

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

7. Commentary on the Discourse to Jāliya (7. Jāliyasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

7. Explanation of the Discourse to Jāliya

Explanation of the Story of the Two Gone Forth

378. Thus have I heard... etc. "At Kosambī" - this is the Jāliya Discourse. Herein this is the explanation of terms not previously explained. "In Ghosita's park" means in the park made by the millionaire Ghosita. Formerly, it is said, there was a country named Allakappa. From there, a poor man named Kotūhalika, together with his son and wife, going to the country of Avanti out of fear of famine, being unable to carry his son, abandoned him and went on; the mother, having turned back and having taken him, went on; they entered a cowherd's village. And at that time much milk-rice had been prepared by the cowherd; they, having obtained milk-rice from there, ate. Then that man, having eaten rich milk-rice, being unable to digest it, having died in the night-time, having taken conception right there in the womb of a bitch, was born as a dog; he was dear to the cowherd. And the cowherd attended upon an Individually Enlightened One. The Individually Enlightened One too, at the conclusion of the meal, gives one morsel of almsfood to the dog; he, having developed affection for the Individually Enlightened One, goes even to the hermitage together with the cowherd. When the cowherd was not present, at mealtime, having gone by himself, he barks at the door of the hermitage for the purpose of announcing the time; and on the road too, having seen fierce deer, having barked, he puts them to flight. He, having died with a soft mind towards the Individually Enlightened One, was reborn in the heavenly world. There his name was simply "Ghosaka, son of a god." He, having passed away from the heavenly world, was reborn in the house of a certain family in Kosambī. A childless millionaire, having given wealth to his mother and father, having made him his son, took him. Then, when his own sons were born, he undertook to have him killed seven times. He, through the power of his merit, not having met death in all seven instances, at the end, having obtained his life through the accomplishment of a millionaire's daughter, in the later period, after his father's passing, having attained the position of millionaire, became known as the millionaire Ghosaka. There were also two other millionaires in Kosambī, the millionaire Kukkuṭa and the millionaire Pāvāriya; together with this one, they were three.

And at that time, five hundred hermits from the Himalayas come to Kosambī from time to time for the purpose of nourishing their bodies; these three millionaires, having built leaf huts in their own respective parks, render attendance upon them. Then one day, those hermits, coming from the Himalayas, thirsty and exhausted in the great wilderness, having reached a great banyan tree, sat down there expecting assistance from the deity dwelling in it. The deity, having stretched out her hand adorned with all ornaments, having given them drinking water, beverages and so on, dispelled their weariness; they, astonished by the deity's power, asked - "What action indeed, O deity, having done, was this success obtained by you?" The deity said - "In

the world a Blessed One named the Buddha has arisen; he now dwells at Sāvattthī; the householder Anāthapiṇḍika attends upon him. He, on Observance days, having given to his own hired servants just their regular food and wages, had them observe the Observance. Then one day, I, having come at midday for the purpose of the morning meal, having seen someone not doing any hired work - 'Why are people not doing work today?' I asked. They informed me of that matter. Then I said this - 'Now half the day has passed; is it possible to observe a half-Observance?' Then, having reported to the millionaire, he said 'It is possible to do.' So I, having taken upon myself the half-Observance for half a day, having died on that very day, obtained this success."

Then those hermits, with joy and gladness arisen thinking "A Buddha has truly arisen," although wishing to go to Sāvattthī from that very place - thinking "Our attendant millionaires are of great service to us; we shall inform them too of this matter," having gone to Kosambī, having received honour and respect from the millionaires, said "We shall go this very day." When it was said "What, venerable sirs, are you in such haste? Do you not formerly stay for four or five months before going?" they reported that news. And when it was said "If so, venerable sirs, let us go together," they said "We shall go; you come slowly," and having gone to Sāvattthī, having gone forth in the presence of the Blessed One, they attained arahantship. Those millionaires too, each with a retinue of five hundred carts, having gone to Sāvattthī, having given gifts and so on, having requested the Blessed One to come to Kosambī, having returned, had three monasteries built. Among those, the one built by the millionaire Kukkuṭa was called Kukkuṭa's park, the one built by the millionaire Pāvārika was called Pāvārika's mango grove, and the one built by the millionaire Ghosita was called Ghosita's park. With reference to that it was said - "He was dwelling at Kosambī in Ghosita's park."

"Muṇḍiya" - this is his name. "Jāliya" - this too is just the name of the other. But because his preceptor goes for almsfood with a wooden bowl, therefore he is called "the pupil of Dārupattika." "Said this" - with the intention of censure, wishing to refute, they said this. Thus indeed it was for them: if the ascetic Gotama should say "the soul is the same as the body," then we shall refute him with this argument - "Master Gotama, according to your theory, the being is destroyed right here; therefore your doctrine is the doctrine of annihilationism." But if he should say "the soul is one thing and the body another," then we shall refute him with this argument: "In your doctrine, matter is destroyed, but the being is not destroyed. Therefore in your doctrine, the being turns out to be eternal." Then the Blessed One, having reflected "These ask the question for the purpose of refutation; they do not know that in my teaching there is a middle practice without approaching these two extremes; come, let me, without answering their question, expound the Teaching for the purpose of making manifest that very practice," said beginning with "If so, friends."

379-380. Therein, "is it proper for him to say" means: is it proper for that one who has gone forth through faith, having fulfilled the threefold morality and attained the first meditative absorption, to say this - this is the meaning. Having heard that, the wandering ascetics, thinking "since a worldling is not free from doubt, he might sometimes say thus" - said "it is proper for him to say this." "And yet I do not say" means: I know this thus, but I do not say thus; rather, I established the perception that this is an exalted mind arisen through the power of wisdom in one who, having

performed the preliminary work on a circular meditation object, develops it. "It is not proper for him" - this, those wandering ascetics - thinking "since he is one who has eliminated the mental corruptions, free from confusion, one who has crossed over doubt, therefore it is not proper for him to say this" - thus they say. The remainder here is clear in meaning.

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

the explanation of the Discourse to Jāliya 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: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 1. Commentary on the Chapter on the Aggregate of Morality. 7. Commentary on the Discourse to Jāliya Retrieved from paliverse.org

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