

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

1. Commentary on the Book with Verses (1. Sagāthāvagga-
aṭṭhakathā)

7. Connected Discourses with Brahmins (7. Brāhmaṇasaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

7. Connected Discourses with Brahmins

1. The Chapter on the Worthy Ones

1. Commentary on the Dhanañjānī Sutta

187. In the first discourse of the Brāhmaṇasaṃyutta, "Dhanañjānī" means of the Dhanañjānī clan. She was, it is said, of a superior clan. The remaining brahmins were born from Brahmā's mouth, while those of the Dhanañjānī clan came forth having broken through the head - such was their view. "Uttered an inspired utterance" - why did he utter it? That brahmin, it is said, held wrong views; when "the Buddha, the Teaching, the Community" was said, he would block his ears, obstinate like an acacia stump. The brahmin woman, however, was a stream-enterer, a noble female disciple. When the brahmin gave a gift, he gave milk-rice with little water to five hundred brahmins; the brahmin woman gave food of various flavours to the Community headed by the Buddha. On the brahmin's day of giving, the brahmin woman served the food with her own hand, out of obedience to him and because she had abandoned stinginess. But on the brahmin woman's day of giving, the brahmin would leave the house right early and run away. Then one day the brahmin, without consulting with the brahmin woman, having invited five hundred brahmins, said to the brahmin woman - "Tomorrow, dear lady, five hundred brahmins will eat at our house." "What is to be done by me, brahmin?" "There is nothing else whatsoever to be done by you; others will do all the cooking and serving. But that which you do whether standing, sitting, snapping your fingers, or clearing your throat - paying homage to that shavening, that petty ascetic, saying 'Homage to the Buddha' - do not do that tomorrow for just one day. For having heard that, the brahmins become displeased; do not divide me from the brahmins." "You may be divided from the brahmins or from the gods, but I, having recollected the Teacher, am not able to remain without paying homage." "Dear lady, in a village of a hundred families they strive to shut even the village gate; yet you cannot shut your mouth, which is to be shut with two inches of fingers, for just the duration of the brahmins' mealtime?" Even though he spoke thus again and again, being unable to prevent her, he took the circular-bladed sword placed at the head of the bed - "Dear lady, if tomorrow, while the brahmins are seated, you pay homage to that shaven ascetic, with this sword, starting from the soles of your feet up to the top of your hair, I will pound you like a palm-shoot and make a heap" - and he spoke this verse -

"With this circular blade, from the feet up to the head;
I will cut you like a palm-shoot, if you do not do as I say.

"If you say 'the Buddha,' if you speak of 'the Teaching';
If you praise 'the Community,' you will not live in my dwelling."

But the noble female disciple was as difficult to shake as the earth, as difficult to overturn as Sineru. She therefore spoke to him thus -

"Even if you cut my limbs one by one, as you please, brahmin;
Never will I desist from the teaching of the Buddha, the foremost.

"I, a bearer of the noble Okkāka lineage, cannot be obstructed from the
Conqueror;
I am a daughter of the Buddha, the foremost - cut me or slay me."

Thus, roaring what is called the Dhanañjānī-roar, she spoke five hundred verses. The brahmin, being unable either to touch or to strike the brahmin woman, having said "Dear lady, do whatever pleases you," threw the sword on the bed. On the following day, having had the house smeared with green plaster, having had it decorated here and there with parched corn, full pitchers, garlands, perfumes and so on, having had milk-rice with little water mixed with fresh ghee, sugar and honey prepared for the five hundred brahmins, he had the time announced.

The brahmin woman too, right early, having bathed herself with scented water, having put on a garment worth a thousand, having arranged over one shoulder a cloth worth five hundred, adorned with all ornaments, having taken a golden ladle, while serving the brahmins in the refectory, while bringing food to that brahmin seated in the same row with them, she stumbled on a badly placed piece of wooden furniture. Through the impact of the stumbling, an unpleasant feeling arose. At that time she remembered the one of ten powers. But due to being possessed of mindfulness, without dropping the milk-rice bowl, having lowered it gently, having placed it on the ground, in the midst of the five hundred brahmins, having placed joined palms on her head, having extended her joined palms towards the Bamboo Grove, she uttered this inspired utterance.

And at that time, among those brahmins, some had finished eating, some were eating, some had merely lowered their hands into the food, and for some the food had merely been placed in front of them. They, upon hearing that sound, as if struck on the head with a mallet the size of Sineru, as if pierced in the ears with a stake, experiencing suffering and displeasure, having become angry thinking "We have been brought into the house by this one of another faith," having thrown down the morsel from their hands, having spat out what was taken in their mouths, like crows having seen a bow, reviling the brahmin, they departed in all directions. The brahmin, having seen the brahmins departing thus having broken away, having looked at the brahmin woman from head downwards, having reviled the brahmin woman in various ways saying "Seeing precisely this danger, we from yesterday onwards were requesting you, dear lady, but did not succeed," he spoke this statement beginning with "Just so indeed."

"Approached" means having thought "The ascetic Gotama is honoured by villages, market towns and countries; it is not possible, having gone, to threaten him by saying this or that; I shall ask him just one question," while going he composed the verse "Having cut off what" - "If he will say 'I approve of the murder of so-and-so by name,' then I will say to him 'Those who do not please you, you wish to kill; you have arisen

for the murder of the world; what is the use of your being an ascetic?' I shall refute him. If he will say 'I do not approve of the murder of anyone,' then I will say to him 'You do not even wish for the murder of lust and so on. Why do you wander about having become an ascetic?' I shall refute him. Thus the ascetic Gotama will be able neither to swallow nor to spit out this two-horned question" - having thought thus, he approached. "Exchanged friendly greetings" means by his own cleverness, without showing his angry state, speaking sweet talk, he exchanged friendly greetings. The question has been explained in the Devatāsaṃyutta. The remainder too has been elaborated below. The first.

2. Commentary on the Akkosa Sutta

188. In the second, "Akkosaka Bhāradvāja" means he was indeed a Bhāradvāja, but he came reviling the Truth-finder with about five hundred verses. The name "Akkosaka Bhāradvāja" was given to him by the compilers of the recitation. "Angry and displeased" means the meaning is: having become angry through wrath and displeased through displeasure, thinking "By the ascetic Gotama, who gave the going forth to my elder brother, loss has been caused, my faction has been broken." "Reviles" means he reviles with the ten grounds for reviling: "You are a thief, you are a fool, you are deluded, you are a robber, you are a camel, you are a ram, you are an ox, you are a donkey, you are an animal, you are doomed to hell." "Abuses" means saying such things as "So be it, you shaveling petty ascetic, you act as if 'I am unpunished'; now I shall go to the royal palace and impose punishment on you" - this is called abusing.

"Eating together" means eating together. "Exchanging" means making retaliation for what has been done. "The Blessed One, Gotama" - why did he say thus? Having heard "It belongs to you only, brahmin; it belongs to you only, brahmin." Through oral tradition, thinking "Sages, when angry, give curses, like Kisa Vaccha and others," fear arose in him, thinking "Methinks the ascetic Gotama is cursing me." Therefore he spoke thus.

"Of the tamed one" means of one who has ceased from association. "Such a one" means of one who has attained the characteristic of such-likeness. "For that very one it is worse by that" means for that very person, evil arises through that wrath. "One who is mindful becomes calm" means having been possessed of mindfulness, he endures. "Of both who are being healed" means one who heals both. Or this itself is the reading. Whatever person, being mindful, becomes calm, practises for the welfare of both, treats medically, accomplishes - people think that person is a fool. What kind of people? Those who are unskilled in the Teaching. "Of the Teaching" means of the teaching of the five aggregates or of the teaching of the four truths. "Unskilled" means blind foolish worldlings who are unskilled in that teaching. The second.

3. Commentary on the Asurindaka Sutta

189. In the third, "Asurindaka Bhāradvāja" means the youngest brother of Akkosaka Bhāradvāja. "Angry" means angered for that very reason. "But that is victory for him" means that is indeed victory for him; the meaning is that is the victory. Of which one? The forbearance of one who understands - the forbearance, the endurance of one who understands the virtue of endurance - this is the victory of one who understands indeed. But the fool, speaking harshly, imagines "victory is mine" - merely imagines it

to be victory. The third.

4. Commentary on the Bilaṅgika Sutta

190. In the fourth, "Bilaṅgika Bhāradvāja" means he was indeed a Bhāradvāja, but having made rice-gruel of various kinds, both pure and mixed with ingredients, and having it sold, he accumulated abundant wealth - thus the name "Bilaṅgika Bhāradvāja" was given to him by the compilers of the recitation. "Silent" means thinking "Three of my elder brothers have been made to go forth by this one," being exceedingly angry and unable to say anything, he stood silent. But the verses have already been spoken in the Devatāsaṃyutta. The fourth.

5. Commentary on the Ahiṃsaka Sutta

191. In the fifth, "Ahiṃsaka Bhāradvāja" - he was a Bhāradvāja by appearance, but he asked a question about harmlessness, therefore this name was given to him by the compilers of the recitation. Or, he was Ahiṃsaka by name and Bhāradvāja by clan. "Ahiṃsakāhaṃ" means "I am Harmless" - he said: "May Master Gotama know me thus." "Tathā cassā" means "if it were so" - the meaning is "you would be." "Does not harm" means does not vex, does not cause suffering. The fifth.

6. Commentary on the Jaṭā Discourse

192. In the sixth, "Jaṭā Bhāradvāja" - he was a Bhāradvāja by appearance, but because he asked the question about the tangle, he was thus called by the compilers of the recitation. The remainder has already been stated in the Devatāsaṃyutta. The sixth.

7. Commentary on the Suddhika Sutta

193. In the seventh, "Suddhika Bhāradvāja" - he was indeed a Bhāradvāja, but because he asked the question about purity, he was thus called by the compilers of the recitation. "Even one who is moral and practises austere asceticism" means even one accomplished in morality performing ascetic practice. "Accomplished in true knowledge and conduct" - here, "true knowledge" means the three Vedas. "Conduct" means the conduct of the clan. "He is purified, not other people of different kinds" - he says that the brahmin who is a possessor of the threefold true knowledge is purified, but this other people known by name are not purified. "Even though muttering much prattle" means even though muttering much prattle, reciting even a thousand utterances thus "only the brahmin is purified" - this is the meaning. "Inwardly full of rubbish" means inwardly putrid by the intrinsic nature of the putridness of mental defilements. "Defiled" means possessed of defiled bodily action and so on. The seventh.

8. Commentary on the Aggika Sutta

194. In the eighth, "Aggikabhāradvāja" - he too was indeed a Bhāradvāja, but this name was taken by the compilers of the recitation on account of his attending to the fire. "Prepared" means combined. "He stood" - why did he stand there? The Blessed One, it is said, towards the break of dawn, surveying the world, having seen this brahmin, thought - "This brahmin, having taken such excellent milk-rice, thinking 'I shall feed the Great Brahmā,' burning it in the fire, makes it fruitless, enters the path

to the realm of misery. Not relinquishing this view, he will be merely one who fills the realms of misery. I shall go to him for the proclamation of the Teaching, having broken his wrong view and having given him the going forth, I shall give the four paths and the four fruits." Therefore, in the earlier period of the day, having entered Rājagaha, he stood there.

"With the three true knowledges" means with the three Vedas. "Of pure birth" means endowed with pure birth up to the seventh generation of ancestors. "Learned in many things" means one who has learned many texts of various kinds. "He should eat this excellent milk-rice" - he says that the brahmin who is a possessor of the threefold true knowledge is fit to eat this milk-rice, but this milk-rice is not fit for you.

"He who knows" means he penetrated and comprehended by the knowledge of past lives. "Heaven and the realms of misery" - with the divine eye he sees both heaven and the realms of misery. "The destruction of birth" means arahantship. "Accomplished through direct knowledge" means one who, having known, has reached the final conclusion. "You are a brahmin" means from Avīci up to the highest point of existence, there is no brahmin who has eliminated the mental corruptions accomplished in birth equal to the Venerable Gotama; the Venerable One himself is a brahmin.

And having said thus, having filled a golden dish, he offered milk-rice to the One of Ten Powers. The Teacher, having explained the origin, rejecting the food, spoke beginning with "What is gained by reciting verses is not to be eaten by me." Therein, "gained by reciting verses" means gained by reciting through verses. "Not to be eaten" means not fit to be eaten. This is what is meant - You, brahmin, were not able to give even a ladleful to me who had been standing for so long a time by way of the duty of going for alms. But now, all the virtues of the Buddha have been made known by me to you, as if spreading sesame seeds on a mat. Thus this food is as if obtained by singing through recitation. Therefore this, gained by reciting verses, is not to be eaten by me. "Brahmin, this is not the principle for those who see clearly" means, brahmin, for those who see clearly both the welfare and the Teaching, "such food should be eaten" - this is not the principle. Even food of ambrosia, if gained by reciting verses, the Buddhas reject; what is obtained by singing through verses, the Buddhas drive away indeed. "Brahmin, when the Teaching exists, this is the way of living" means, brahmin, when the Teaching exists, for those who, having looked to the Teaching, having established themselves in the Teaching, lead their lives, this is the way of living, this is the livelihood - Having driven away such, one should eat only what is righteously acquired.

Then the brahmin thought - I did not formerly know the virtues or the lack of virtues of the ascetic Gotama. But now, having known his virtues, I have become desirous of distributing wealth amounting to eighty ten millions in my house to the Dispensation, and yet he says "The requisites given by me are not allowable." I am not accepted by the ascetic Gotama. Then the Blessed One, having sent forth the knowledge of omniscience, investigating the disposition of his mind, considered: "This one regards all the requisites given by himself as 'not allowable.' For the food concerning which the discussion arose, that alone is not proper; the rest are faultless." Showing to the brahmin the door of giving of the four requisites, he spoke beginning with "With other food and drink." Therein, "in whom remorse is stilled" means remorse stilled by way

of remorse of the hands and so on. "With food and drink" - this is merely by way of the Teaching. But this is the meaning - Attend upon him with other requisites such as robes and so on, which you have considered "I shall give." "For that is the field for one seeking merit" means this Dispensation of the Truth-finder, for you who are seeking merit, desiring merit, is prepared like a good field that yields abundant harvest of crops even with few seeds. The eighth.

9. Commentary on the Sundarika Sutta

195. In the ninth, "Sundarikabhāradvāja" means one who received this name on account of making fire offerings on the bank of the river Sundarikā. "Sundarikāya" means of the river named thus. "Makes an offering to the fire" means he kindles it by throwing in an oblation. "Attends to the fire-sacrifice" means he honours the fire-shrine by sweeping, plastering, making oblations, and so on. "Who indeed might eat this remainder of the oblation" - that brahmin, it is said, having seen the milk-rice remaining after the fire offering, thought - "The milk-rice thrown into the fire has been consumed by the Great Brahmā; but this remainder exists. If I were to give it to a brahmin born from Brahmā's mouth, thus both the father together with the son would be satisfied by me, and the path leading to the Brahmā world would be well purified for him." He, for the purpose of seeing a brahmin, having risen from his seat, surveyed the four directions, "Who indeed might eat this remainder of the oblation?"

"At the foot of a tree" means at the root of the chief tree in that jungle thicket.

"Seated, wrapped up to the head" means seated with the body wrapped together with the head. But why did the Blessed One sit there? The Blessed One, it is said, towards the break of dawn, surveying the world, having seen this brahmin, thought - This brahmin, having taken such excellent milk-rice, thinking "I shall feed the Great Brahmā," burning it in the fire, makes it fruitless, etc. I shall give the four paths and the four fruits. Therefore, having risen early in the morning, having attended to his toilet, having taken his bowl and robe, having gone, he sat down at that tree-root in the manner stated. Then why did he wrap himself up to the head? For the purpose of warding off the falling of frost and cold wind; but the Truth-finder was indeed competent to endure this. If, however, he had sat down without wrapping himself, the brahmin, having recognised him from afar, would have turned back; that being so, the conversation would not have proceeded. Thus the Blessed One - "When the brahmin has come, I shall uncover my head; then he, having seen me, will start a conversation; I shall expound the Teaching to him in accordance with that conversation" - for the purpose of starting the conversation, he acted thus.

"Approached" - the brahmin - "This one, having wrapped himself up to the head, has been engaged in striving the whole night. Having given him the water of dedication, I shall give him this remainder of the oblation" - perceiving him as a brahmin, he approached. "This person is shaven-headed, this person is a shaveling" - as soon as the head was uncovered, having seen the short ends of hair, he said "shaven-headed." Then, looking more carefully, not seeing even the slightest topknot, he said contemptuously "a shaveling." "From that very place" means from that very spot where he was standing when he saw. "Some shaven-headed ones indeed" means for some reason they too have shaven heads.

"Do not ask about birth" - if you expect great fruit from giving, do not ask about birth. For birth is not the cause of being worthy of offerings. "But ask about conduct" - rather, ask about conduct, which is the classification of virtues such as morality and so on. For this is the cause of being worthy of offerings. Now, making that meaning clear for him, he spoke the verse beginning with "From wood indeed fire is born." Therein this is the intention - Here fire is born from wood, but it does not perform the function of fire merely because it is born from sālā wood and so on; born from wood of drinking troughs, canoes, and so on, it does not perform it either; but through its own achievement of qualities such as flame and so on, born from whatever source, it performs it indeed. Thus one is not worthy of offerings merely because born in brahmin families and so on, nor is one not worthy because born in outcaste families and so on; rather, whether of low family or high family, one who has eliminated the mental corruptions, a sage with resolution, restrained by shame, is a thoroughbred. Through this achievement of qualities, with resolution and shame as the chief, one of pure birth becomes the highest one worthy of offerings. For he maintains virtues through resolution, and prevents faults through shame. Furthermore, here "sage" means one endowed with the quality of wisdom. "With resolution" means energetic. "A thoroughbred" means one who knows what is a reason and what is not a reason. "Restrained by shame" means one who stands having prevented evil things through shame.

"Tamed by truth" means tamed by ultimate truth. "Endowed with self-control" means endowed with sense-faculty control. "One who has reached the end of knowledge" means one who has reached the end of the four path-knowledges, or one who has reached the end of the mental defilements by means of the four path-knowledges. "One who has fulfilled the holy life" means one who has dwelt the abiding by the holy life of the path. "One who has prepared a sacrifice" means one whose sacrifice has been brought forward and one whose sacrifice has been prepared. "Should invite him" means he by whom the sacrifice has been prepared should invite that brahmin in the ultimate sense. "We invoke Indra, we invoke Soma, we invoke Varuṇa, we invoke Īśāna, we invoke Yama" - but this invocation is useless. "In due time" means when inviting, one should invite him within the forenoon time itself, saying "It is time, venerable sir, the meal is ready." "He makes an offering to one worthy of offerings" means whoever thus at the proper time, having addressed one who has eliminated the mental corruptions, establishes there an offering of the four requisites, he is indeed one who makes an offering to one worthy of offerings, not one who throws into a senseless fire.

Thus the brahmin, while listening to the Blessed One's talk, having gained confidence, now making manifest his own confidence, spoke beginning with "Surely this is well-sacrificed." Its meaning is - Surely this of mine will now be well-sacrificed and well-offered, but what was previously burnt in the fire was useless. "Other people" means a blind, foolish worldling who goes about saying "I am a brahmin, I am a brahmin." "Remainder of the oblation" means the remainder of what was offered. "Let Master Gotama eat" and so on should be understood by the method stated in the preceding discourse.

"Na khvāhan" means "I indeed do not." But why did he speak thus? It is said that as soon as that food was offered, with the perception "The Teacher will eat it," deities in the four great continents and the two thousand surrounding small islands, having taken flowers, fruits and so on, as well as ghee, butter, oil, honey, molasses and so on, like those squeezing a honeycomb and extracting honey, by divine power took only the nutritive essence that had been produced and infused it. Thereby that had become subtle, but the physical basis of human beings is gross; thus for them, due to the grossness of their physical basis, it does not undergo proper digestion. But just as when sesame seeds are thrown into cow's broth and cooked, it becomes mixed with something gross; and the physical basis of the gods is subtle; thus for them, due to the subtlety of their physical basis, it does not undergo proper digestion. Even in the belly of a dry insight practitioner who has eliminated the mental corruptions, it does not undergo digestion. But for one who has eliminated the mental corruptions and who is an obtainer of the eight attainments, it could be digested by the power of attainment. But for the Blessed One, it could be digested by the natural kamma-born fire element alone.

"Where there is little green vegetation" means where there is no green vegetation. For if one were to throw it among green grasses, the grasses would become rotten from the oily milk-rice. And Buddhas do not transgress the training rule concerning growing plants; therefore he spoke thus. But where there are tall grasses reaching up to the neck, it is proper to throw it in such a place. "Without living creatures" - for if thrown into small water containing living creatures, the insects would die; therefore he spoke thus. But whatever water is deep and great, even if a hundred or a thousand bowlfuls were thrown in, it is not disturbed; it is proper in such water. "He dropped it" means he submerged it together with the golden dish itself. "Hisses, sizzles" means it makes such a sound. But is this the power of the milk-rice, or of the Truth-finder? Of the Truth-finder. For this brahmin, having dropped that milk-rice, having climbed up the bank, would have gone away without coming to the Teacher's presence. Then the Blessed One - "Having seen this much of a marvel, he will come to my presence. Then I, by the proclamation of the Teaching, having broken the grip of wrong view, having brought him down into the Dispensation, shall give him the deathless drink to drink" - by the power of determination he acted thus.

"Kindling wood" means burning wood. "For this is external" means this so-called burning of wood is external to the noble Teaching. If purity were to come about by this, those such as forest-fire makers and others who burn much wood would be purified first of all. "The skilled" means skilled in the aggregates and so on. "I kindle the light only internally" means in one's own internal self, in one's own continuity alone, I kindle the light of knowledge. "With perpetual fire" means one whose fire is perpetually blazing through omniscient knowledge connected with adverting. "Perpetually concentrated" means one whose mind is perpetually rightly established. "I live the holy life" means he speaks thus having taken the holy life practised at the seat of enlightenment.

"Conceit, brahmin, is your shoulder-burden" means just as a shoulder-burden, being carried on the shoulder, even though standing above, touches the earth at every place where it is stepped upon, just so conceit too, raised up in dependence on the bases of conceit such as birth, clan, family, and so on, generating envy here and

there, causes one to sink into the four realms of misery. Therefore he said "Conceit, brahmin, is your shoulder-burden." "Wrath is smoke" means wrath is smoke in the sense of being an impurity of your fire of knowledge. For by that, your fire of knowledge, being impaired, does not shine. "Untruth is ashes" means lying is called ashes in the sense of being sapless. For just as fire covered by ashes does not illuminate, so he shows that your knowledge is concealed by lying. "The tongue is the sacrificial ladle" means just as for you there is a sacrificial ladle made of one or another of gold, silver, copper, wood, or clay for the purpose of offering the sacrifice, so he says my broad tongue is the sacrificial ladle for the purpose of offering the Teaching-sacrifice. "The heart is the place of fire" means just as for you the place of fire is on the riverbank, so for me, in the sense of being the place for offering the Teaching-sacrifice, the heart of beings is the place of fire. "Self" means mind.

"The Teaching is the lake" means just as you, having tended the fire, with body soiled by smoke, ashes, and sweat, descend into the river Sundarikā and bathe, so for me there is no need for an external lake similar to the Sundarikā; but the Teaching of the eightfold path is my lake, and therein I bathe a hundred living beings, a thousand living beings, even eighty-four thousand living beings all at once. "With morality as the bathing place" shows that the fourfold purification morality is the bathing place of that Teaching-lake of mine. "Undisturbed" means just as your river Sundarikā, when four or five bathe together, has its sand below stirred up and becomes turbid, my lake is not so; even when many hundreds of thousands of living beings descend and bathe in it, it remains undisturbed and very clear. "Praised by the virtuous, by the wise" means praised by the wise among the wise. Or he is called "the virtuous" in the sense of the highest; praised by the wise because of being commended by the wise. "They cross to the far shore" means they go to the far shore of Nibbāna.

Now, extracting and showing the factors of the lake of the noble path, he said beginning with "Truth, the Teaching." Therein, "truth" means verbal truth. "The Teaching" - by this he shows view, thought, effort, mindfulness, and concentration. "Self-control" - by this, action and livelihood are taken. Or "truth" - by this, the truth of the path is taken. That, in meaning, is right view. For this was said: "Right view is both path and cause." But when right view is taken, right thought is already taken because of having the same destination. "The Teaching" - by this, effort, mindfulness, and concentration. "Self-control" - by this, speech, action, and livelihood. Thus too the eightfold path has been shown. Or alternatively, "truth" means ultimate truth; that, in meaning, is Nibbāna. By the term "the Teaching," five factors are taken: view, thought, effort, mindfulness, and concentration. "Self-control" means speech, action, and livelihood - three. Thus too the eightfold path has been shown. "The holy life" means this is called the holy life. "Dependent on the middle" means dependent on the middle, having avoided eternalism and annihilationism. "Attainment of the supreme" means attainment of the foremost. "You should pay homage to those who have become upright" - here the letter "ta" serves as a word-connector; the meaning is: you should pay homage to those who have become upright, to those who have eliminated the mental corruptions. "That person I call one who lives by the Teaching" means whoever thus proceeds, that person I call "one who lives by the Teaching, this one is clothed in the Teaching" and also "one who stands having driven away unwholesome mental states by wholesome mental states." The ninth.

10. Commentary on the Bahudhīṭara Sutta

196. In the tenth, "in a certain jungle thicket" - towards the break of dawn, surveying the world, having seen that brahmin's decisive support for arahantship, thinking "I shall go and look after him," having gone, he dwells in that jungle thicket. "Had been lost" means having been ploughed and released, while roaming towards the outskirts of the forest, when the brahmin had gone to eat, they had escaped. "Cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject, or the meaning is having made it near the face. In that very Vibhaṅga it is said - "This mindfulness is established, well established at the tip of the nose or at the upper lip; therefore it is said 'having established mindfulness in front of him.'" Or alternatively, "pari" has the meaning of possession. "Mukha" has the meaning of deliverance. "Sati" has the meaning of establishing. "Therefore it is said 'having established mindfulness in front of him'" - thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Therein this is the summary - "Having made mindfulness that possesses deliverance." And while thus sitting down, having emitted the dense six-coloured Buddha rays, he sat down. "Approached" means wandering about overcome by displeasure, having thought "How happily indeed this ascetic is seated," he approached.

"For six days now they have not been seen" means from today, beginning from about six days, they have not been seen. "Wretched" means inferior sesame stumps. It is said that when sesame had been sown in the sesame field, on that very day the rain god rained and caused the sesame to sink into the soil; they were not able to obtain either flower or fruit. Even those that grew, insects fell upon them from above and ate the leaves; stumps with one leaf and two leaves remained. The brahmin, having gone to look at the field, having seen them - "My sesame seeds taken on interest are also lost" - displeasure arose in him; having taken that up, he spoke this verse.

"With enthusiasm" means with endeavour, having raised up their ears, tails, and so on, moving about, they jump up. It is said that as his wealth gradually became exhausted, due to the absence of anything to put in, the store-rooms were empty. Mice that had come from seven houses here and there, having entered those empty store-rooms, dance as if playing park amusements; having taken that up, he spoke thus.

"Covered with biting insects" means covered with biting insect creatures. It is said that no one was looking after now and then the grass-and-leaf mat spread for that brahmin's sleeping purpose. He, having done work in the forest during the day, having come in the evening, lies down on it. Then biting insect creatures, making his body completely covered, eat him; having taken that up, he spoke thus.

"Widow" means one whose husband has died. As long as, it is said, there was a measure of wealth in that brahmin's house, so long those women, even though being widows, were able to live in their husbands' families. But when he became destitute, then they, having been thrown out by their mothers-in-law, fathers-in-law, and so on, saying "Go to your father's house," having come from there to his very house and

dwelling there, at the brahmin's mealtime they send their sons saying "Go and eat together with your grandfather," and when those children lowered their hands into the bowl, the brahmin did not obtain space for his hand. Having taken that, he spoke this verse.

"Tawny" means with tawny-brown eyes. "Marked with spots" means one whose body is covered with spots of black, white, and other colours. "Awakens the sleeper with her foot" means she awakens one who has fallen into sleep by striking with her foot. This brahmin, it is said, troubled by the sound of mice and being bitten by biting insects, not obtaining sleep the whole night, sleeps towards the break of dawn. Then, when his eyes had merely just closed - "What are you doing, brahmin, about the debt taken before and after? The interest has reached the top, seven daughters must be supported. Now the debtors will come and surround the house; go and do your work" - having struck with her foot, she awakens him. Having taken that, he spoke this verse.

"Debtors" means those from whose hands he had taken a debt. He, it is said, from someone's hand one coin, from someone's two, from someone's ten, etc. from someone's a hundred - thus he took debts from the hands of many. They, not seeing the brahmin during the day, thinking "We shall seize him just as he comes out from the house," going at the strong break of dawn, they accuse him. Having taken that, he spoke this verse.

When the brahmin had spoken of suffering with these seven verses, the Blessed One, showing "Whatever suffering has been spoken of by you, brahmin, all that does not exist for me," increased the proclamation of the Teaching to the brahmin with reply verses. The brahmin, having heard those verses, being devoted to the Blessed One, having become established in the refuges, having gone forth, attained arahantship. To show that, "When this was said, the one of the Bhāradvāja clan" and so on was said. Therein, "alattā" means he obtained.

And having given that brahmin the going forth, the Blessed One, having taken him along, having gone to Jeta's Grove, on the following day went to the house door of the King of Kosala with that elder monk as his attendant monk. The king, having heard "The Teacher has come," having descended from the mansion, having paid homage, having taken the bowl from his hand, having led the Truth-finder up to the upper mansion, having caused him to sit on an excellent seat, having washed his feet with scented water, having anointed them with oil medicated a hundred times, having had rice gruel brought, having taken a silver-handled golden ladle, he offered it to the Teacher. The Teacher covered his bowl. The king, having fallen at the Truth-finder's feet, said "If there is any fault of mine, venerable sir, please forgive it." "There is not, great king." "Then why do you not take the rice gruel?" "There is an impediment, great king." "But, venerable sir, is this impediment to be obtained only by not taking the rice gruel? I am competent to remove the impediment; take it, venerable sir." The Teacher took it. The old elder monk too, having been hungry for a long time, drank rice gruel as much as he liked. The king, having given solid and soft food, at the conclusion of the meal, having paid homage to the Blessed One, said - "Blessed One, you, having arisen in the Okkāka lineage that has come by tradition, having abandoned the glory of a universal monarch, having gone forth, have attained the foremost position in the world; what, venerable sir, is your impediment?" "Great king,

this old elder monk's impediment is like our impediment."

The king, having paid homage to the elder - "What, venerable sir, is your impediment?" he asked. "The impediment of debt, great king." "How much, venerable sir?" "Count it, great king." As the king counted "one, two, a hundred, a thousand," his fingers were not sufficient. Then, having summoned a man, he said "Go, my good man, have a drum circulated in the city: 'Let all the debtors of the brahmin with many daughters assemble in the royal courtyard.'" The people, having heard the drum, assembled. The king, having had the bonds brought from their hands, gave wealth in full to all of them. Therein, the gold alone was worth a hundred thousand. Again the king asked - "Is there any other impediment, venerable sir?" "A debt, great king, can be freed from by paying it off; but these seven daughters are a great impediment to me." The king, having sent vehicles, having had his daughters brought, having made them his own daughters, having sent them to this and that family house, asked "Is there any other impediment, venerable sir?" "The brahmin wife, great king." The king, having sent a vehicle, having had his brahmin wife brought, having placed her in the position of grandmother, asked again - "Is there any other impediment, venerable sir?" When he said "There is not, great king," the king too, having had robe-cloths given, said "Venerable sir, consider what is mine as yours for your monkhood." "Yes, great king." Then the king said to him - "Venerable sir, all requisites beginning with robes and almsfood will also be our own property. You, having understood the mind of the Truth-finder, practise the ascetic duty." The elder, in just that way, being diligent, practising the ascetic duty, before long attained the elimination of mental corruptions. The tenth.

The first chapter.

2. The Chapter on Lay Followers

1. Commentary on the Kasibhāradvāja Sutta

197. In the first discourse of the Second Chapter, "among the Magadhans" means in the province so named. "In the Southern Hills" means there is a province on the southern side of the mountain standing surrounding Rājagaha; in that province; there the monastery too has that same name. "At Ekanāḷā, a brahmin village" - "Ekanāḷā" is the name of that village. But many brahmins dwell here, or it is indeed a brahmin estate. Therefore it is called "a brahmin village."

"Now at that time" means at whatever time the Blessed One, in the Magadhan country, in dependence on Ekanāḷā, the brahmin village, dwells in the great monastery of the Southern Hills, waiting for the maturing of the brahmin's faculties, at that time. "Of Kasibhāradvāja" - that brahmin lives in dependence on ploughing, and "Bhāradvāja" is his clan. "About five hundred" means five in measure, neither less nor more - five hundred ploughs is what is said. "Yoked" means harnessed; the meaning is harnessed with straps to the yoke, having placed it on the shoulders of the oxen.

"At sowing time" means at the time of sowing, at the time of casting seed. Therein, there are two kinds of sowing: mud-sowing and dust-sowing. Dust-sowing is intended here, and that indeed on the first day was the auspicious sowing. Herein, this is the excellence of equipment - Three thousand oxen were made ready; on all of them

golden horn-caps were fastened, their hooves were made of silver; all were adorned with white garlands and five-fingered scent-marks, complete in five limbs, endowed with all auspicious marks; some were black, the colour of collyrium; some were white, the colour of crystal; some were red, the colour of coral; some were spotted, the colour of cat's-eye gems. Thus five hundred farmers, all wearing new white garments, adorned with scented garlands, with flower-pads placed on their right shoulders, their bodies gleaming with yellow orpiment, red arsenic, and collyrium, go in groups of ten ploughs each. The tips of the ploughs, the yokes, and the goads were inlaid with gold. To the first plough eight oxen were yoked, to the rest four each; the remainder were brought for the purpose of replacing the tired ones. In each group, with one seed-cart each, one ploughs and one sows.

But the brahmin, having had his beard-trimming done early, having bathed, anointed with fragrant perfumes, having put on a garment worth five hundred, having arranged over one shoulder a cloth worth a thousand, with two rings on each finger making twenty signet rings, with lion-shaped earrings in his ears, having fastened a Brahmā-turban on his head, having placed a golden necklace on his neck, surrounded by a company of brahmins, gives directions at the work. Then his brahmin wife, having had milk-rice cooked in many hundreds of vessels, having loaded them on great carts, having bathed with scented water, adorned with all ornaments, surrounded by a company of brahmin women, went to the work. His house too was smeared with green plaster, strewn with parched corn, decorated with full pots, plantain trees, flags and banners, with oblations well made with scents, flowers and so on; and the field too had flags and banners raised at those various places. The assembled company together with the household servants and labourers was two and a half thousand; all wore new garments; for all of them milk-rice food alone was prepared.

Then the brahmin, having had a golden dish washed, having filled it with milk-rice, having prepared it with ghee, honey, and molasses, had the plough-oblation performed. The brahmin wife, having had vessels made of gold, silver, bronze, and copper given to the five hundred farmers, having taken a golden ladle, goes about serving milk-rice. But the brahmin, having had the oblation performed, having put on red-laced sandals, having taken a red-gold staff, goes about giving directions, saying "Give milk-rice here, give ghee here, give sugar here." This, so far, is the account at the work.

But in the monastery, wherever Buddhas dwell, there they have five daily duties, as follows - The before-meal function, the after-meal function, the first-watch function, the middle-watch function, and the last-watch function.

Herein, this is the before-meal function - For the Blessed One, having risen right early, having performed the preliminary preparation of washing the face and so on for the purpose of assisting the attendant and for bodily comfort, having spent the time until the hour for the alms round on a secluded seat, at the time for the alms round, having dressed, having tied the waistband, having put on the robe, having taken the bowl, sometimes alone, sometimes surrounded by the Community of monks, enters a village or a market town for almsfood, sometimes in the ordinary way, sometimes with many wonders occurring. That is: As the Protector of the World enters for almsfood, going ahead again and again, gentle breezes clean the ground; rain clouds,

releasing drops of water, having settled the dust on the road, remain above as a canopy; other winds, having gathered flowers, scatter them on the road. Raised areas of ground sink down; sunken areas rise up. At the time of placing the foot, the ground becomes level, and lotus flowers of pleasant touch receive his feet. As soon as the right foot is placed within the gate, six-coloured rays, issuing forth from the body, making the mansions, pinnacled buildings and so on appear as if sprinkled with liquid gold, as if surrounded by variegated cloths, run here and there. Elephants, horses, birds and so on, remaining in their own respective places, make sounds in a sweet manner; likewise drums, lutes and other musical instruments, and ornaments worn on the bodies of human beings. By that sign human beings know "Today the Blessed One has entered here for almsfood." They, well dressed and well robed, taking scents, flowers and so on, having come out from their houses, having proceeded to the middle of the street, having reverently venerated the Blessed One with scents, flowers and so on, having paid homage - "Give us, venerable sir, ten monks; give us twenty; give us a hundred monks" - having requested, having taken even the Blessed One's bowl, having prepared a seat, they reverently serve with almsfood.

The Blessed One, having finished the meal, having surveyed their continuities of consciousness, expounds the Teaching in such a way that some become established in going for refuge, some in the five precepts, some in one of the fruits of stream-entry, once-returning, or non-returning, some, having gone forth, in the highest fruit, arahantship. Having thus assisted the great multitude, he rises from his seat and goes to the monastery. There he sits down on the excellent Buddha-seat prepared in the fragrant circular pavilion, waiting for the monks to finish their meal. Then, when the monks have finished their meal, the attendant informs the Blessed One. Then the Blessed One enters the perfumed chamber. This is the before-meal function.

Then the Blessed One, having thus completed the before-meal function, having sat down at the attendance hall of the perfumed chamber, having washed his feet, having stood on the footstool, exhorts the community of monks - "Monks, strive with diligence; the arising of a Buddha is rare in the world, the attainment of human existence is rare, the achievement of faith is rare, going forth is rare, hearing the Good Teaching is rare." There some ask the Blessed One about a meditation subject. The Blessed One gives them a meditation subject suitable to their own conduct. Then all, having paid homage to the Blessed One, go to their own night-quarters and day-quarters, some to the forest, some to the root of a tree, some to one among mountains and so on, some to the abode of the Four Great Kings, etc. some to the abode of those who wield power. Then the Blessed One, having entered the perfumed chamber, if he wishes, mindful and fully aware, lies down for a moment in the lion's posture on his right side. Then, his body refreshed, having risen, in the second portion he surveys the world. In the third portion, in dependence on whatever village or market town he dwells, there the great multitude, having given a gift before the meal, after the meal, well dressed and well adorned, having taken perfumes, flowers and so on, gathers together at the monastery. Then the Blessed One, having gone with a wonder suitable to the assembly that has arrived, having sat down on the excellent Buddha-seat prepared in the Teaching hall, expounds the Teaching suited to the time and suited to the occasion. Then, having known the proper time, he dismisses the assembly; the people, having paid homage to the Blessed One, depart. This is the after-meal function.

He, having thus completed the after-meal function, if he wishes to bathe his limbs, having risen from the Buddha-seat, having entered the bathing room, he has his limbs refreshed with water prepared by the attendant. The attendant too, having brought the Buddha-seat, having shaken it out, prepares it in the precincts of the perfumed chamber. The Blessed One, having put on a well-dyed double cloth, having tied the waistband, having arranged the upper robe, having come there, sits down, alone for a moment in seclusion. Then monks, coming from here and there, go to the attendance upon the Blessed One. There some ask questions, some about a meditation subject, some request hearing of the Teaching. The Blessed One, fulfilling their intention, spends the first watch of the night. This is the first-watch function.

But at the conclusion of the first-watch function, when the monks have paid homage to the Blessed One and departed, the deities of the entire ten-thousand world system, gaining the opportunity, having approached the Blessed One, ask questions, as prepared, even down to four syllables. The Blessed One, answering the questions of those and those deities, spends the middle watch of the night. This is the middle-watch function.

But dividing the last watch of the night into three portions, for the purpose of releasing the body from the state of weariness, oppressed by sitting from before the meal onwards, he spends one portion by walking meditation. In the second portion, having entered the perfumed chamber, mindful and fully aware, he lies down in the lion's posture on his right side. In the third portion, having risen and sat down, he surveys the world with the Buddha-eye for the purpose of seeing persons who have made aspirations by means of giving, morality and so on in the presence of former Buddhas. This is the last-watch function.

On that occasion too, thus surveying, having seen the brahmin Kasibhāradvāja as one accomplished with the decisive support for arahantship - having known "When I go there, a discussion will arise; at the conclusion of the discussion, having heard the proclamation of the Teaching, this brahmin together with his sons and wife, having become established in the three refuges, having distributed eighty ten millions of wealth in my Dispensation, at a later time, having gone forth and become one gone forth, will attain arahantship," having gone there, having raised a discussion, he expounded the Teaching. To show this meaning, "Then the Blessed One" and so on was said.

Therein, "in the earlier period of the day" is an accusative expression used in the locative sense; the meaning is "in the earlier period of the day." "Having dressed" means having put on. This is said by way of changing the monastery robe. "Taking his bowl and robe" means having taken the bowl with the hands and the robe with the body; the meaning is having received and having worn. It is said that when the Blessed One wished to enter for almsfood, like a bee into the midst of a pair of blooming lotuses, the bowl made of stone the colour of sapphire comes into the midst of his pair of hands. Having thus received with the hands the bowl that had come in this way, and having worn the robe put on all round with the body - thus it is said. "He approached there" means by the path by which the workplace was to be reached, by that he approached entirely alone. But why did the monks not follow him? For whenever the Blessed One wishes to go somewhere entirely alone, he closes the door and sits inside the perfumed chamber until the time for the alms round. The monks

know by that sign: "Today the Blessed One wishes to walk for almsfood entirely alone; surely he has seen some person to be trained." They, having taken their own bowl and robe, having circumambulated the perfumed chamber, having paid homage, go on the alms round. And at that time the Blessed One acted thus; therefore the monks did not follow him.

"The food distribution was taking place" means the serving of the five hundred farmers who were seated, having taken golden vessels and so on, was not finished. "He stood to one side" means he stood at a high place of such a kind within the region of sight where the brahmin could see him standing, convenient for hearing a discussion. And having stood, he released all around a bodily radiance, yellowish like the lustre of silver and gold, surpassing the radiance of the moon and sun, by the pervading of which the brahmin's work-shed, walls, trees, ploughed earth, lumps of clay and so on appeared as if made of gold. Then the people, having abandoned all duties of eating and ploughing, having seen the Perfectly Enlightened One standing to one side - whose body was adorned with the thirty-two characteristics of a great man, attended by the eighty minor marks, decorated with the encircling fathom-radiance, like a moving lotus lake with a pair of arms, like the expanse of the sky blazing with a net of rays illuminating the host of stars, and like a golden peak entwined with a creeper of lightning, shining with splendour - having washed their hands and feet, having raised joined palms, having surrounded him, they stood. Thus surrounded by them, the brahmin Kasibhāradvāja saw the Blessed One standing for almsfood; having seen the Blessed One, he said this - "I, ascetic, plough and sow."

But why did he speak thus? Was it through lack of confidence in the Truth-finder who is pleasing on all sides, inspiring, who has attained the highest taming and tranquillity? Or was it through stinginess regarding a ladleful of almsfood, even though having prepared milk-rice for two and a half thousand people? Neither of the two. But having seen the people who, unsatisfied by the sight of the Blessed One, had abandoned their work, displeasure arose in him thinking "He has come to cause disruption to my work"; therefore he spoke thus. And having seen the excellency of marks of the Blessed One - "If this one had applied himself to work, he would have been like a crest-jewel on the heads of the people in the whole of Jambudīpa; what purpose indeed would not succeed for him? Yet in just this way, through laziness, not having applied himself to work, he walks for almsfood at the ploughing festival and so on" - thus too displeasure arose in him. Therefore he said - "I, ascetic, plough and sow, and having ploughed and sown, I eat."

This, it is said, was his intention - "Even for me, to begin with, my work activities do not fail, and I am not endowed with marks as you are; you too should plough and sow and eat; what purpose would not succeed for one so endowed with marks?" Furthermore, he had heard - "It seems that a prince has been born in the Sakyan royal family; he, having abandoned the sovereignty of a universal monarch, has gone forth." Therefore now, having known "This is he," imputing reproof saying "Having abandoned the sovereignty of a universal monarch, you are wearied," he spoke thus. Furthermore, this brahmin was of sharp wisdom; he does not speak reproving the Blessed One, but having seen the Blessed One's beauty of form, esteeming his achievement of merit, he spoke thus even for the purpose of setting a discussion in

motion. Then the Blessed One, by way of those amenable to instruction, showing his own state of being the foremost farmer and sower in the world with its gods, said beginning with "I too, brahmin" and so on.

Then the brahmin thought - "This ascetic says 'I too plough and sow.' Yet I do not see his gross ploughing implements such as yoke, plough, and so on. Is he indeed speaking falsely?" Surveying the Blessed One from the soles of his feet up to the tips of his hair, having known through palmistry, on account of having made an aspiration in that regard, the achievement of the thirty-two excellent marks, with esteem arisen thinking "This is impossible, that one of such form should speak falsely," having abandoned the address of "ascetic," addressing the Blessed One by clan, he said beginning with "But we do not see of Master Gotama" and so on. But since speaking by way of correspondence with a previously stated subject is the power of the Buddhas, the Blessed One, making clear the power of the Buddha, said beginning with "faith is the seed" and so on.

But what is the correspondence with the previously stated subject here? Was not the Blessed One asked by the brahmin about the combination of ploughing implements such as plough and so on, and did he not say "faith is the seed" by way of correspondence with the unasked seed, and this being so, would not the discourse be without connection? For indeed there is no such thing as a discourse without connection for the Buddhas, nor do they speak without correspondence with a previously stated subject. But here the connection should be understood thus - For the Blessed One was asked about ploughing by the brahmin by way of ploughing implements such as yoke, plough, and so on. He, out of compassion for him, without omitting what was unasked, thinking "this was not asked," in order to make known the ploughing with its root, with its support, with its implements, and with its fruit, showing from the root onwards, said beginning with "faith is the seed" and so on. Therein, the seed is the root of ploughing, because when it exists ploughing is to be done, when it does not exist ploughing is not to be done, and because ploughing is to be done in proportion to it. For when there is seed they do the ploughing, not when there is none. And skilled farmers plough the field in proportion to the seed, not less, thinking "lest our crop should decline," and not more, thinking "lest our effort should be in vain." And since the seed itself is the root, therefore the Blessed One, showing the ploughing implements beginning from the root, showing the previously stated subject of his own ploughing by way of correspondence with the seed, the previously stated subject of that brahmin's ploughing, said "faith is the seed." Thus here the correspondence with the previously stated subject should also be understood.

If one asks: having spoken only of what was asked, why was what was unasked not stated afterwards? Because of its being beneficial and because of its being capable of connection with the Teaching. For this brahmin is wise, but because of being born in a family of wrong view, he is devoid of faith; and one who is wise but devoid of faith, not proceeding in what is not his own domain through the faith of others, does not attain distinction; and even his weak faith, seized by the turbidity of mental defilements, being overpowered by powerful wisdom, does not accomplish the success of purpose, like an ox yoked in a single shaft together with an elephant. Thus faith is beneficial for him - this meaning, which should be stated even afterwards by one establishing that brahmin in faith, was stated first through skilfulness in teaching.

And rain is beneficial for the seed; that, being stated immediately after it, is fitting. Thus, because of being capable of connection with the Teaching, this meaning should be stated even afterwards; and other such things like the pole and strap and so on should be understood as having been stated first.

Therein, faith has the characteristic of serene confidence, or the characteristic of placing trust. "Seed" means seed is fivefold: root-seed, stem-seed, joint-seed, cutting-seed, and seed-seed as the fifth. All of that, in the sense of sprouting, comes to be reckoned simply as "seed."

Therein, just as the seed, which is the root of the brahmin's ploughing, performs two functions - below it is established by the root, above it raises up a sprout - so faith, which is the root of the Blessed One's ploughing, is established below by the root of morality, and above raises up the sprout of serenity and insight meditation. And just as that, having taken the essence of earth and the essence of water through the root, grows through the stalk for the purpose of obtaining the ripening of grain, so this, having taken the essence of serenity and insight meditation through the root of morality, grows through the stalk of the noble path for the purpose of obtaining the ripening of the grain of noble fruition. And just as that, having become established in good soil, having attained growth, increase, and expansion through roots, sprouts, leaves, stalks, stems, and flowers, having produced milk, brings forth a head of rice laden with many rice-fruits, so this, having become established in the continuity of consciousness, having attained growth, increase, and expansion through the six purifications, having produced the milk of purification of knowledge and vision, brings forth the fruition of arahantship laden with many analytical knowledges and direct knowledges. Therefore it was said "faith is the seed."

If one asks: why, when more than fifty wholesome mental states arise together, is faith alone called "the seed"? Because of performing the function of a seed. For just as among those, consciousness alone performs the function of cognising, so faith performs the function of a seed. And it is the root of all wholesome states. As he said - "Having faith arisen he approaches, approaching he attends, etc. And having penetrated it with wisdom, he sees."

"It burns" (tapati) unwholesome mental states and the body - thus it is austere asceticism (tapo). This is a designation for sense restraint, energy, ascetic practices, and performance of austerities; but here sense restraint is intended. "Rain" (vutṭhi) is of many kinds, such as rain from clouds, wind and rain, and so on; here rain from clouds is intended. For just as the brahmin's seed and the crop rooted in seed, supported by rain from clouds, grows, does not wither, and reaches accomplishment, so too the Blessed One's faith, supported by sense restraint, and the mental states beginning with morality that are rooted in faith, grow, do not wither, and reach accomplishment. Therefore he said "austere asceticism is the rain."

In "wisdom is my" (paññā me), the word "me" stated here should be connected with the preceding terms too, as "faith is my seed, austere asceticism is my rain." What does he make clear by that? Just as, brahmin, in a field sown by you, if there is rain, that is wholesome. If there is not, then at least water must be given. Likewise, when by me the pole of shame and the yoke and plough of wisdom have been bound together as one by the strap of mind, and having yoked the oxen of energy, and

having pierced with the goad of mindfulness, and having sown the seed of faith in the field of one's own continuity of consciousness, there is indeed no absence of rain; but this is my rain - the austere asceticism of sense restraint at all times.

"Wisdom" (paññā) is of many kinds according to the classification of sensual-sphere and so on. But here, path wisdom together with insight is intended. "Yoke and plough" (yuganaṅgala) means the yoke and the plough - yoke and plough. For just as the brahmin has a yoke and plough, so too the Blessed One has the twofold insight and wisdom. Therein, just as the yoke is a decisive support for the pole, and is bound in front to the pole, and is a support for the straps, and holds the oxen going together, so too wisdom is a decisive support for mental states headed by shame. As he said - "All wholesome mental states have wisdom as higher" and "For wisdom is foremost, the skilled say, like the king of stars among the stars." And it is in front in the sense of being the forerunner of wholesome mental states. As he said - "Morality and fortune and the principle of the good become followers of the wise" - but it is bound to the pole because of not being attained without separation from shame. It is a support for the straps because of being a support condition for the strap of concentration reckoned as mind. It holds the oxen of energy going together because of preventing the state of being over-exerted or sluggish. And just as the plough fitted with a ploughshare at the time of ploughing breaks through the compactness of the earth and splits apart the root networks, so too wisdom conjoined with mindfulness at the time of insight breaks through the compactness of continuity, mass, function, and object of mental states, and splits apart all the root networks of mental defilements. And that indeed is only the supramundane; the other, however, may also be mundane. Therefore he said "wisdom is my yoke and plough."

"One is ashamed" (hirīyati) of evil mental states - thus it is shame (hirī). By the mention of that, moral fear too, which is inseparable from it, is included. "Pole" (īsā) is the wooden shaft that holds together the yoke and plough. For just as the brahmin's pole holds the yoke and plough, so too the Blessed One's shame holds the yoke and plough reckoned as mundane and supramundane wisdom, because in the absence of shame there is an absence of wisdom. And just as the yoke and plough bound to the pole is functional, unshakeable, and firm, so too wisdom bound to shame is functional, unshakeable, firm, and uninterrupted by shamelessness. Therefore he said "shame is the pole." "It knows" (munāti) - thus it is mind (mano); this is a name for consciousness. But here, by the heading of mind, the concentration associated with it is intended. "Strap" (yotta) means a rope binding. That is threefold: the binding of the yoke together with the pole, the binding of the oxen together with the yoke, and the binding together of the oxen with the driver. Therein, just as the brahmin's strap, having made the pole, yoke, and oxen bound together as one, sets them to their own task, so too the Blessed One's concentration, having bound all those mental states of shame, wisdom, and energy to a single object by its intrinsic nature of non-distraction, sets them to their own task. Therefore he said "mind is the strap."

"It remembers a matter done long ago and so on" - thus it is "mindfulness." "It splits" - thus it is a "ploughshare." "They drive by means of this" - thus it is a "goad." That is here called "pācana" (goad). "Patoda" (driving stick) is its name. Ploughshare and goad together make "ploughshare and goad." Just as the brahmin has a ploughshare and goad, so the Blessed One has mindfulness associated with insight and associated

with the path. Therein, just as the ploughshare protects the plough and goes in front of it, so mindfulness, searching out the courses of wholesome and unwholesome mental states, or establishing the object, protects the plough of wisdom. Therefore indeed it is called "safeguarding" as in such passages as "he dwells with a mind protected by mindfulness" and so on. And by way of non-forgetfulness, it goes in front of it. For wisdom understands mental states attended to by mindfulness, not those that are forgotten. And just as the goad, showing the oxen the fear of being pricked, does not allow them to sink down and prevents them from going off the path, so mindfulness, showing the oxen of energy the fear of the realms of misery, does not allow sinking into idleness, and having prevented wandering in the improper resort reckoned as the types of sensual pleasure, engaging them in the meditation subject, prevents going off the path. Therefore he said "mindfulness is my ploughshare and goad."

"Guarded in body" means guarded by the threefold bodily good conduct. "Guarded in speech" means guarded by the fourfold verbal good conduct. By this much, the morality of restraint according to the Pātimokkha is stated. "Restrained in food in the belly" - here, because all requisites are included by way of food, the meaning is restrained and self-controlled with regard to the fourfold requisites as well, free from impurities. By this, the morality of purity of livelihood is stated. "Restrained in the belly" means restrained in the belly, self-controlled, eating moderately; it is said to mean "knowing moderation in food." By this, through the aspect of moderation in eating, the morality of the wise use of requisites is stated. What does he make clear by that? Just as you, brahmin, having sown the seed, make a thorn fence or a tree fence or a wall enclosure for the purpose of protecting the crop, and thereby herds of cattle, buffaloes, and deer, not gaining entry, do not plunder the crop, so I too, having sown that seed of faith, make a threefold enclosure consisting of guarding of body, speech, and food for the purpose of protecting the crop of various kinds of wholesome states, and thereby herds of cattle, buffaloes, and deer in the form of unwholesome mental states beginning with lust, not gaining entry, do not plunder the wholesome crop of various kinds.

"I make truth the weeding" - here, "truth" is non-deception in two ways. "Weeding" means cutting, reaping, uprooting. And this should be understood as an accusative case used in the instrumental sense. For the meaning here is "by means of truth I do the weeding." What is meant? "Just as you, having done the external ploughing, do the weeding of grasses that spoil the crop by hand or by sickle, so I too, having done the internal ploughing, do the weeding of the grasses of deception that spoil the wholesome crop by means of truth." Or alternatively, here "truth" should be understood as knowledge of things as they really are. By that he shows "I do the weeding of the grasses of perception of self and so on." Or alternatively, "weeding" means a cutter, a reaper, an uprooter - this is the meaning. Just as you make a slave or a labourer a weeder, saying "weed the grasses," you make him a cutter, a reaper, an uprooter of grasses, so I make truth thus - he shows; or alternatively, "truth" means dogmatic truth. That I make to be weeded, I make it to be cut, to be reaped, to be uprooted. Thus in these two alternatives, the meaning fits only with the instrumental sense.

"Meekness is my release" - here, that which is called "meekness" as morality in the sense of "bodily non-transgression, verbal non-transgression," that is not what is intended. For that has already been stated by the phrase beginning with "guarded in body." But the fruition of arahantship is what is intended. For that is called "meekness" because of being delighted in beautiful Nibbāna. "Release" means the releasing of the mental bonds. This is what is meant - Just as your release, since it must be yoked again in the evening, or on the second day, or in the coming year, is really no release at all; it is not so with me. For there is no such thing as a release in between for me. For I, from the time of the Buddha Dīpaṅkara, the One of Ten Powers, having yoked the oxen of energy to the plough of wisdom, ploughing the great ploughing for four incalculable aeons plus a hundred thousand cosmic cycles, did not release them until I fully awakened to perfect enlightenment. And when, having spent all that time, for me seated on the unconquered divan at the foot of the Bodhi tree, the fruition of arahantship accompanied by all virtues arose, then that was released by me through the cessation of all zeal, and it will not need to be yoked again. With reference to this meaning he said "meekness is my release."

"Energy is my beast of burden" - here, "energy" means the arousal of energy, both bodily and mental. "Beast of burden" means a beast of burden in the yoke, the meaning is one that bears the yoke. For just as the brahmin's plough, pulled by the beast of burden in the yoke, breaks through the compactness of the ground and splits apart the root networks, so the Blessed One's plough of wisdom, pulled by energy, breaks through the compactness as stated above and splits apart the networks of mental defilements. Therefore he said "energy is my beast of burden." Or alternatively, because of bearing the front yoke they are the yoke-bearers, because of bearing the root yoke they are the draught-bearers; yoke-bearers and draught-bearers together are the beasts of burden. Thus, just as for the brahmin, the beasts of burden of the type of four oxen at each plough, bearing the load, accomplish the destruction of grass and roots as they arise and the success of the crop, so for the Blessed One, the beasts of burden of the type of the energy of the four right strivings, bearing the load, accomplish the destruction of the unwholesome as it arises and the success of the wholesome. Therefore he said "energy is my beast of burden."

"Carrying me to freedom from bondage" - here, Nibbāna is called "freedom from bondage" because of being secure from the mental bonds; it is carried towards that, or carried facing towards it - this is the "carrying"; the carrying towards freedom from bondage is "carrying to freedom from bondage." This is what is meant - Just as your beast of burden is driven facing one or another of the directions such as the east, so my beast of burden is driven facing Nibbāna. Being thus driven, it goes without turning back. Just as your beast of burden bearing the plough, having reached the end of the field, turns back again, this one, without turning back, goes on from the time of Dīpaṅkara. Or because the mental defilements abandoned by each respective path do not need to be abandoned again and again, unlike your grass cut by the plough which needs to be cut again at another time, for this reason too, thus abandoning the mental defilements standing together with views by the influence of the first path, the gross ones by the second, those having a residuum by the third, and all mental defilements by the fourth, it goes without turning back. Or alternatively, "goes without turning back" means having become devoid of turning back, it goes - this is the meaning. "That" means that beast of burden. Thus the

meaning here should be understood. And while thus going, unlike your beast of burden which does not go to that state where, having gone, a farmer, free from sorrow, free from defilement, does not grieve. But this one goes to that state where, having gone, one does not grieve. Where, urging this beast of burden of energy with the goad of mindfulness, having gone, a farmer like me, free from sorrow, free from defilement, does not grieve - it goes to that unconditioned state called Nibbāna, which is the uprooting of all the darts of sorrow.

Now, making the conclusion, he spoke the verse "Thus this ploughing." The meaning of this in brief is as follows - Brahmin, for whomever this ploughing with faith as seed, supported by the rain of austere asceticism, having made the yoke and plough made of wisdom and the pole made of shame bound together as one with the strap made of mind, having fixed the ploughshare of mindfulness to the plough of wisdom, having taken the goad of mindfulness, having guarded with the protection of body, speech, and food, having made truth the weeding, with meekness as the release, with energy as the beast of burden, heading towards freedom from bondage, going without turning back, the ploughing is ploughed, and has been brought to the end of its work, the fourfold fruit of asceticism - that has the Deathless as its fruit; that ploughing has the Deathless as its fruit. The Deathless is called Nibbāna; the meaning is that it has Nibbāna as its benefit. But this ploughing does not have the Deathless as its fruit for me alone; rather, whoever - whether a warrior or a brahmin or a merchant or a worker or a householder or one gone forth - ploughs this ploughing, everyone, having ploughed this, is freed from all suffering.

Thus the Blessed One concluded the teaching, having made Nibbāna the final goal with the pinnacle of arahantship for the brahmin. Then the brahmin, having heard the teaching of profound meaning - knowing that "having eaten the fruit of my ploughing, one becomes hungry again on that very day, but this one's ploughing has the Deathless as its fruit; having eaten its fruit, one is freed from all suffering," being confident and showing the sign of his confidence, he said beginning with "Let Master Gotama eat." All of that, and what follows thereafter, is of already stated meaning. The first.

2. Commentary on the Udaya Sutta

198. In the second, "filled with cooked rice" means having filled with cooked rice together with lentil curry and vegetables prepared for his own use, he gave. The Blessed One, it is said, towards the break of dawn, surveying the world, having seen that brahmin, right early, having attended to his toilet, having entered the perfumed chamber, having shut the door, while seated, having seen his food being brought together, entirely alone, having hung the bowl on his shoulder, having come out from the perfumed chamber, having taken out the bowl at the city gate, having entered into the inner city, going in order, he stood at the brahmin's gateway. The brahmin, having seen the Blessed One, gave the food he had prepared. With reference to that, this was said. "For the second time" means on the second day also. "For the third time" means on the third day also. During those three days, it is said, as the Blessed One was going continuously to the brahmin's house door, no one else in between was able to rise up and take the bowl; the great multitude just stood looking on.

"He said this" means the brahmin, even though filling the bowl and giving for three days, did not give out of faith; he gave out of fear of reproof, thinking "She eats without giving even a mere morsel of almsfood to a one gone forth who has come and stood at the house door." And while giving, having given for two days, without saying anything, he turned back. The Blessed One too, without saying anything, departed. But on the third day, being unable to endure, he spoke this utterance beginning with "greedy one." The Blessed One too went up to the third time for the very purpose of drawing out this utterance. Therein, "greedy one" means greedy for flavours.

"Again and again indeed they sow seed" - the Teacher, having heard the brahmin's words, having said "Brahmin, you, having given almsfood for three days, draw back; there are indeed sixteen things in the world that should be done again and again," began this teaching in order to show those things. Therein, "again and again indeed they sow" means in one sowing season, without drawing back saying "this much is enough," they sow indeed in successive sowing seasons as well. "Again and again it rains" means it does not rain for one day and then stop; it rains again and again on successive days and in successive years as well; thus the countries become prosperous. By this method, the application should be understood everywhere.

"Beggars" - in this term, the Teacher, through skilfulness in teaching, shows by including even himself. "Milkmen" means milk-makers, cow-milkers. For they do not pull the udder just once; pulling again and again, they milk the cow - this is the meaning. "Is wearied and trembles" means this being is wearied and trembles in that mode of living. "The womb" means the belly of animals such as dogs, jackals, and so on as well. "The charnel ground" means the cemetery; each dead being is carried there again and again - this is the meaning. "Having obtained the path to non-rebirth" means the path to non-rebirth is Nibbāna; having obtained that - this is the meaning.

"When this was said" means when this was said by the Blessed One while standing right there in the middle of the street, teaching the sixteen things done again and again. "He said this" means at the conclusion of the teaching, being confident, together with the group of sons, wife, friends, and relatives, having paid homage at the Blessed One's feet, he spoke this utterance beginning with "Excellent, Master." The second.

3. Commentary on the Devahita Sutta

199. In the third, "by winds" means by winds in the belly. It is said that when the Blessed One was performing austerities for six years, eating food such as a handful of mung bean soup and so on, a wind in the belly became agitated due to bad food and uncomfortable sleeping. Afterwards, even when he had attained the highest enlightenment and was eating sumptuous food, that illness showed itself now and then. With reference to that, this was said. "Was the attendant" means he was the attendant at the time of the first enlightenment, during the period of non-regular attendants. At that time, it is said, among the Teacher's eighty great elders, there was none who had not previously been an attendant. Nāgasamāla, Upavāṇa, Sunakkhatta, Cunda the novice, Sāgata, Bodhi, and Meghiya - these are the attendants who have come down in the Pāḷi. But at this time, the Elder Upavāṇa, having risen right early, performed all the attendance upon the Blessed One, namely sweeping the residential cell, giving the wooden toothbrush, preparing the bathing

water, taking the bowl and robe, and following after. "Approached" means at the time of the first enlightenment, it is said, for twenty years the forest was without smoke; even the heating of water was not permitted by the Blessed One for the Community of monks. And that brahmin, having had a row of ovens constructed, having placed large jars upon the ovens, having had hot water prepared, earns his livelihood by selling it together with bathing powder and so on. Those wishing to bathe, having gone there, having paid the price, having bathed, having anointed themselves with perfumes, having bedecked themselves with garlands, depart. Therefore the elder approached there.

"What are you wishing for" means what are you desiring. "What are you seeking" means what are you searching for. "Venerated by those worthy of veneration" - with this the elder began to speak the praise of the One of Ten Powers. It is said that it is the duty that one who has gone for the purpose of medicine for the sick should speak the praise of the sick person. For having heard the praise, people think that medicine should be given carefully. Having obtained suitable medicine, the sick person recovers quickly. And by one speaking, it is not proper to speak concerning meditative absorptions, deliverances, meditative attainments, paths, and fruitions. But it is proper to speak only of the practice that inspires confidence, thus: "He is moral, has a sense of shame, is scrupulous, is very learned, is a bearer of the scriptures, is a guardian of the lineage." "Of those worthy of veneration" means the eighty great elders are worthy of veneration because they should be venerated by the world including its gods. "Those worthy of honour" means those very same ones should be honoured. "Those worthy of esteem" means esteem should be shown to those very same ones. The Blessed One is venerated, honoured, and esteemed by them - thus, making known that quality of his, the elder spoke thus. "To bring" means to carry.

"A container of molasses" means a large, unrefined lump of sugar. He, it is said, having asked "What is the illness of the ascetic Gotama?" Having heard "a wind in the belly," having said "If so, we know a medicine for this: having mixed this molasses with a little water from here, give it to drink at the end of the bathing; thus there will be perspiration externally from the hot water, and internally from this - in this way it will be comfortable for the ascetic Gotama," he placed it in the elder's bowl and gave it.

"Approached" means when that illness had been allayed, it is said, the talk spread widely: "Medicine was given to the Truth-finder by Devahita; by that very thing the disease was allayed. Oh, the gift! The supreme gift of the brahmin!" Having heard that, the brahmin, desirous of fame, filled with joy thinking "Even by this much, this reputation of mine has arisen," wishing to make known the fact of what had been done by himself, having come to trust in the One of Ten Powers by just that much, approached.

"Should give" means one would give. "For how indeed for one sacrificing" means for what reason for one who is sacrificing. "Succeeds" means it prospers, it is of great fruit. "He who knows" means he who has known, has understood, has made known and manifest. "Yovetī" is also a reading; the meaning is: he who knows, understands. "Sees" means he sees with the divine eye. "The destruction of birth" means arahantship. "Accomplished through direct knowledge" means one who, having

known, is accomplished, has reached the final conclusion, the state of having completed the task. "For thus indeed for one sacrificing" means for one who sacrifices by this manner of sacrificing to those who have eliminated the mental corruptions. The third.

4. Commentary on the Mahāsāla Sutta

200. In the fourth, "rough and wearing rough garments" means old and wearing old garments. "He approached" - why did he approach? In his house, it is said, there was wealth of eight hundred thousand. He, having arranged marriages for his four sons, gave four hundred thousand. Then, when his brahmin wife had died, the sons consulted together - "If he brings another brahmin woman, by way of children born from her womb, the family will be divided. Come, let us treat him kindly." All four of them, attending upon him with superior food, clothing, and so on, performing massaging of hands and feet and so on, having treated him kindly, one day, when he had slept during the day and risen, while massaging his hands and feet, having separately spoken of the danger in the household life - "We shall attend upon you in this manner for as long as life; give us the remaining wealth as well," they requested. The brahmin, having again given a hundred thousand to each one, having set aside only what he was wearing as lower and upper garments, having divided all articles of use and enjoyment into four portions, handed them over. The eldest son attended upon him for a few days.

Then one day, as he was coming after bathing, the daughter-in-law, standing at the gateway, said thus - "Have you given to the eldest son a hundred or a thousand extra? Were not two hundred thousand given to all? Do you not know the way to the houses of the remaining sons?" He, having become angry saying "May this outcast woman perish!", went to another's house. From there too, after a few days, having been driven away by this very means, to another's - thus, not gaining entrance to even one house, having gone forth into the white-clad renunciation, wandering for alms, with the passage of time, worn out by old age, with body withered by bad food and uncomfortable sleeping, having returned from the alms round, having lain down on a small bench, having fallen into sleep, having risen and sat down, having looked at himself, not seeing any support among his sons, he thought - "The ascetic Gotama, it is said, is not frowning, is open-faced, pleasant to converse with, skilled in hospitality; it is possible, having approached the ascetic Gotama, to receive a friendly welcome." Having adjusted his lower and upper garments, having taken his alms vessel, he approached the Blessed One.

"Having consulted with their wives, they are driving me out from the house" means having taken all my property, having known my state of being without wealth, having consulted together with their own wives, they are having me thrown out from the house.

"I would rejoice" means I was filled with joy, satisfied, and greatly delighted. "I wished for prosperity" means I wished for growth. "They drive away as dogs do a pig" means just as dogs, having formed into packs, barking and barking, drive away a pig, making it cry out with a great roar again and again, so together with their wives, having said much to me, they drive away the one crying out - this is the meaning.

"Wicked" means bad persons. "Contemptible" means inferior. "Bhāsare" means they

say. "In the guise of sons" means in the appearance of sons. "One who has reached old age" means me who has gone through the three stages of life, passed beyond them, standing in the last stage of life. "They abandon" means they give up.

"Useless" means without use. "Is removed from its fodder" means for as long as a horse is young and endowed with speed, they give it food of various flavours; when it is old and useless, they remove it from there. In the last stage of life, it does not receive that provision; it wanders eating dry grasses in the forest together with cows. Just as that horse, so too one like me, the aged father of fools, useless because of having been plundered of all wealth in old age, begs at others' houses.

"Yañce" (yañce) is an indeclinable particle. This is what is meant - those sons of mine who are disobedient, not deferential, and not under my control - truly a stick is better, more beautiful than them. Now, in order to show its state of being better, "even a fierce bull" and so on was said.

"Goes before" means it goes at the front; the meaning is that it is comfortable to go having placed it in front. "Finds a footing" means at the time of descending into water, one obtains support in deep water.

"Having learnt thoroughly" means having learnt or having committed to memory.

"When seated" means when, on such a day of assembly of brahmins, the sons, adorned with all ornaments, having entered that assembly hall, were seated on costly seats in the midst of the brahmins. "He recited" means thinking "This is my opportunity," having entered the midst of the assembly hall, having raised his hand, having said "Sirs, I wish to recite verses to you; when they are recited, will you listen?" - having been told "Recite, brahmin, we shall listen," he recited while just standing. "And at that time there was a custom among people that whoever, while consuming what belongs to his mother and father, does not support his mother and father, he should be put to death." Therefore those brahmin's sons, having fallen at their father's feet, begged "Give us our lives, father." He, out of a father's heart's tenderness towards his sons, said "Do not, sirs, destroy my young ones; they will support me."

Then the people said to his sons - "If, sirs, from today onwards you do not properly look after your father, we shall kill you." They, frightened, having led him to the house, looked after him. To show that, "Then that wealthy brahmin" and so on was said. Therein, "having led" means having caused him to sit on a chair, they themselves lifted him up and led him. "Having bathed" means having anointed his body with oil, having rubbed it, they bathed him with scented powder and so on. Having summoned the wives too, "From today onwards, properly look after our father. If you become negligent, we shall throw you out from the house," having said this, they fed him with sumptuous food.

The brahmin, having come to good food and a comfortable sleeping place, after a few days, having regained his strength, with invigorated faculties, having looked at his body, thinking "This success of mine was obtained in dependence on the ascetic Gotama," having taken a present, went to the presence of the Blessed One. To show that, "Then that" and so on was said. Therein, "said this" means having placed a suit of garments at his feet, he said this. And at the conclusion of the going for refuge too,

he said thus to the Blessed One - "Master Gotama, four regular meals have been given by my sons; from those I give two to you, and two I shall consume myself." Good, brahmin, but do not hand them over separately; we shall go only to a place of our liking. "Yes, sir," the brahmin, having paid homage to the Blessed One, having gone to the house, addressed his sons: "Dear sons, the ascetic Gotama is my friend; two regular meals have been given to him; when he arrives, do not be negligent." "Good, father." On the following day, the Blessed One, in the earlier period of the day, having taken his bowl and robe, went to the door of the eldest son's dwelling. He, having seen the Teacher, having taken the bowl from his hand, having led him into the house, having caused him to sit on a costly divan, gave him sumptuous food. The Teacher went to the houses of all in succession - on the following day to the next one's, on the following day to the next one's. All likewise made offerings of honour.

Then one day a blessing was prepared at the eldest son's house. He said to his father - "Father, to whom shall we give the blessing?" Do we not know anyone else? Is not the ascetic Gotama my friend? Then you invite the ascetic Gotama together with five hundred monks for the morrow. The brahmin did so. The Blessed One, having consented, on the following day, surrounded by the community of monks, went to his house door. He, having ushered the Teacher into the house smeared with green plaster and adorned with all ornaments, having caused the community of monks headed by the Buddha to sit down on prepared seats, gave milk-rice with little water and various kinds of sweet-meats. During the meal itself, the brahmin's four sons, having sat down near the Teacher, said - "Master Gotama, we look after our father and are not negligent; see his body." The Teacher, having said "You have done well; supporting one's mother and father is indeed the habitual practice of the wise of old," having related the Jātaka called the Mahānāga, having explained the four truths, expounded the Teaching. At the conclusion of the teaching, the brahmin together with his four sons and four daughters-in-law, having sent forth knowledge in accordance with the teaching, became established in the fruition of stream-entry. From then on, the Teacher did not go to their house at all times. The fourth.

5. Commentary on the Mānatthaddha Sutta

201. In the fifth, "stubborn in conceit" means obstinate through conceit, like a bellows filled with wind. "Teacher" means at the time of learning a craft, the teacher does not give the craft to one who does not pay respect; but at other times he does not pay respect to him, and does not even acknowledge his existence. "This ascetic does not" - for thus it occurred to him: "Because this ascetic does not even extend a mere friendly welcome when a brahmin accomplished in birth like me has arrived, therefore he does not know anything."

"Filled with wonder and amazement" means endowed with joy not experienced before. "Towards whom should one be" means towards whom should it be. "Who should be by him" means who should be for that person. "Should be esteemed" means they should be fit to show esteem. "The Worthy Ones" - by this verse, through skilfulness in teaching, having included himself within, he shows what is worthy of veneration. The fifth.

6. Commentary on the Paccaṇīka Sutta

202. In the sixth, when "all is white" is said, opposition is pleasant and comfortable

for him who opposes by the method beginning with "all is black" - thus he is "Paccanīkasāta" (one who delights in opposition). "But whoever, having removed vehemence" means whoever, having removed vehemence characterised by the surpassing of action, hears - this is the meaning. The sixth.

7. Commentary on the Navakammika Sutta

203. In the seventh, "Navakammikabhāradvāja" - he, it is said, having had trees cut down in the forest, having prepared mansions, pinnacled buildings and so on right there, having brought them to the city, sells them. Thus, one who lives in dependence on new construction work is a building work supervisor; Bhāradvāja by clan - thus Navakammikabhāradvāja. "Having seen him, this occurred to him" means having seen the Blessed One seated having emitted the six-coloured rays, this occurred to him. "In the forest" means in this jungle thicket. "My forest has been cut off at the root" means my forest of mental defilements has been cut off at the root. "Free from craving" means free from the forest of mental defilements. "Alone I delight" means I alone find delight. "Having abandoned discontent" means having abandoned dissatisfaction with secluded resting places and with meditation. The seventh.

8. Commentary on the Kaṭṭhahāra Sutta

204. In the eighth, "pupils" means those who learn a craft by performing service, pupils in the Teaching. "Seated" means seated having emitted the six-coloured rays. "Of deep nature" means of deep intrinsic nature.

"Of many terrors" means of many terrors due to the frightful sentient and non-sentient beings dwelling there. "Having entered" means having gone into. "With unmoving" and so on are adjectives of the body; the meaning is "with a body of such a kind." "How very beautifully indeed" means he says "you meditate an exceedingly beautiful meditative absorption indeed."

"The sage dwelling in the woods" means the Buddha-sage who has resorted to the forest. "This" means this reason for your sitting thus in the forest appears wonderful to me. "With joyful mind" means with a gladdened mind. "Dwell in the forest" means dwelt in the forest.

"I think" means I think. "Companionship with the lord of the world" means the state of being together with the Great Brahmā, the lord of the world. "If he wishes" means if he desires. "The unsurpassed celestial realm" - he said this with reference to the Brahmā world itself. "Why have you, sir, resorted to the deserted wilderness" - I think you are longing for the Brahmā world. If it is not thus, then tell me, why are you, sir? He asks. "For attaining Brahmā" means for the attainment of the foremost. "Why do you practise this austere asceticism here" - he asks by yet another manner as well.

"Uncertainties" means craving. "Delights" means craving itself is spoken of by way of delighting. "In the many elements" means in objects of many intrinsic natures. "Various" means craving of many kinds, or the remaining mental defilements. "Always attached" means constantly dependent upon. "Arisen from the root of not knowing" means having been rooted in ignorance, arisen. "Cravings" means craving itself is called "cravings" by way of causing one to crave thus "this too is mine, this too is

mine." "All have been made to end by me" means all craving has been made by me, through the highest path, to have its end gone, to have its end disappeared. "Together with their root" means together with the root of not knowing.

"Without involvement" means not approaching. "With purified vision regarding all phenomena" - by this he explains the knowledge of omniscience. "The unsurpassed highest enlightenment" - he said this with reference to arahantship. "Safe" means foremost. "I meditate" means I meditate with the two meditative absorptions. "Confident" means one whose timidity has disappeared. The eighth.

9. Commentary on the Mātuposaka Sutta

205. In the ninth, "after death" means having departed from here. The ninth.

10. Commentary on the Bhikkhaka Sutta

206. In the tenth, "here" means in this state of being a monk. "A foul teaching" means an unwholesome mental state that is foul-smelling. "Having expelled" means having abandoned by the highest path. "With understanding" means with knowledge. "He indeed is called a monk" means he indeed is called a monk because of having broken the mental defilements. The tenth.

11. Commentary on the Saṅgārava Sutta

207. In the eleventh, "seeks" means wishes, desires. "It would be good, venerable sir" - he said this imploring. The elder, it is said, was his lay friend; therefore the elder implores thus: "May this wretched one, even having obtained me as a friend, having taken up wrong view, not become one who fills the realms of misery." Moreover, he has a great retinue; thinking "when he is devoted, five hundred families will conform," he also implores. "Reason" means beneficial purpose, beneficial cause. "Evil" means unwholesome deeds such as killing living beings and so on. "I wash away" means having descended into water going up to the neck, I wash away, I put to flight. "The Teaching" - the verse has its meaning already stated. The eleventh.

12. Commentary on the Khomadussa Sutta

208. In the twelfth, "named Khomadussa" means it received this name because of the abundance of linen cloth. "In the assembly hall" means in the hall. "Sprinkling" means it releases drops, it rains. The Teacher, it is said, wishing to approach that assembly hall - "When I approach thus without invitation, it is of an uncomfortable nature; I shall approach dependent on one reason" - by the power of determination he produced rain. "Rules of the assembly" means entering by one side without disturbing those comfortably seated was their rule of the assembly, not entering straight through disturbing the public. And the Blessed One came straight through; therefore they, angered, scorning the Blessed One, said "Who are these shavelings, these petty ascetics, and who would know the rules of the assembly?" "Peaceful" means the wise, good persons. "Having abandoned" means having abandoned these lust and so on, they speak the Teaching for the removal of lust and so on; therefore they are called "peaceful." The twelfth.

The Lay Follower Chapter is second.

Thus in the Sāratthappakāsinī

Of the Commentary on the Saṃyutta Nikāya

the commentary on the Brāhmaṇa Saṃyutta 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 (Ṭīkā), 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. 3. The Collection of the Connected Discourses - Commentaries. 1. Commentary on the Book with Verses. 7. Connected Discourses with Brahmins Retrieved from paliverse.org

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

PaliVerse.org