

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)

2. Commentary on the Great Chapter (2. Mahāvaggaṭṭhakathā)

6. Commentary on the Great Discourse on Govinda
(6. Mahāgovindasuttavaṇṇanā)

[DN 19. PTS 2.220-2.252]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

2. Commentary on the Great Chapter

6. Explanation of the Great Discourse on Govinda

293. "Thus have I heard" - this is the Discourse on the Great Steward. Herein, this is the explanation of obscure terms - "Pañcasikha" means one with five crests, one with five earrings. It is said that he, in the human realm, at the time of performing meritorious deeds, when young, at the time of being a boy with five crests, having become the chief among the calf-herders, taking other boys as well, going about outside the village at crossroad places, building rest halls, digging ponds, constructing bridges, making uneven roads level, removing trees that obstruct the axles of vehicles - thus going about performing such meritorious deeds, he died while still young. That body of his was desirable, pleasant, and agreeable. Having died, he was reborn in the world of the gods ruled by the four great kings, having taken a life span measuring nine million years. His body was three leagues in measure, resembling a mass of gold. He, having adorned himself with ornaments amounting to a thousand cartloads, having anointed himself with perfumes amounting to nine water-pots, wearing divine red garments, having bedecked himself with a diadem of red gold, goes about with five earrings hanging down his back, in the very manner of a boy with five crests. Therefore they perceive him as "Pañcasikha."

"When the night was far advanced" means when the night was far advanced, spent; the meaning is when one portion had passed. "With surpassing beauty" means with extremely desirable, pleasant, and agreeable beauty. For he was of pleasant beauty even by nature, but because of having come adorned, he was of surpassing beauty. "Kevalakappaṃ" means completely, all around. Here the word "kevala" has the meaning of without remainder. As in "kevalaparipuṇṇa" (complete in its entirety). The word "kappa" has the meaning of all around, as in "kevalakappaṃ jetavanaṃ" and so on. "Having illuminated" means having pervaded with radiance; the meaning is having made one light, one radiance, like the moon and like the sun.

Commentary on the Assembly of the Gods

294. "In the Sudhammā assembly hall" means in the assembly hall that arose through the outcome of a jewel-sized pericarp tree given by a woman named Sudhammā. Its ground, it is said, was made of crystal, the nails were made of jewels, the pillars were made of gold, the door latches and joints of the pillars were made of silver, the fierce animal figures were made of coral, the rafters, the cross-beams, and the rim were made of the seven precious things, the roof was of sapphire bricks, the roof-seat was made of gold, the spire was made of silver, three hundred yojanas in length and in breadth, nine hundred yojanas in circumference, five hundred yojanas in height - in such a Sudhammā assembly hall.

Among "Dhataratṭha" and so on, Dhataratṭha, the king of the gandhabbas, surrounded by a hundred thousand crores of gandhabba deities, having caused them to take a hundred thousand crores of golden boards and golden spears, was seated in the eastern direction facing west, having placed the deities of the two heavenly worlds in front.

Virūḷhaka, the king of the kumbhaṇḍas, surrounded by a hundred thousand crores of kumbhaṇḍa deities, having caused them to take a hundred thousand crores of silver boards and golden spears, was seated in the southern direction facing north, having placed the deities of the two heavenly worlds in front.

Virūpakka, the king of the serpents, surrounded by a hundred thousand crores of serpents, having caused them to take a hundred thousand crores of great boards made of jewels and golden spears, was seated in the western direction facing east, having placed the deities of the two heavenly worlds in front.

Vessavaṇa, the king of the demons, surrounded by a hundred thousand crores of demons, having caused them to take a hundred thousand crores of great boards made of coral and golden spears, having placed the deities of the two heavenly worlds in front, was seated in the northern direction facing south - this should be understood.

"Then afterwards is our seat" means after them, the opportunity to sit down reaches us. Beyond that we are not able either to enter or to see. But the reason for the assembly here is just the fourfold one stated previously. Among those, the classification of entering the rains retreat was expanded. But just as for entering the rains retreat, so also for the great invitation ceremony to admonish, having assembled together on the full moon day, they discuss: "Where shall we go today and in whose presence shall we invite to admonish?" Therein, Sakka, the lord of the gods, for the most part invites to admonish at the Piyaṅgudīpa great monastery itself. The remaining deities, having taken divine flowers such as those of the coral tree and so on, and divine sandalwood powder, having gone each to their own agreeable place, invite to admonish. Thus they assemble together for the purpose of the classification of the invitation to admonish.

But in the heavenly world there is a creeper named Āsāvatī. Thinking "It will flower," the gods go to attend upon it for a thousand years. When the coral tree is flowering, they go to attend upon it for one year. They are delighted beginning from its state of having withered leaves and so on. As he said -

"At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has withered leaves, the gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has withered leaves; before long it will have fallen leaves.' At the time, monks, when the coral tree Pāricchattaka of the gods of the Thirty-three has fallen leaves, has fresh buds, has buds, has flower-buds, has unopened flowers. The gods of the Thirty-three are delighted at that time - 'The coral tree Pāricchattaka now has unopened flowers; before long it will be in full bloom.'"

When, monks, the coral tree Pāricchattaka is in full bloom, for fifty yojanas all around it is pervaded with radiance, and downwind for a hundred yojanas the fragrance goes. This is the power of the coral tree Pāricchattaka."

When the coral tree is in bloom, there is no task of climbing up, or task of bending it down having taken a hook, or task of using a basket for the purpose of gathering flowers; a cutting wind, having arisen, cuts the flowers from their stalks; a receiving wind receives them; an ushering wind ushers them into the Sudhammā divine assembly hall; a sweeping wind removes the old flowers; a spreading wind, dancing, spreads out the petals, pericaps, and stamens; in the middle place there is a Dhamma seat. A jewelled divan measuring one yojana, with a white umbrella of three yojanas being held above it; immediately next to that, the seat of Sakka, the king of gods, is spread out. Then for the thirty-three sons of gods, then for other influential deities. But for certain deities, the flower pericarp itself is the seat.

The gods, having entered the assembly hall of the gods, sit down. Thereupon, a swirl of pollen rising up from the flowers, striking the roof-peak above and falling down, makes the bodies of the deities, measuring three leagues, appear as if adorned with lac-colouring. That sport of theirs reaches its end in four months. Thus they gather together for the purpose of enjoying the sport of the coral tree.

On eight days of the month, however, a great hearing of the Teaching is proclaimed in the heavenly world. There, in the Sudhammā assembly hall of the gods, either Sanañkumāra the Great Brahmā, or Sakka the lord of the gods, or a monk who is speaker of the Teaching, or a certain young god who is speaker of the Teaching, gives a talk on the Teaching. On the eighth day of the fortnight, the ministers of the four great kings, on the fourteenth day their sons, and on the fifteenth day the four great kings themselves, having gone forth, taking golden slabs and natural vermilion, wander about the villages, market towns, and royal cities. They - "Such and such a woman or man has gone for refuge to the Buddha, has gone for refuge to the Teaching. Has gone for refuge to the Community. Observes the five precepts. Keeps eight Observance days in a month. Fulfils attendance upon the mother. Fulfils attendance upon the father. At such and such a place, veneration was made with a hundred handfuls of water-lilies and a vase of flowers. A thousand lamps were lit. An out-of-season hearing of the Teaching was arranged. An umbrella railing, an enclosure railing, a belly railing, a lion's seat, and a lion's stairway were caused to be built. Fulfils the three kinds of good conduct. Proceeds having undertaken the ten courses of wholesome action" - having written this with natural vermilion on golden slabs, having brought them, they place them in the hands of Pañcasikha. Pañcasikha places them in the hands of Mātali. Mātali the charioteer gives them to Sakka, the king of the gods.

When those who perform meritorious deeds are not many, the book is small; having seen that, the gods - "Indeed, sirs, the great multitude dwells heedlessly; the four realms of misery will be filled, the six heavenly worlds will become hollow" - are displeased. But if the book is large, having seen that, the gods - "Indeed, sirs, the great multitude dwells diligently; the four realms of misery will become empty, the six heavenly worlds will be filled; having put in front those of great merit who have come having made merit in the Buddha's Dispensation, we shall be able to celebrate the festival" - are delighted. Having taken that book, Sakka, the king of the gods, reads it aloud. When he speaks in his natural manner, the sound extends twelve yojanas. And when he speaks with a loud voice, it covers and pervades the entire city of the gods,

ten thousand yojanas. Thus they gather together for the purpose of hearing the Teaching. But here it should be understood that they assembled for the purpose of the invitation ceremony to admonish.

"Paying homage to the Truth-finder" means paying homage to the Truth-finder for nine reasons. "And to the good nature of the Teaching" means the good nature of the Teaching distinguished as well-preached and so on, and the good practice of the Community distinguished as practising uprightly and so on; this is the meaning.

Commentary on the Eight Conformities with the Truth

296. "In conformity with the truth" means according to reality, according to the inherent nature. "Praises" means virtues. "Declared" means spoke. "Practising for the welfare of many people" - how was he practising? Even while making the resolution for Buddhahood, having combined the eight qualities at the feet of Dīpaṅkara, he is called one practising for the welfare of many people.

The perfection of giving, the perfection of morality, the perfection of renunciation, the perfection of wisdom, the perfection of energy, the perfection of patience, the perfection of truth, the perfection of determination, the perfection of friendliness, the perfection of equanimity - even while fulfilling these ten perfections over four incalculable periods exceeding a hundred thousand cosmic cycles, he was practising for the welfare of many people.

During the time of the ascetic who was an advocate of patience, during the time of the prince Cūḷadhammapāla, during the time of the six-tusked elephant king, during the time of the nāga kings Bhūridatta, Campeyya, and Saṅkhapāla, and during the time of the great monkey - even while performing such difficult deeds, he was practising for the welfare of many people. Even while standing in the individual existence as Vessantara, having given the great gift of seven hundreds, having caused the earth to tremble in seven places, and reaching the summit of the perfections, he was practising for the welfare of many people. Even while remaining in the Tusita city as long as life lasted in the immediately following individual existence, he was practising for the welfare of many people.

There, having seen the five advanced signs, being requested by the deities of the ten-thousand world-systems, having investigated the five great investigations, having given his acknowledgment for the sake of kindness to the gods, having passed away from the Tusita city, even while taking conception in his mother's womb, he was practising for the welfare of many people.

Even while dwelling for ten months in his mother's womb and emerging from his mother's womb in the Lumbinī grove, even while dwelling in a household for twenty-nine years and going forth in the Great Renunciation and going forth on the bank of the river Anomā, even while wearying himself with striving for six years and ascending the seat of enlightenment and penetrating the knowledge of omniscience, even while spending seven weeks at the seat of enlightenment, even while arriving at Isipatana and setting in motion the unsurpassed wheel of the Teaching, even while performing the Twin Miracle, even while making the descent from the heavenly world, even while remaining for forty-five years after becoming the Buddha, even while relinquishing the life principle, even while attaining final Nibbāna through the Nibbāna

element without residue of clinging between the twin Sāla trees, he was practising for the welfare of many people. As long as his relics endure, even those the size of a mustard seed, so long should he be understood as one practising for the welfare of many people. The remaining terms are synonyms of this very one. Therein, each successive term is the meaning of each preceding one.

"We do not see in the past, nor indeed at present" - we do not see anyone other than a Buddha in the past, nor do we see in the future, but at present, due to the very absence of another Teacher, except for that Blessed One, we do not see - this is the meaning here. For in the Commentary too - Having considered "The Buddhas of the past and future are indeed similar to our Teacher; what is Sakka saying?" - It was said: "At present, a Teacher practising for the welfare of many people, apart from our Teacher, there is no one else; therefore he says 'we do not see.'" And just as here, so too in the subsequent passages this meaning should be understood. "Well proclaimed" and so on, and "wholesome" and so on, are of already stated meaning.

"The water of the Ganges with the water of the Yamunā" - at the meeting place of the Ganges and the Yamunā, the water flows together and meets in colour, in odour, and in flavour; in the middle it is exactly alike, like split gold, not dissimilar as at the time of mixing with the water of the great ocean. The practice leading to pure Nibbāna is also pure indeed. For it is not possible to see Nibbāna in old age after having practised medicine and so on in youth and having frequented improper resorts. But the practice leading to Nibbāna is fitting as pure indeed, comparable to space. For just as space too is unattached and pure, like the moon and sun going to whatever place they wish in space, so too the practice of a monk going to Nibbāna is fitting as unattached to family or group, unfettered, comparable to space. And that very practice of such a kind was laid down, spoken, and taught by the Blessed One. Therefore it was said - "Nibbāna and the practice flow together."

"Of those practising" means of those established in the practice. "Who have fulfilled the holy life" means of those who have completed the dwelling of the holy life. "Has obtained companions" means a companion because of going together with them here and there. "Without a companion, without an ally, without equal" - this, however, was said in the sense of being incomparable. "Having dismissed" means even while dwelling among them in fruition attainment, having dismissed them with the mind, having dismissed them indeed, he dwells devoted to solitary delight - this is the meaning.

"Achieved indeed is the material gain of that Blessed One" means great material gain has arisen for that Blessed One. From when did it arise? Having attained the highest enlightenment, having passed beyond seven weeks, having set in motion the wheel of the Teaching at Isipatana, while gradually taming gods and humans, having given the going forth to the three matted-hair ascetics, having gone to Rājagaha, it arose from the time of the taming of Bimbisāra. With reference to which it was said - "Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick." The material gain and honour, arisen as the outcome of abundant merit accumulated during four incalculable periods plus a hundred thousand cosmic cycles, comes overwhelming like a great flood.

At one time, it is said, in Rājagaha, in Sāvattthī, in Sāketa, in Kosambī, and in Bārāṇasī, what is called a succession of meals arose for the Blessed One; therein one person - having written a letter saying "I shall give a gift having spent a hundred," fastened it at the monastery door. Another - I, two hundred. Another - I, five hundred. Another - I, a thousand. Another - I, two thousand. Another - I, five thousand. Ten thousand. Twenty thousand. Fifty thousand. Another - I, a hundred thousand. Another - having written a letter saying "I shall give a gift having spent two hundred thousand," fastened it at the monastery door. Even when he was wandering on a journey through the country, having obtained permission - the great multitude, having filled carts, saying "I shall give a gift," followed closely behind indeed. As he said - "Now at that time country-folk, having loaded much salt, oil, rice, and solid food onto carts, followed closely behind the Blessed One, again and again behind - 'Wherever we get our turn, there we shall prepare a meal.'" Thus many other cases too in the chapter and in the monastic discipline should be understood.

Now, in the Incomparable Gift, this material gain reached its summit. At one time, it is said, when the Blessed One had wandered on a journey through the country and arrived at Jeta's Grove, the king, having invited him, gave a gift. On the second day the citizens gave. Again the king gave more than their gift, the citizens gave more than his gift - thus when many days had passed, the king thought - "These citizens day by day give ever more; but there will be reproach that the king, the lord of the earth, has been defeated in giving by the citizens." Then Mallikā told him a strategy. He had a pavilion built in the royal courtyard with planks of sālakalyāṇī trees, had it covered with blue water-lilies, had five hundred seats prepared, had five hundred elephants stationed behind the seats, and had each elephant hold a white parasol over each monk. Between every two seats, one princess adorned with all ornaments grinds the four-fold fragrant substance. Each portion when finished she puts into a fragrance vessel in the middle place; another princess stirs it with a bunch of blue water-lilies. Thus for each monk three princesses were the retinue; another woman adorned with all ornaments, having taken a fan, fans; another, having taken a water-strainer, filters water; another removes water from the bowl. For the Blessed One there were four priceless items. A footstand, a stand, a bolster slab, and a parasol-post jewel - these were the four priceless items. The gift for the most junior member of the Community was worth a hundred thousand. And at that gift-giving, the Elder Aṅgulimāla was the most junior member of the Community. The elephant brought near his seat was not able to approach him. Thereupon they reported to the king. The king - "Is there no other elephant?" There is however a fierce elephant, but it cannot be brought. The Perfectly Enlightened One - Which one is the most junior member of the Community, great king? The Elder Aṅgulimāla, Blessed One. Then let that fierce elephant be brought and stationed, great king. They adorned the elephant and brought it. It was not able, by the power of the Elder, to make even so much as the movement of a breath through the nose. Thus continuously for seven days the gift was given. On the seventh day the king, having paid homage to the One of Ten Powers - "May the Blessed One expound the Teaching to me," he said.

And in his assembly there were two ministers named Kāḷa and Juṇha. Kāḷa thought - "The property of the royal family is being wasted. What indeed will these so many people do? Having eaten, they will just go to the monastery and sleep. But if one royal servant were to receive this, what indeed would he not do? Alas, the king's

property is being wasted." Juṇha thought - "Great indeed is this thing called kingship; who else would be able to do this? What kind of king is he who, even while established in kingship, is not able to give such a gift?" The Blessed One, surveying the disposition of the assembly, having understood the disposition of those two - "If today I teach a talk on the Teaching according to Juṇha's disposition, Kāḷa's head will split into seven pieces. But the perfections were fulfilled by me out of compassion for beings. Juṇha will penetrate the path and fruition on another day too when I am expounding the Teaching; but now I shall look after Kāḷa" - he spoke to the king just a verse of four lines -

"The miserly indeed do not go to the heavenly world,
Fools indeed do not praise giving;
But the wise one, rejoicing in giving,
By that very deed he becomes happy in the hereafter."

The king, being displeased - "A great gift was given by me, yet the Teacher spoke the Teaching to me only briefly; I was not able, methinks, to win the heart of the One of Ten Powers." He, having eaten his morning meal, having gone to the monastery, having paid homage to the Blessed One, asked - "By me, venerable sir, a great gift was given, yet the thanksgiving was not given greatly to me; what indeed, venerable sir, is my fault?" There is no fault of yours, great king, but the assembly was impure; therefore I did not expound the Teaching. But why was the assembly not pure for the Blessed One? The Teacher reported the reflections of the two ministers. The king asked Kāḷa - "Is it so, dear Kāḷa?" "Yes, great king." "When I am giving what is my own, which part of you is hurt? I cannot bear to see you; banish him from my country," he said. Then, having summoned Juṇha, he asked - "Is it true, dear, that you thought thus?" "Yes, great king." "Let it be according to your wish." In that very pavilion, having caused five hundred monks to sit on seats thus prepared, having had those very warrior-caste daughters attend, having taken wealth from the royal palace, give a gift similar to that given by me for seven days. He gave accordingly. Having given, on the seventh day - "Let the Blessed One expound the Teaching," he said.

The Teacher, having combined the thanksgiving for both gifts together, like two great rivers making one flood, expounded a great proclamation of the Teaching. At the conclusion of the teaching, Juṇha became a stream-enterer. The king, being pleased, gave to the One of Ten Powers what is called the outer grounds. Thus should be understood "achieved indeed is the material gain of that Blessed One."

"Achieved is the fame" means the proclamation of the virtues of praise. That too was achieved beginning from the Blessed One's turning of the wheel of the Teaching. For from that time onwards, even those of the warrior caste speak the praise of the Blessed One. Brahmins too, householders too, serpents, supaṇṇas, gandhabbas, deities, and Brahmā gods too, having spoken his renown - By the words beginning with "Thus indeed is the Blessed One." Even the followers of other sects, having given a thousand to Vararoja, dismissed him saying "Speak dispraise of the ascetic Gotama." He, having taken the thousand, surveying the One of Ten Powers from the soles of his feet up to the tips of his hair, not seeing even a nit's measure of fault - "Of this blameless individual existence, endowed with the scattered thirty-two marks of a

great man, adorned with eighty minor features, surrounded by a fathom's radiance, resembling the Nandana grove with the splendour of variegated flowers in the sky blazing with hosts of stars like a fully blossomed coral tree - the mouth of one speaking dispraise would turn inside out, his head too would split into seven pieces; there is no means to speak dispraise, I shall speak only praise" - from the soles of his feet up to the tips of his hair, with more than a thousand stanzas, he spoke only praise. But at the Twin Miracle, this praise reached its summit. Thus "achieved is the fame."

"So that even nobles, methinks" means nobles, brahmins, merchants, workers, serpents, supaññas, demons, titans, gods, and brahmā gods - all of them dwell showing affection, full of mirth. "Free from vanity" means "This many people dwell showing affection towards me" - not having become heedless through the vanity of material gain, fame, and renown, he does not take food by way of jest and so on; on the other hand, that Blessed One, free from vanity, takes food.

"One who speaks as he acts" means whatever he says by speech, his bodily action is in accordance with that. And whatever he does by body, his verbal action is in accordance with that. The body does not transgress the speech, nor does the speech transgress the body; the speech agrees with the body, and the body agrees with the speech. And just as -

"On the left side he is a pig, on the right side a wild goat;
By voice he is a hornless calf, by horns an old bull."

This pig-demon, having seen pigs, showing his left side resembling a pig, seizes and devours them; having seen wild goats, showing his right side resembling them, seizes and devours them; having seen hornless calves, bellowing with the cry of a calf, seizes and devours them; having seen bulls, having created horns resembling their horns, from afar - "It looks like a bull" - thus when they have approached, he seizes and devours them. And just as in the Dhammika Crow Jātaka, the crow, when asked by the birds - "I feed on wind; because of feeding on wind, having opened my mouth, and out of fear of death for the insects, I stand on just one foot; therefore you too -

'Practise the Teaching, may you be blessed; practise the Teaching, relatives;
One who practises the Teaching sleeps happily, in this world and the next.'

He aroused trust among the birds; then -

'Good indeed is this bird, this twice-born one, supremely righteous;
Standing on one foot, he speaks: "The Teaching is the Teaching."'

Thus when the birds had come to trust, he devoured them. Therefore their speech does not agree with the body, and the body does not agree with the speech; it is not so with the Blessed One. But for the Blessed One, the speech agrees with the body, and the body agrees with the speech - thus it shows.

"Doubt has been crossed over, passed beyond, for him" - thus "one who has crossed over doubt." "How is this? How is this?" - such bewilderment has gone for him - thus "one who has gone beyond uncertainty." For just as the great multitude - "This is a tree; what tree is it by name? This is a village; this is a province; this is a country;

what country is it by name? Why indeed does this tree have a straight trunk, this one a crooked trunk? Why is a thorn sometimes straight, sometimes crooked? Some flowers are fragrant, some foul-smelling; some fruits are sweet, some not sweet" - thus one is full of uncertainty; not so the Teacher. For the Teacher - "Because of the predominance of these or those elements, this is thus" - he is one who has gone beyond uncertainty. And just as for those who have obtained the first meditative absorption and so on, there is uncertainty regarding the second meditative absorption and so on. For even for the Individually Enlightened Ones, because of the absence of definitive conclusion regarding the knowledge of omniscience, there is indeed what is called uncertainty in conventional terms; it is not so for the Buddha. For that Blessed One is one who has gone beyond uncertainty everywhere - thus it shows.

"One who has fulfilled his intention" means just as some have fulfilled their intention and completed their aspiration through mere morality, some through mere insight, some through the first meditative absorption, etc. some through the attainment of the plane of neither-perception-nor-non-perception, some through merely the state of a stream-enterer, etc. some through arahantship, some through the knowledge of the perfections of a disciple, some through the knowledge of individual enlightenment - they have fulfilled their intention and completed their aspiration; not so my Teacher. But my Teacher has fulfilled his intention through the knowledge of omniscience - thus it shows.

"Ajjhāsayaṃ ādibrahmacariyaṃ" - this is a nominative case used in the instrumental sense; the meaning is: one who has crossed over doubt, is free from bewilderment, has fulfilled his intention, through the superior disposition which constitutes the highest support, through the fundamentals of the holy life which constitutes the ancient holy life, that is, through the noble path. For from the statement "by himself he awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers," the fulfilment of intention too of the Blessed One was accomplished through the noble path itself.

297. "Just as the Blessed One": just as the Blessed One, thus wandering on a journey in the four directions on the single surface of the Indian subcontinent, expecting "Oh indeed, may four conquerors expound the Teaching," they say. Then others, wishing for the state of wandering together in the three circles, said "three Perfectly Enlightened Ones." Others - Having thought "Having fulfilled the ten perfections, the arising of four or three is rare; but if one were to expound the Teaching while dwelling in a permanent residence, and one while wandering on a journey, even so the Indian subcontinent would be resplendent, and many would attain welfare and happiness," they said "Oh indeed, sirs."

298. In "this is impossible, there is no chance," here "possibility" and "chance" - both of these are designations for cause only. Because a cause stands here, in the sense that the result depends on it for its occurrence, it is called "possibility" (ṭhāna). And it is like a place for it, because of its non-existence elsewhere without that, it is called "chance" (avakāsa). "Yaṃ" is the nominative case used in the instrumental sense. This is what is meant - "The cause by which two Buddhas might arise together in one world system - that cause does not exist."

And here -

"As far as the moon and sun revolve, shining and illuminating the directions;
Over a thousandfold world, there your authority extends."

According to the verse, a single world-circle is one world system. In the passage where it says "the thousandfold world system trembled," a thousand world-circles is one world system. In the passage where it says "If he wishes, Ānanda, the Truth-finder could inform the thousand-to-the-third-power great world system with his voice, and could pervade it with radiance," the thousand-to-the-third-power great world system is one world system. In the passage where it says "And this ten-thousandfold world system," ten thousand world-circles is one world system. With reference to that, he said "in one world system." For this much is what is called the birth-field. Even therein, except for the Middle Country of the Indian subcontinent in this world-circle, Buddhas do not arise elsewhere; but beyond the birth-field, no place of arising of Buddhas is discerned at all. "For whatever purpose" means for whatever purpose of the classification of invitation to admonish.

Commentary on the Talk of Sanañkumāra

300. "In beauty and glory" means in ornament and retinue and in the splendour of merit.

301. In "Excellent, Great Brahmā," the word "excellent" is used in the sense of expressing confidence. "We rejoice having understood" means we rejoice having known.

Commentary on the Story of the Brahmin Govinda

304. "For how long a time that Blessed One was of great wisdom" - it cannot be said by defining "this much"; rather, for how long a time, for an exceedingly long time, that Blessed One was of great wisdom. "No" means "what do you think?" Then, wishing to answer this question himself - "It is not marvellous, sirs, that now, having fulfilled the perfections, on the seat of enlightenment, having crushed the heads of the three Māras, that Blessed One who has penetrated the knowledge not shared with others should be of great wisdom - what is marvellous here? But I shall tell you, sirs, of the state of great wisdom even at the time when, with enlightenment not yet matured, he was established in limited knowledge, even at the time when he still had lust and so on" - thus, bringing forth and showing the reason concealed in existence, he said beginning with "Once upon a time, friend."

"Chaplain" means the chaplain who instructs in all duties. "Govinda" means one consecrated with the consecration to the position of Govinda; but by nature his name was something else entirely; from the time of consecration onwards, he came to be reckoned as "Govinda." "Jotipāla" means Jotipāla because of illuminating and because of protecting. On the day of his birth, it is said, all weapons blazed forth. The king too, towards the break of dawn, having seen his ceremonial weapon blazing, stood frightened. Govinda, having gone right early to the royal audience, asked about sleeping happily. The king - having said "How could there be comfortable sleep for me, teacher?" reported that reason. "Do not fear, great king, a son has been born to me; by his power, weapons blazed forth throughout the entire city." The king - having

thought "Could this boy perhaps become my enemy?" feared even more. And when asked "What are you thinking, great king?" he reported that matter. Then Govinda reassured him: "Do not fear, great king, this boy will not be treacherous to you; but in the whole of Jambudīpa there will be none equal to him in wisdom; by the word of my son, the uncertainty of the public will be cut off, and he will instruct you in all duties." The king, pleased - having given a thousand saying "Let this be for the boy's milk-money," said "Show me the boy when he is grown up." The boy gradually attained growth. But because of his illuminating and because of his ability to protect, they gave him the name "Jotipāla" itself. Therefore it was said - "Jotipāla because of illuminating and because of protecting."

"Having properly handed over" means having properly handed over. Or this itself is the reading. "More capable of seeing what is beneficial" means one who is able, competent, seeing what is beneficial is one capable of seeing what is beneficial; one who surpasses that capability of seeing what is beneficial is more capable of seeing what is beneficial. "For the instruction of the young man Jotipāla" shows that he too, having asked Jotipāla himself, instructs.

305. "May there be prosperity for the venerable Jotipāla" means: may there be for the venerable Jotipāla growth, specific attainment, and all that is good and blessing. "Pleasant talk" - what kind? Having concluded the friendly welcome talk connected with death and dispelling of sorrow, by the method beginning with "Enough, great king, do not worry, this is the nature of all beings subject to death." "Let not the venerable Jotipāla refuse the instruction" means let him not reject it; when told "instruct" - "I do not instruct" means let him not reject the instruction. This is the meaning. "Accomplished" means having arranged, he established. "People said thus" means having seen him, wiser than his father, instructing in all duties and accomplishing all tasks, with gladdened minds they said thus: "A steward indeed, friend, is the brahmin, a great steward indeed, friend, is the brahmin." This is what is meant: "A steward indeed, friend, was the brahmin - this one's father; but this one is a great steward indeed, friend, the brahmin."

Commentary on the Sharing of the Kingdom

306. "Approached those six nobles" means those six nobles who were spoken of as "friends." They, it is said, were Reṇu's younger brothers by the same father. Therefore, Mahāgovinda, thinking "This one has been consecrated; he may or may not make a division of the kingdom for them. What if I were to send them beforehand to Reṇu's presence and have him give his acknowledgment," approached those six nobles. "King-makers" means the ministers who make kings.

307. "Sensual pleasures are intoxicating" means sensual pleasures that cause intoxication, that cause heedlessness. As time goes on and on, he would not be able even to remember; therefore "come, sirs, come" is the meaning.

308. "I remember, friend" - at that time, it is said, it was a time when human beings spoke the truth; therefore, without saying what was not factual such as "When was it said by me? By whom was it seen? By whom was it heard?" he said "I remember, friend." "Pleasant talk" means such friendly welcome talk as "What, great king, when the king has gone to divinity, do not worry; this is the nature of all beings subject to death; activities are of such a nature." "He established all the cart-front shaped

portions" means he established all six kingdoms as cart-front shaped portions. Each king's kingdom was three hundred yojanas; the entry region of King Reṇu's kingdom was ten leagues wide, but in the middle, Reṇu's kingdom was like a canopy. Why did he establish them thus? Those coming from time to time to see the king would come and go through their own respective kingdom regions without oppressing another's kingdom. For one who has entered another's kingdom - People grumble at one who says "Give food, give an ox" - "These kings do not travel through their own respective realms; they are causing us oppression." For one travelling through his own realm, people do not consider it oppression, thinking "This and that is to be obtained by this one from our presence." Having considered this matter, Mahāgovinda established them thus, thinking "May the kings, being joyful, govern their kingdoms for a long time."

Dantapura for the Kaliṅgas, and Potana for the Assakas;
Māhissati for the Avantis, and Roruka for the Sovīras.
Mithilā for the Videhas, and Campā was created among the Aṅgas;
And Bārāṇasī for the Kāsis - these were created by Govinda."

These seven cities were created by Mahāgovinda himself for the benefit of those kings.

Sattabhū and Brahmadatta, Vessabhū together with Bharata;
Reṇu and the two Dhataratṭhas - these were the seven burden-bearers then."

These are the names of those seven. Among them, one was named Sattabhū, one was named Brahmadatta, one was named Vessabhū, one was named Bharata together with him, one was named Reṇu, and two were Dhataratṭhas - these seven were great kings, burden-bearers on the surface of Jambudīpa.

The explanation of the first recitation section is completed.

Commentary on the Rising of the Reputation

311. "They approached" means having thought "This sovereign splendour of ours was not produced through the power of another, but was produced through the power of Mahāgovinda. Mahāgovinda, having united us seven kings, established us on the surface of Jambudīpa, but it is not easy to make repayment to one who has previously rendered service. Let this very one instruct us seven people too; let us make this very one both general and chaplain; thus there will be growth for us" - they approached. Mahāgovinda too - having thought "These were united by me; if another becomes their general and chaplain, then, having taken the word of their own respective generals and chaplains, they will split from one another; I consent to the position of general and the position of chaplain for them" - assented "Yes, sir."

"And seven great brahmin householders" means thinking "Whether or not I may be present in all places, wherever I shall not be present, they will do what needs to be done right there" - he appointed seven deputy chaplains. With reference to them this was said - "and seven great brahmin householders." Those who bathe twice a day or in the evening and morning are bathed ones. Or those who have bathed at the conclusion of their ascetic practice, and from then on do not eat or drink together with brahmins - they are bathed ones.

312. "Abbhuggacchī" means rose up. At that time, it is said, among the people, in every place where they sat, this very discussion proceeded: "It is not possible to instruct the entire Indian subcontinent thus without having consulted with Brahmā." "Na kho panāhan" - the Great Man, it is said - "This praise that was not factual has arisen concerning me; but the arising of praise is not a weighty matter; rather, the protection of praise that has arisen is indeed weighty. And this praise has arisen for me even while acting without deliberating and without consulting; but for one who acts having deliberated and having consulted, it will become even more widespread" - thus, seeking a means for seeing Brahmā, having seen that, he reflected upon the meaning beginning with "I have heard this."

313. "He approached King Reṇu" means: "Thus no one wishing to see me or wishing to converse with me will arise in the meantime, whereby with impediments cut off I shall dwell happily" - he approached for the purpose of cutting off impediments. This same method applies everywhere.

316. "Of equal status" means of the same social standing, of the same caste.

317. "Having had a new assembly hall built" means having built a variegated public rest-house, accomplished with a night quarters, a day quarters, and a walking path, suitable for dwelling during the four months of the rainy season, fenced outside with reeds. "Meditated on the meditation of compassion" means he meditated on the third and fourth meditative absorptions of compassion; and here, by way of compassion, the remaining three divine abidings are also taken as included. "Dissatisfaction, agitation" means for one established on the plane of meditative absorption there is neither dissatisfaction of discontent nor agitation of fear; but the meaning is that there arose a longing for the arrival of Brahmā, a craving for his coming.

Commentary on the Discussion with Brahmā

318. "Fear" means just the fear of mental terror. "Not knowing" means not knowing. "How may we know you" means how do we know you - where does this one dwell, what is his name, what is his clan - by which of such modes do we remember you? This is the meaning.

"They know me indeed as the Youth" means they know me as "a youth," as "a young one." "In the Brahma world" means in the foremost world. "Eternal" means ancient, of old. He shows that "I am that ancient youth, the Brahmā named Sanañkumāra." "Thus know me, Govinda" means Govinda, wise one, you should know thus, you should remember me thus.

"A seat, water, foot-ointment, and honey-vegetables for Brahmā;
We ask you concerning the guest-offering, may you accept our guest-offering."

Here "guest-offering" is said to be what should be offered to a guest. By that very means, "this seat is laid down, please sit here; this water is pure, from here please drink water, please wash your feet; this is foot-ointment, oil prepared for the welfare of the feet, from here please anoint your feet; this is honey-vegetables." The holy life of the Bodhisatta is not similar to the holy life of others; he does not make storage, thinking "this will be for tomorrow, this will be for the third day." But honey-vegetables means unsalted, unseasoned, without buttermilk, vegetables steamed

with water; with reference to that - saying "please consume this," he said beginning with "we ask you concerning the guest-offering." All these guest-offerings are for Brahmā. We ask you concerning those guest-offerings. And for those thus asking, "may you accept our guest-offering, may you receive from us this guest-offering" - this is what has been said. But does he - not know that "Brahmā does not consume even one thing from here"? No, he does know; but even though knowing, he asks by way of the lead of duty, thinking that a guest who has come into one's presence should be asked.

Then Brahmā - reflecting "Does the wise one ask having known of my non-use, or does he ask standing in hypocrisy?" and having known "He asks standing at the lead of duty," thinking "It is now proper for me to accept," said "We accept your guest-offering, which you, Govinda, speak of." "Which you, Govinda, speak of" - "this seat is laid down, please sit here" and so on; therein, we are as if seated on the seat, we are as if having drunk the drinking water, let my feet be as if washed, let them be as if anointed with oil, let the water-vegetables be as if consumed; from the time of accepting what was given by you, whatever you speak of, all that is indeed accepted by me. Therefore it was said - "We accept your guest-offering, which you, Govinda, speak of." But having thus accepted the guest-offering, making the opportunity for a question, he said beginning with "for the welfare and benefit in this present life."

"One with uncertainty asks one without uncertainty about what is to be known by others" means I, with sceptical doubt, ask you who are without doubt regarding questions that are to be known by others, that are well-known to others, because of being prepared by oneself.

"Having abandoned selfish attachment" means having given up craving for requisites as "this is mine, this is mine." "Among humans" means among beings; the meaning is whatever human being among humans has abandoned selfish attachment. "Become unified" means become solitary, standing alone, sitting alone. The meaning of the word here, however, is: one rises, proceeds, thus "ekodi"; having become such is "ekodibhūto" (become unified). "Intent upon compassion" means intent upon the meditative absorption of compassion; the meaning is having produced that meditative absorption. "Free from verminous odour" means devoid of the smell of raw flesh. "Established herein" means established in these qualities. "And training herein" means training in these qualities. This is the summary here; the detail, however, has been stated above by Mahāgovinda and Brahmā themselves.

320. Therein, "not knowing these" means not knowing these verminous odours, I do not know; this is the meaning. "Tell me here, O wise one" means you, O wise one, O wise person, tell me here, speak. "By what are people hindered so that they stink" means by which obstruction by mental defilements are people hindered so that they stink. "Bound for the realm of misery" means going to the realms of misery. "Hindered from the Brahmā world" means the Brahmā world is hindered, shut - thus "hindered from the Brahmā world." He asks: by which mental defilement is the path going to the Brahmā world hindered, shut, concealed for people?

"Wrath and untruth and fraud and treachery" means wrath, which has the characteristic of being angry, and lying, which has the characteristic of deceiving others, and having shown something similar, fraud, which has the characteristic of

cheating, and treachery, which has the characteristic of betraying friends.

"Niggardliness and arrogance and envy" means niggardliness, which has the characteristic of obstinate stinginess, and arrogance, which has the characteristic of imagining oneself to have surpassed others, and envy, which has the characteristic of being vexed at others' success. "Desire and selfishness and harassing others" means desire, which has the characteristic of craving, and selfishness, which has the characteristic of stinginess, and harassing others, which has the characteristic of violence. "And greed and hate and vanity and delusion" means greed, which has the characteristic of coveting in whatever place, and hate, which has the characteristic of being hostile, and vanity, which has the characteristic of intoxication, and delusion, which has the characteristic of bewilderment. "Those engaged in these are not free from verminous odour" means people engaged in these fourteen mental defilements are not free from verminous odour; he says they are of verminous odour, of the odour of a carcass, of putrid odour indeed. "Bound for the realm of misery, hindered from the Brahmā world" means such a person is indeed bound for the realm of misery, and the path to the Brahmā world is concealed. But one speaking this discourse should explain it having elucidated it by means of the Āmagandha Sutta, and the Āmagandha Sutta too should be explained having elucidated it by means of this.

"These are not easily subdued" means those verminous odours are not easily subdued, not to be subdued with ease, not to be abandoned; the meaning is they are difficult to abandon, difficult to overcome. "Now let the venerable Govinda do as he thinks fit" means "For whatever going forth the venerable Govinda thinks it is the time, let it be just this. This being so, my coming to your presence will be a welcome coming, the talk on the Teaching spoken will be well spoken. You, dear son, are the foremost man in the whole of Jambudīpa, young, standing in the first stage of life; having abandoned such great splendour and grace of success, your going forth is exceedingly noble, like the going of a tusker elephant having broken its iron bonds. This is indeed the lineage of Buddhas." Having thus strengthened the resolve of the great man, Brahmā Sanaṅkumāra went to the Brahmā world itself.

Commentary on the Addressing of King Reṇu

321. The Great Man too, having thought "It is not proper for me to go forth having departed from here just like that; I instruct the royal family in their welfare, therefore I shall inform the king. If he too will go forth, that is good indeed. If he will not go forth, having handed over the position of chaplain, I shall go forth," approached the king. Therefore it was said - "Then, friend, Mahāgovinda, etc. I do not delight in the chaplaincy."

Therein, "you should manage with the kingdom" means you yourself should manage with your kingdom. "I do not delight in the chaplaincy" means I do not delight in the state of being chaplain, I am dissatisfied; find another adviser; I do not delight in the chaplaincy.

Then the king - having thought "Certainly, for the brahmin who has been in seclusion for four months, the wealth in his house has become meagre," inviting him with wealth - "If you are lacking in sensual pleasures. I will fulfil them for you," having said, again - having thought "Could this one, dwelling alone, perhaps have been harmed by someone?"

"Whoever harms you, I will prevent, I am lord of the earth and army;
You are the father, I am the son, do not abandon us, Govinda."

He said. Its meaning is - whoever harms you, I will prevent that; only tell me "such and such a person," I shall know what is to be done here. "I am lord of the earth and army" means or alternatively, I am the master of the earth; I shall have this kingdom received by you yourself. "You are the father, I am the son" means you will stand in the position of father, I in the position of son. You, having taken away my mind, drive just your own mind, Govinda; proceed as you wish. But I, conforming to your mind alone, consuming the almsfood given by you, shall attend upon you with sword and shield in hand, or I shall drive your chariot. "Do not abandon us, Govinda" is also a reading. Its meaning is - you stand in the position of father, I shall stand in the position of son. Do not abandon us, dear Govinda, do not forsake us. Then the Great Man, showing the absence in himself of what the king had thought -

"There is no lack for me in sensual pleasures, no one who harms me is found;
Having heard the words of a non-human, therefore I do not delight in the house."

He said. Therein, "na matthi" means "there is not for me." "Gahe" means "in the house." Then the king asked him -

"What was the appearance of the non-human, what matter did he speak to you;
Having heard which you abandon us, the house and us entirely?"

Therein, "you abandon us, the house and us entirely" means: making the brahmin's house, filled with prosperity, his own house by way of inclusion, he says "having heard which, you abandon our house and us entirely, all without remainder, the inhabitants of the Indian subcontinent."

Then the great man, explaining to him, said beginning with "when I had observed before." Therein, "having observed" means having dwelt for four months, having entered into solitude. "When I was wishing to sacrifice" means when I was wishing to make a sacrifice. "The fire was blazing, surrounded by kusa grass leaves" means surrounded by kusa grass leaves, having put in ghee, curds, honey and so on, the fire had begun to blaze; the meaning here is "of me who was standing having thus kindled the fire and having thus thought 'I shall give a gift to the public.'"

"Sanantana" means Sanaṅkumāra Brahmā. Then the king, himself also wishing to go forth, said beginning with "I believe." Therein, "how could one act otherwise" means how could you act otherwise. "We will follow you" means we too will follow you alone, will go forth after you; this is the meaning. "Anuvajissāmā" is also a reading; its meaning is "we will go after." "Flawless" means without flaws, without roughness. "In Govinda's instruction" means in the teaching of you, Govinda. He says "we will live having made the venerable Govinda alone our teacher."

Commentary on the Addressing of the Six Warriors

322. "He approached those six nobles" means having encouraged King Reṇu, saying "Excellent, great king! When beings seize kingship even by killing mother, father, brothers, sisters and others, what has been done by the great king who wishes to go forth, having abandoned such great sovereignty, is noble," and having made his endeavour firmer, he approached. "Considered thus" means thinking that by the same method of reasoning as the king's, the brahmin's wealth might at some time have declined, they considered thus. "We should entice with wealth" means we should coax and win him over. "Let that much be brought" means let that much be caused to be brought and taken; however much you wish, take that much - thus it has been said. "Owing to the venerable sirs" means on account of the venerable sirs, because of what was given by you alone, abundant property has arisen.

323. "If you give up sensual pleasures" means if you abandon both objective sensual pleasures and defilement sensual pleasures. "Where the worldling is attached" means in which sensual pleasures the worldling is attached, stuck, fastened. "Make effort, be firm" means this being so, arouse energy, having determined upon unwavering endeavour, be firm. "Endowed with the power of patience" means be endowed with the power of patience - thus he generates enthusiasm in the kings.

"This is the path, the straight path" means this path of compassion-absorption is called the straight path. "This is the path unsurpassed" means this very one is called the incomparable path, the highest path for rebirth in the Brahma world. "The Good Teaching protected by the virtuous" means this very one is called the Teaching protected by the virtuous - by Buddhas, Individually Enlightened Ones, and disciples. Thus, even by speaking the praise of compassion-absorption, he performs the act of strengthening them for the purpose of their not turning back.

"Who indeed, friend, knows about life" means friend, life is like a water-bubble, like a dew-drop on the tip of a blade of grass, having the nature of destruction at that very moment; who knows its destination, at which moment it will break up? "The next world must be gone to" means the world beyond must inevitably be gone to; therein, by a wise son of good family, this should be understood with wisdom. "Mantā" is called wisdom; by that it should be deliberated, understood, investigated, and known - this is the meaning. Or the locative is used in the instrumental sense. "This should be understood with wisdom" means it should be understood with wisdom, it should be known with knowledge - this is the meaning. What should be understood? The difficulty of knowing life, and the inevitability of going to the next world, and having understood, having cut off all impediments, wholesome deeds should be done, the holy life should be lived. Why? Because there is no deathlessness for one who is born.

Commentary on the Addressing of the Wealthy Brahmins and Others

324. "Of little influence and of little gain" - friend, going forth is indeed of little fame, for from the time of going forth, they speak of one who has abandoned the kingdom and gone forth, having vexed and vexed him again, having made him inferior and destitute. And of little gain, for even having wandered through the entire village, food fit to be swallowed is difficult to obtain indeed. But this being committed to holy life is influential because of great fame, and of great gain because of being accomplished in

material gain and honour. For the venerable one is now the chief priest in the whole of Jambudīpa, everywhere receiving the best seat, the best water, the best food, the best perfume, and the best garland.

"Like a king among kings" - for I, friend, am now like a universal monarch among ordinary kings. "Like Brahmā among brahmins" - like the Great Brahmā among ordinary brahmins. "Like a deity among householders" - but among the remaining householders I am like Sakka, the king of gods.

Explanation of the Addressing of the Wives

325. "Forty wives of equal status" means precisely forty wives of equal status; but other than these, his dancing women in the three stages of life were very many indeed.

Explanation of Mahāgovinda's Going Forth

326. "Wandered on a journey" means he wandered on a journey in the order of villages and market towns; at each place visited there was an announcement like that of a Buddha. People, having heard "It is said that the wise Mahāgovinda is coming," having built a pavilion beforehand, having adorned the road, having gone out to meet him, having received him, they come; great material gain and honour arose overwhelming like a great flood. "Of the chaplain of the seven" means the chaplain of the seven kings. Thus, just as nowadays in such situations or when any suffering has arisen they say "Homage to the Buddha," so then they said "Homage to the brahmin Mahāgovinda, homage to the chaplain of the seven."

327. By the method beginning with "accompanied by friendliness," only the divine abidings have come in the canonical text, but the great man produced all eight attainments and the five direct knowledges as well. "And he expounded the path to companionship with the Brahma world to his disciples" means he spoke of the path for co-existence with Brahmā in the Brahma world.

328. "In every way" means those who produced the eight attainments and the five direct knowledges. "Those who did not understand the teaching in every way" means those who did not understand even a single attainment among the eight attainments, were not able to produce it. "Not empty" means with result. "Not barren" means not barren. "Produced the lowest of all" means he produced the gandhabba class. "Fruitful" means with benefit through rebirth in the remaining heavenly worlds. "Yielding growth" means with progress through rebirth in the Brahma world.

329. "I remember" means "I remember, Pañcasikha." It is said that by this term, this discourse became known as spoken by the Buddha. "Not to disenchantment" means not for the purpose of becoming disenchanted with the round of rebirths. "Not to dispassion" means not for the purpose of dispassion towards the round of rebirths. "Not to cessation" means not for the purpose of the cessation of the round of rebirths. "Not to peace" means not for the purpose of the appeasement of the round of rebirths. "Not to direct knowledge" means not for the purpose of directly knowing the round of rebirths. "Not to enlightenment" means not for the purpose of awakening from the round of rebirths through the removal of the sleep of mental defilements. "Not to Nibbāna" means not for the purpose of the deathless Nibbāna.

"Exclusively to disenchantment" means exclusively for the purpose of becoming disenchanted with the round of rebirths. But here, "to disenchantment" means insight. "To dispassion" means the path. "To cessation, to peace" means Nibbāna. "To direct knowledge, to enlightenment" means the path. "To Nibbāna" means Nibbāna itself. Thus, insight is stated in one place, the path in three, and Nibbāna in three - the defining discussion should be understood in this way. But by way of exposition, all of these are indeed synonyms for the path as well as synonyms for Nibbāna. Regarding what should be said concerning right view and so on, that has already been stated in the Visuddhimagga in the explanation of the truths.

330. "Do not in every way" means those who do not know how to fulfil even the four noble paths; they produce three or two or one. "For all these sons of good family" means sons of good family who have practised the holy life. "Not empty, etc. fruitful and yielding growth" - thus he concluded the teaching with the pinnacle of arahantship.

"Having paid respect to the Blessed One and circumambulated him keeping him on his right" means having received the Blessed One's proclamation of the Teaching with the mind and delighted in it, having given thanks by praising with speech, having placed a great salutation with joined palms on his head, as if plunging into clear lac-colouring, having entered into the net of six-coloured rays of the One of Ten Powers, having paid homage at four places, having circumambulated three times, praising and praising the Blessed One, having disappeared before the Teacher, he went to his own heavenly world.

*Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,
the explanation of the Great Discourse on Govinda is completed.*



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 2. Commentary on the Great Chapter. 6. Commentary on the Great Discourse on Govinda 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