views themselves are the view-supports; the meaning is those dependent on views, those following views. "Only this is the truth" means only this view is the truth. "Anything else is vain" means the word of others is vain. "Neither self-made" means not made by oneself.

192. "There" means among those ascetics and brahmins. "Is this indeed, friend, said" means: "Friend, that which is said by you 'The self and the world are eternal,' does this exist or does it not exist?" - thus I ask you - this is the meaning. "And what they said thus" means but what they say "Only this is the truth, anything else is vain," that I do not allow of theirs. "With concept" means with the concept of views. "Equal to an equal" means equal by means of equal knowledge. "That is to say, in higher concept" means that which is called this higher concept. Herein I alone am superior, more surpassing; there is none equal to me. Therein, what was said "with concept" and what was said "higher concept" - both of these are one in meaning. For by way of distinction, concept and higher concept become twofold. Therein, concept means the concept of views. Higher concept means the six concepts stated thus: the concept of

aggregates, the concept of elements, the concept of sense bases, the concept of faculties, the concept of truths, and the designation of persons. Here, however, in "with concept" - here too both concept and higher concept are intended; in "higher concept" - here too. For the Blessed One is unsurpassed in concept also, and unsurpassed in higher concept also. Therefore he said - "I am indeed superior therein, that is to say, in higher concept."

196. "For the abandoning" means for the purpose of abandoning. "For the transcendence" is a synonym for that very thing. "Taught" means spoken. "Laid down" means established. For through the development of the establishments of mindfulness, having made the separation of compactness and having seen all phenomena as they really are, through the conclusion that "this is merely a heap of sheer activities, no being is found here," there is the abandoning of all view-supports. Therefore it was said - "For the abandoning and transcendence of view-supports, thus have these four establishments of mindfulness been taught and laid down by me." The remainder is of manifest meaning everywhere.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Delightful Discourse is finished.



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. 1. The Collection of the Long Discourses - Commentaries. 3. Commentary on the Chapter on Pāthika. 6. Commentary on the Delightful Discourse 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