

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

8. Commentary on the Discourse on Sakka's Questions
(8. Sakkapañhasuttavaṇṇanā)

[DN 21, PTS 2.263-2.289]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

2. Commentary on the Great Chapter

8. Explanation of the Discourse on Sakka's Questions

Commentary on the Introduction

344. "Thus have I heard" - this is the Discourse on Sakka's Questions. Herein, this is the explanation of obscure terms - "A brahmin village named Ambasaṇḍā": it is said that village was situated not far from the mango groves, therefore it is called simply "Ambasaṇḍā." "On the Vēdiyaka mountain": it is said that mountain was surrounded all around by a dense blue forest thicket, resembling a gem railing, that had grown at the foot of the mountain; therefore it came to be reckoned simply as "the Vēdiyaka mountain." "In the Indasāla cave": even formerly that was a cave between two mountains, and an Indasāla tree was at its door; therefore it came to be reckoned as "the Indasāla cave." Then, having enclosed it with walls, having fitted doors and windows, having made it into a rock cell decorated with well-finished plaster-work, garland-work, and creeper-work, they gave it to the Blessed One. But by the former conventional expression, they perceive it simply as "the Indasāla cave." With reference to that it was said "in the Indasāla cave."

"Zeal arose": righteous endeavour arose. Is he not indeed one who frequently sees the Blessed One? There is no gathering of deities to which he has not previously come. There is no young god who dwells in diligence equal to Sakka. Then why did endeavour arise in him as if for one who had never before come to see the Buddha? Because he was frightened by the fear of death. At that time, it is said, his life span was exhausted. He, having seen the five advanced signs, knew: "My life span is now exhausted." And for those young gods for whom the signs of death become manifest, among them those who were reborn in the heavenly world through limited meritorious action, they experience fear and terror, thinking: "Where indeed shall we now be reborn?" Those who, having made a refuge for the fearful, having done much merit, were reborn, they, based on the giving they have given, the morality they have guarded, and the meditation they have developed, are not afraid, thinking: "We shall experience success in the higher heavenly worlds."

But Sakka, the king of gods, having seen the advanced signs, having surveyed all this success - the city of the gods measuring ten thousand yojanas, the Vējāyanta mansion a thousand yojanas in height, the Sudhammā divine assembly hall three hundred yojanas in size, the Pāricchattaka coral tree a hundred yojanas in height, the Paṇḍukambala stone sixty yojanas in extent, two and a half crores of dancers, the assembly of gods in the two heavenly worlds, the Nandana grove, the Cittalatā grove, the Missaka grove, and the Phārusaka grove - thinking "Alas, this success of mine is perishing," he was overcome by fear.

Then, looking to see "Is there indeed any ascetic or brahmin or the Great Brahmā, grandfather of the world, who, having extracted the dart of sorrow lodged in my heart, might make this success lasting?" and not seeing anyone, he again saw: "The Perfectly Enlightened One is competent to extract the dart of sorrow that has arisen even for a hundred thousand such as me." And as he was thus reflecting, now at that time zeal arose in Sakka, the lord of the gods, to see the Blessed One.

"Where now is the Blessed One dwelling at present?" means: in which country, in dependence on which city, consuming whose requisites, teaching the Deathless Teaching to whom, is he dwelling? "He saw" means he saw, he penetrated. "Sirs": this is a term of endearment, a conventional expression peculiar to deities. It also means "free from suffering." But why did he address the gods? For the purpose of companionship. Formerly, it is said, when the Blessed One was dwelling in the Salaḷa House, he went alone for an audience. The Teacher, having thought: "His knowledge is as yet unripened; but after a few days have passed, when I am dwelling in the Indasāla cave, having seen the five advanced signs, frightened by the fear of death, having approached together with the deities of the two heavenly worlds, having asked fourteen questions, at the conclusion of the answering of the question on equanimity, together with eighty thousand deities, he will become established in the fruition of stream-entry," did not give him the opportunity. He thought: "Even formerly, because I went alone, the Teacher did not give me the opportunity. Surely there is no decisive support for the path and its fruition for me. But when there is a decisive support for even one person, the Blessed One expounds the Teaching even to an assembly extending to the edge of the world-circle. Surely indeed there will be a decisive support for some god in the two heavenly worlds; with reference to that, the Teacher will expound the Teaching. Having heard that, I too shall appease my own displeasure" - having thought thus, he addressed them for the purpose of companionship.

"Yes, good for you" - the gods of the Thirty-three said: "Let it be so, great king, let us go to see the Blessed One; the arising of a Buddha is rare; good for you, who without saying 'let us go for mountain sport or river sport,' engaged us in such matters." "They assented" means they accepted his word with bowed heads.

345. "He addressed Pañcasikha, the gandhabba young god" - let him address the gods first; why did he address this one separately? For the purpose of obtaining permission. For thus it occurred to him: "It is not proper to approach the Teacher as if striking head-on, having taken the deities of the two heavenly worlds; but this Pañcasikha is an attendant and favourite of the One of Ten Powers, who goes at whatever moment he wishes, asks a question, and hears the Teaching; having sent this one ahead, having obtained permission, when permission has been granted by this one, having approached, I shall ask a question" - thus he addressed him for the purpose of obtaining permission.

"Yes, good for you" - he, saying "Thus, great king, let it be so, good for you, who without saying to me 'Come, sir, let us go to see park amusements and such things or theatrical gatherings and such things,' say 'We shall see the Buddha, we shall hear the Teaching'" - thus more firmly supporting him, having assented to the word of the lord of the gods, he approached to accompany him, that is, to go together, to travel as one.

Therein, "beluvapaṇḍu" means of pale-yellow colour like a ripe beluva fruit. Its trunk, it is said, was made of gold, the neck was made of sapphire, the strings were made of silver, the pegs were made of coral; the body of the lute was a league, the place for binding the strings was a league, the upper neck was a league - thus the lute was three leagues in measure. Thus he, having taken that lute, having tuned it with exactly fifty modulations, having struck it with the tips of his fingernails, having produced a sweet singing voice, informing the remaining gods of the time for Sakka's departure, stood to one side. Thus, when the host of gods had assembled by the signal of his singing and playing, then Sakka, the lord of the gods, etc. appeared on the Vedyaka mountain.

346. "Excessively radiant" means on other days it was radiant with the light of just one god or Māra or Brahmā, but on that day, excessively radiant with the light of the deities in the two heavenly worlds, it was a single blaze, resembling the time of the rising of a thousand moons and suns. "People in the surrounding villages" means people in the villages all around. It is said that at the usual evening meal time itself, while children were playing in the middle of the village, Sakka came there; therefore people, having seen, said thus. Do not deities approach the Blessed One in the middle watch? Why then has this one come even in the earlier part of the first watch? Because of being frightened by the fear of death itself. "Why is" means "What indeed is this, friends? Who now, what influential god or Brahmā, approaching the Blessed One today to ask a question and to hear the Teaching? How indeed, friends, will the Blessed One answer the question and expound the Teaching? It is a gain for us, for whom such a Teacher who dispels the uncertainty of the deities dwells in a monastery not far away, and we are able to give even a bowlful of almsfood or even a ladleful of almsfood" - agitated, with their hair standing on end, with hair raised upwards, having placed on their heads the salutation with joined palms resplendent with the joining of ten fingernails, paying homage, they stood.

347. "Difficult to approach" means difficult to attend upon. I am with lust, with hate, with delusion; the Teacher is without lust, without hate, without delusion; therefore Truth-finders are difficult to attend upon by one such as me. "A meditator" means a meditator by meditation on the three characteristics of existence and by meditation on a single object. "Delighting in that very meditative absorption" means delighting in meditative absorption. "At that time in seclusion" means at that time in seclusion, or just now in seclusion. Therefore, not only are they difficult to approach because they are meditators delighting in meditative absorption, but also difficult to approach because they are in seclusion right now. "Were to gladden" means you should please him; he says "having made an opportunity for me, you should grant it." "Taking his yellow beluva-wood lute" - was it not already taken beforehand? Yes, it was taken. However, for the purpose of travelling along the road, it was hung on his shoulder; now, having placed it in his left hand and having made it ready for playing, he took it up. Therefore it was said "having taken."

Explanation of the Verses of Pañcasikha's Song

348. "Assāvesi" means he made hear. "Connected with the Buddha" means referring to the Buddha, having made the Buddha the support, proceeded - this is the meaning. The same method applies to the remaining terms as well.

In "I pay homage to your father, dear lady, Timbaru, O Sūriyavacchasā," here "Sūriyavacchasā" means one whose body is similar to the sun. It is said that from the soles of the feet of that young goddess, rays arising, ascend to the tips of her hair; therefore she appears like the orb of the young sun; thus they perceive her as "Sūriyavacchasā." With reference to that he said - "Dear lady, Sūriyavacchasā, I pay homage to your father Timbaru, the gandhabba king of the gods." "By whom you were born, beautiful one" means by whatever cause, in dependence on whatever Timbaru, the king of the gods, you were born, beautiful one, beautiful in every limb. "You who generate joy in me" means one who increases my rapture and pleasure.

"As wind is pleasant to one who is sweating" means just as for those in whom sweat has arisen, wind is desirable, pleasant, and agreeable for the purpose of removing sweat - thus is the meaning. "As drinking water to one who is thirsty" means to one who wishes to drink, who is thirsty, who is overcome by thirst. "Aṅgīrasī" means one who has rays on her limbs - thus Aṅgīrasī; addressing her with reference to her, he speaks. "As the Teaching is to the Worthy Ones" means like the nine supramundane states to the Worthy Ones.

"To one who is hungry" means to one who wishes to eat, who is overcome by hunger. "As one burning is quenched with water" means just as someone might extinguish a blazing fire with a water-pot, so he says "Extinguish the fever of sensual lust that has arisen in me on account of you."

"Endowed with lotus pollen" means endowed with the pollen of lotus stamens. "Like an elephant oppressed by heat" means like an elephant oppressed by heat. "I would plunge into your breast and belly" means just as that elephant, having plunged into a pond, having drunk, having made only the tip of its trunk visible, submerged, finds happiness and comfort, so he says "When indeed, having descended into your breast and belly - the space between your breasts and your belly - shall I obtain happiness and comfort?"

"Like an elephant beyond the goad, the pike and spear are conquered by me; I do not understand the reason, intoxicated by her with beautiful thighs."

Here "pike" is called the iron rod for piercing at the base of the ear. "Spear" means the rod-spear for piercing at the feet and so on. "Goad" means the curved thorn for piercing at the head. And whatever elephant, intoxicated in rut, is beyond the goad, having gone past the goad; Even when being pierced by the goad, it does not come under control; it, through the arrogance of intoxication, thinking "The pike and spear have been conquered by me, I who do not come under the control even of the goad," does not understand any reason. Just as that elephant beyond the goad does not understand any reason, thinking "The pike and spear have been conquered by me," so too I, intoxicated by her with beautiful thighs who possesses thighs endowed with auspicious marks, like one intoxicated, heedless, mad - do not understand any reason - thus he says. Or alternatively, like an elephant beyond the goad, I too, intoxicated by her with beautiful thighs, do not understand any reason for dispassion from that. Why? Because, just as by that elephant, the pike and spear have been conquered by me; I do not heed the word of anyone who speaks.

"My mind is bound to you" means dear lady with beautiful thighs, my mind is bound to you. Or "one whose mind is greedy" means one whose mind is overcome by greed. "My consciousness is transformed" means it stands having abandoned its natural state. "I am unable to turn back" means I am not able to return. "Like a fish that has swallowed a hook" means like a fish standing having swallowed a hook. "Ghaso" is also a reading; the meaning is the same.

"Beautiful-thighed one" means one whose thighs are established in a beautiful form; or the meaning is one whose thighs are like plantain trunks. "Embrace" means embrace. "Soft-eyed one" means women do not gaze sharply; they look and observe softly; therefore they are called "soft-eyed." "Enfold" means embrace from every side. "This is what I long for" means this has been repeatedly wished for by me.

"Small indeed was my desire, being at peace" means being by nature itself dull. "For her with curly hair" means one whose hairs, when released, at the time of being let loose on the back, go curling like a snake - thus "one with curly hair"; of that one with curly hair. "It has arisen in many forms" means it has arisen in manifold ways. Or the reading is "anekabhāgo" (of many portions). "Like an offering to the Worthy Ones" means diversified in various ways, like a gift given to a Worthy One.

"Whatever merit I have made" means whatever merit made by me there is. "Among such Worthy Ones" means among Worthy Ones who have attained the characteristic of suchness. "May it ripen together with you" means may all of it give its result together with you alone.

"Unified" means having gone to a state of oneness. "Prudent, mindful" means discretion is called wisdom; one endowed with that is prudent. Mindful through being endowed with mindfulness. "The sage seeking the Deathless" means just as that Buddha-sage seeks and searches for the Deathless, Nibbāna, so I seek and search for you, O Sūriyavacchasā. Or just as he, seeking the Deathless, goes about searching and seeking, so I go about searching and seeking for you - this too is the meaning.

"Just as the sage would rejoice, having attained the highest enlightenment" means just as the Buddha-sage, seated on the seat of enlightenment, having attained the knowledge of omniscience, would rejoice and be delighted. "So would I rejoice" means just so I too, having come to union with you, would rejoice; he says I would be filled with joy and happiness.

"I would choose you, dear lady" - "ahe" is a form of address; O dear lady Sūriyavacchasā, when by Sakka, the lord of the gods, a boon is given thus: "Do you take the divine kingship in the two heavenly worlds, O Sūriyavacchasā?" - having abandoned the divine kingship, "I take Sūriyavacchasā" - thus I would choose you, I would wish for you, I would take you - this is the meaning.

"Like a sāla tree not long in bloom" means at the gate of your father's city there is a sāla tree that has bloomed not long ago. It is exceedingly charming. Like that sāla tree not long in bloom. "Your father, O wise one" means paying homage to your exceedingly resplendent father, I revere him, I make obeisance. "Whose offspring is such as this" means whose daughter was such as this.

349. "Fits together" - why did he speak praise of the sound of the song and the sound of the lute? Is there lust in the Blessed One regarding that? There is not. The Blessed One is equanimous with six-factored equanimity in such matters; he only knows the desirable and undesirable, he does not find pleasure therein. And this too was said: "There exists indeed, friend, the eye of the Blessed One; the Blessed One sees forms with the eye; desire and lust do not exist in the Blessed One; the Blessed One has a well-liberated mind. There exists indeed, friend, the ear of the Blessed One," and so on. But if he had not spoken praise, Pañcasikha would not have known "permission has been granted to me." Then Sakka, thinking "permission has not been granted by the Blessed One to Pañcasikha," would have taken the deities and turned back from that very place; from that there would have been a great loss. But when praise was spoken, having known "the Blessed One has granted permission to Pañcasikha," having approached together with the deities, having asked a question, at the conclusion of the answering, together with eighty thousand deities, he will become established in the fruition of stream-entry - knowing this, he spoke praise.

Therein, "when were they composed" means when were they tied together, massed together. "Now at that time, venerable sir" means at that time, in the eighth week from the time of your attainment of highest enlightenment. "Bhaddā Sūriyavacchasā by name" - Bhaddā by name, Sūriyavacchasā by bodily excellence. "Lady" - this is a conventional expression; the meaning is a goddess. "In love with another" means she desires another, she longs for.

"While dancing" means while she was dancing. It is said that on one occasion she had gone together with the gods of the four great kings to perform a dance for Sakka, the king of gods, and at that moment Sakka declared the eight praises in conformity with the truth of the Truth-finder. Thus, having gone on that day, while dancing she heard.

Explanation of Sakka's Approach

350. "Exchanges friendly greetings" means: the Blessed One exchanges friendly greetings by saying "Your [sound of the lute] fits together" and so on, and Pañcasikha exchanges friendly greetings in return. And speaking verses, Pañcasikha exchanges friendly greetings, and the Blessed One exchanges friendly greetings in return.

"Addressed" means he informed. It is said that this occurred to him: "This Pañcasikha, sent by me on my business, is doing his own business. Having stood in the presence of such a Teacher, he spoke what is connected with types of sensual pleasure, which is unsuitable; dancers are indeed shameless, and while speaking he might even show a change of behaviour; come, let me inform him of my business" - having thought thus, he addressed him.

351. "And thus Truth-finders" is an utterance placed by the elder monks who compiled the teachings. "Greet" means they speak with words of well-wishing by way of receiving respect. "Having been greeted" means spoken to with words of well-wishing.

"Became spacious" means it became large and open; the darkness in the cave disappeared. "Light arose" means whatever darkness was naturally in the cave, that disappeared, and light arose. All this is the utterance of the compilers of the scriptures.

352. "Long since, venerable sir" means "I from long ago, I from long ago have been wishing to see" - this is the meaning. "With various duties to be done": the daughters and sons of gods arise in their laps; the women who are foot-attendants arise on their beds; the deities who are their adorners and beautifiers arise surrounding the bed; the stewards arise within the mansion. For the sake of these, there is no such thing as making a case. But those who arise in the boundary between, being unable to determine "They are yours, they are mine," they make a case and ask Sakka, the king of gods. He says "They belong to the one whose mansion is nearer." If both are in an equal location, he says "They belong to the one whose mansion she stands looking at." If she does not look at even one, he makes them his own property for the purpose of cutting off the dispute between the two. Amusements and so on too are indeed duties to be done. With reference to such duties, he said "with various duties to be done."

"In the Salaḷa-scented hut" means in the perfumed chamber made of salaḷa wood. "In a certain concentration": at that time, it is said, the Blessed One, having known that Sakka's knowledge had not yet reached maturity, wishing not to give permission, sat in the dwelling of fruition attainment. He, not knowing that, said "in a certain concentration." "Named Bhujatī" means Bhujatī is her name. "Attendant" means a foot-attendant goddess. It is said that she had attained two fruitions; therefore she had no delight whatsoever in the heavenly world. She constantly came to attend upon the Blessed One, and placing her joined palms on her head, stood paying homage to the Blessed One. "Emerged from that concentration by the sound of the wheel-rim": it should certainly not be said "one who has attained hears a sound." Does not the Blessed One say to Sakka, the lord of the gods, "But I emerged from that concentration by the sound of the Venerable One's chariot wheel-rim"? Let the sound of the wheel-rim be set aside; one who has attained, within the attainment, does not hear the sound even of a pair of conch shells being blown at the base of the ear, or even of a thunderbolt strike. But the Blessed One, having determined "I shall not give Sakka permission for this much time," attained the fruition attainment by way of a time limit. Sakka, thinking "The Teacher is not giving me permission now," having circumambulated the perfumed chamber, turned the chariot around and sent it in the direction of the heavenly world. The precinct of the perfumed chamber, covered with the sound of the chariot, was like a five-part musical ensemble. For the Blessed One, who had emerged from the attainment according to the predetermined time limit, the first adverting arose by the very sound of the chariot; therefore he spoke thus.

Explanation of the Story of Gopaka

353. "One who fulfilled the moral precepts" means one who fulfilled the five moral precepts. "Having discarded femininity" means femininity is enough, for indeed while standing in femininity one is not able to experience the glory of a universal monarch, nor the glories of Sakka, Māra, and Brahmā, nor to attain individual enlightenment, nor to attain perfect enlightenment - thus one discards femininity. "This masculinity is great, foremost, highest; standing here it is possible to attain these successes" - thus one develops masculinity. She too did thus. Therefore it was said - "Having discarded femininity and having developed masculinity." "The inferior class of gandhabbas" means the inferior, low order of gandhabbas. But why were those of pure morality reborn there? Because of former attachment. It is said that formerly too this was their

very dwelling place; therefore they were reborn there by the force of attachment. "State room" means the assembly hall. "Service" means the state of attending to. They come thinking "We shall attend to us with singing and music."

"Reproved" means reminded. It is said that he, having seen them, reflecting "These young gods shine exceedingly, they are of surpassing beauty; having done what action have they come?" saw "They were monks." Then, considering "Let them be monks, were they ones who fulfilled the moral precepts?" he saw "They were ones who fulfilled." Considering "Let them be ones who fulfilled, is there or is there not another virtue?" he saw "They were attainers of meditative absorption." Considering "Let them be attainers of meditative absorption, where were they dwelling?" he saw "They were dependent on my very family." Those of pure morality are reborn wherever they wish in the six heavenly worlds. But these were not reborn in the higher heavenly worlds. Attainers of meditative absorption are reborn in the Brahmā world, but these were not reborn in the Brahmā world. But I, having stood firm in the exhortation of these, was reborn as a son on the divan of Sakka, the lord of the gods, the lord of the heavenly world; these were reborn in the inferior class of gandhabbas. Having thought "These are persons like targets of bone; they must be pierced firmly by turning and turning the words around," he reproved them with words beginning with "With what kind of face" and so on.

Therein, "with what kind of face" means while the Blessed One was expounding the Teaching face to face, with what kind of face were you - were you engaged in something else, looking here and there, or were you sleeping? "An unseemly sight" means of unseemly nature, inappropriate to see. "Companions in the Teaching" means those who have practised the Teaching and made merit in the Dispensation of one Teacher. "Of those, venerable sir" means of those who, after the young god Gopaka had spoken thus, were again reproved with words beginning with "Alas, you are shameless, without moral shame" - two gods, in this very life, regained mindfulness.

"The realm of the Brahmā's ministers" - it is said that they thought - "When dancers come dancing, singing, and playing music, a gift should be received; but this one, from the time he saw us, just keeps sizzling like an oven with salt thrown in - what indeed is this?" - reflecting thus, having seen their own state of being ascetics, their purity of morality, their attainment of meditative absorption, and their very state of being dependent on his family, "Those of pure morality are reborn in whatever place they prefer in the six heavenly worlds; attainers of meditative absorption in the Brahmā world. We were not able to be reborn in the higher heavenly worlds or in the Brahmā world. Having stood firm in our exhortation, this woman was reborn above; we, being monks, having lived the holy life under the Blessed One, were reborn in the inferior class of gandhabbas. Therefore this one restrains us thus" - having known this, while listening to his talk, among them two persons, having regained the mindfulness of the first meditative absorption, having made the meditative absorption the foundation, meditating on activities, became established in the very fruition of non-returning. Then that limited sensual-sphere existence was not able to sustain them. Therefore, having passed away at that very instant, they were reborn among the Brahmā's ministers. And that body of theirs arose while they were still

standing right there. Therefore it was said - "Of those, venerable sir, who were reproved by the young god Gopaka, two gods, in this very life, regained mindfulness and attained the realm of the Brahmā's ministers."

Therein, "in this very life" means they regained mindfulness of meditative absorption in that very individual existence. But having remained right there and having passed away, they obtained the realm of Brahmā's ministers, the body of Brahmā's ministers - thus the meaning should be understood. "But one god" means one young god, being unable to cut off attachment to sensual pleasures, remained dwelling in sensual pleasures; he was a resident right there.

354. "Saṅghaṇṇcupaṭṭhāsiṃ" means "and I attended upon the Community."

"Sudhammatāya" means by the good nature of the Teaching. "Tidivūpapanno" means reborn in the celestial abode, the city of the devas. "Gandhabbakāyūpagate vasīne" means having become a resident, gone to the class of gandhabbas. "Ye ca mayaṃ pubbe manussabhūtā" - the meaning should be understood by connecting with "we who were formerly human beings attended upon them with food and drink."

"Pādūpasaṅgayha" means having approached their feet, having venerated by providing foot-washing and foot-anointing, and having paid homage. "Sake nivesane" means at one's own house. The connection of this term too is with "we attended upon them."

"Paccattaṃ veditabbo" means to be known by oneself. "Ariyāna subhāsītāni" means the well-spoken words of the Buddhas, the Blessed Ones, spoken by you.

"Tumhe pana seṭṭhamupāsamānā" means attending upon the highest, the Buddha, the Blessed One, or in the unsurpassed Buddha's teaching. "Brahmacariya" means the foremost conduct. "Bhavatūpapatti" means the rebirth of the venerable ones.

"Agāre vasato mayhaṃ" means for me dwelling in the midst of the house.

"Svajja" means "he today." "Gotamasāvakena" - here Gopaka is called a disciple of Gotama. "Samecca" means having assembled together.

"Handa viyāyāma byāyāmā" means come, let us strive, let us exert ourselves. "Mā no mayaṃ parapessā ahumhā" - "no" is merely a particle; the meaning is "let us not be merely servants of others." "Gotamasāsanāni" - here what is called "the teachings of Gotama" is the first meditative absorption penetrated in its natural state; "remembering" means having recollected that - this is the meaning.

"Cittāni virājayitvā" means having purified the minds associated with the five strands of sensual pleasure. "Kāmesu ādīnavaṃ" - they saw the danger in sensual pleasures through the first meditative absorption by way of suppression, and through the third path by way of eradication. "Kāmasaṃyojanabandhanāni" means the fetters of sensual desire and the bonds of sensual desire. "Pāpimayogāni" means the bonds of Māra the Evil One; the meaning is that which has become bondage. "Duraccayāni" means difficult to overcome. "Saindā devā sapajāpatikā" - "with Indra" means seated with Indra as the foremost; "with Pajāpati" means seated with Pajāpati, the king of the gods, as the foremost. "Sabhāyupaviṭṭhā" means seated in the assembly hall; the meaning is "sitting."

"Vīrā" means the brave. "Virāgā" means without lust. "Virajaṃ karontā" means making, producing the stainless path of non-returning. "Nāgova sannāni guṇāni" - having cut the fetters and bonds of sensual desire, they surpassed the Thirty-three gods. "Saṃvegajātassa" means of Sakka in whom religious emotion had arisen.

"Conqueror of sensual pleasures" means the overlord of both twofold sensual pleasures. "Lacking in mindfulness" means devoid of meditative absorption mindfulness.

"Of those three" means among those three persons. "One dwelt here" means there in the inferior class, just one alone became a resident. "Following the path to enlightenment" means following the path of non-returning. "Despise even the gods" means despising and looking down upon the two heavenly worlds; because of being concentrated in mind through access and absorption concentration, scattering the dust of their feet upon the heads of the deities, they flew up into the sky and departed.

"Such is the proclamation of the Teaching here" means here in the Dispensation there is such a proclamation of the Teaching, by which disciples become endowed with these virtues. "No disciple has any doubt about it" means why would any disciple there, among those disciples, even a single disciple, have any doubt about the Buddha and so on, or about the state of being worthy of offerings from the four directions, that "he dwells unattached and ungraspable in all directions." Now, speaking the praise of the Blessed One, he said: "We venerate the Buddha, who has crossed the flood, cut off doubt, the Victor, the lord of men." Therein, "cut off doubt" means one whose sceptical doubt has been cut off. "Lord of men" means the highest in all the world.

"That Teaching of yours" means that Teaching of yours. "They attained" means those young gods attained. "The realm of Brahmā's ministers" means the body of Brahmā's ministers while we ourselves were watching. This is what is meant - Having known that Teaching of yours, of those three persons, those two who attained distinction, while we ourselves were watching, having attained the realm of Brahmā's ministers, attained the distinction of path and fruition; we too have come for the attainment of that Teaching, sir. "We have come" means we have arrived. "If given opportunity by the Blessed One, we would ask a question, sir" means if the Blessed One gives us permission, then having been given opportunity by the Blessed One, we would ask a question, sir - this is the meaning.

The Story of the Young Man Magha

355. "This demon has been pure for a long time" means pure since a long time ago. How long ago? Beginning from the time of the young man Magha in the small village of Macala in the country of Magadha, when a Buddha had not yet arisen. At that time, it is said, one day, having risen early in the morning, having gone to the place in the middle of the village where the villagers carried out their village work, having removed the dust and rubbish from the place where he stood with just the tip of his foot, he made it delightful; another came and stood there. By just that much having regained mindfulness, having cleaned a place the size of a threshing floor in the middle of the village, having scattered sand, having brought firewood, in the cold season he makes a fire; both the young and the old come and sit down there.

Then one day this occurred to him - "When we go to the city we see kings, viceroys, chief ministers and so on; and regarding these moon and sun, they say 'The moon is a young god named Canda, the sun is a young god named Suriya.' Having done what indeed have they attained these successes?" Then, having thought "Nothing else; only by performing meritorious action," he thought "By me too, only meritorious action that bestows such success should be done."

He, having risen early in the morning, having drunk rice gruel, with adze, hatchet, hoe, and pestle in hand, having gone to the crossroads, with the pestle he dislodges and rolls away stones, removes trees that obstruct the axles of vehicles, makes the uneven level, builds a hall at the crossroads, digs a pond, constructs a bridge; thus having done work during the day, when the sun has set he goes home. Another asked him - "Friend Magha, you go out right early and come from the forest in the evening; what work are you doing?" I am performing meritorious action. I am clearing the path leading to heaven. What is this thing called merit, friend? Do you not know? Yes, I do not know. When you went to the city, have you previously seen kings, viceroys, chief ministers and so on? Yes, I have previously seen them. Having performed meritorious action, that position was obtained by them; I too am performing action that bestows such success. "The moon is a young god named Canda, the sun is a young god named Suriya" - has this been heard by you before? Yes, it has been heard before. I am clearing the path leading to that heaven. But does this meritorious action benefit only you, and not benefit another? This has not been forbidden to anyone. If so, tomorrow at the time of going to the forest, give me a call too. On the following day he went taking him along; thus in that village thirty-three men, all of youthful age, became his followers. They, being of one desire, go about performing meritorious actions. Whatever direction they go, making the road level, they complete it in a single day; digging a pond, building a hall, constructing a bridge, they finish it in a single day.

Then their village head-man thought - "Formerly, when these people were drinking liquor and committing killing of living beings and so on, I obtained wealth by way of coins and by way of fines and taxes. Now, from the time of their performing merit, there is not so much income. Well then, let me denounce them at the royal court" - having approached the king, "I see thieves, great king." "Where, dear son?" "In my village." "What kind of thieves, dear son?" "Offenders against the king, Sire." "Of what class?" "Of the householder class, Sire." "What will householders do? Why, when you knew, was it not told to me?" "Out of fear, great king, I did not tell; now do not hold me at fault." Then the king, having believed "This one is raising a great cry to me," said "If so, go, you yourself bring them" and sent him, having given him a force. He, having gone, while they were doing work in the forest during the day, having eaten their evening meal, having sat down in the middle of the village, while they were just consulting "What work shall we do tomorrow? Shall we level a road, dig a pond, or build a bridge?" - surrounded them, saying "Do not stir, by the king's command," bound them and set out. Then their wives, having heard "Your husbands, it seems, are being bound and led away as 'thieves who have offended against the king,'" said "For too long these deceitful ones, saying 'We are doing meritorious deeds,' day after day just stay in the forest; all work activities have declined, nothing grows in the house; well bound, well seized."

The village head-man too, having led them, showed them to the king. The king, without even investigating, said "Have them trampled by an elephant." As they were being led away, Magha said to the others - "Friends, will you be able to do as I say?" "It is precisely by doing as you say that we have come to this danger; even so, we shall do as you say. Speak, friend, what shall we do?" "Friends, for those wandering here in the round of rebirths, this is indeed constant. But are you thieves?" "We are not thieves." "For this world, a declaration of truth is a support. Therefore let all of you make a declaration of truth: 'If we are thieves, let the elephant trample us; but if we are not thieves, let it not trample us.'" They did so. The elephant is unable even to approach, and runs away crying out. Even beating the elephant with pikes, lances, and goads, they are unable to bring it near. They reported to the king: "We are unable to bring the elephant near." "Then cover them over with a mat and have them trampled." When the mat was placed over them, crying out with a twofold roar, it runs away.

The king, having heard, having had the slanderer summoned, said - "Dear son, the elephant does not wish to trample them?" "Yes, Sire, the chief young man knows a spell; this is the power of the spell itself." The king, having had him summoned, asked "You have a spell, it seems?" "There is no spell of mine, Sire, but we made a declaration of truth - 'If we are thieves of the king, let it trample; but if we are not thieves, let it not trample' - this is the power of our declaration of truth." "But then, dear son, what work do you do?" "We, Sire, level roads, build a hall at the crossroads, dig a pond, build a bridge; performing such meritorious deeds we went about."

"For what purpose did this one slander you?" "During the time when we were heedless, he obtains this and that; during the time when we are heedful, that does not exist. For this reason." "Dear son, this elephant is an animal, yet even he knows your virtues. Even though I am a human being, I did not know. I give your dwelling village back to you, making it not to be taken away again. Let this elephant too be yours, and let the slanderer too be your slave. From now on, do meritorious deeds for me too." Having given wealth, he dismissed them. They, having taken the wealth, riding the elephant by turns, while going, consult: "Friends, meritorious action is done for the sake of future existence, but for us it gives result in this very individual existence, like a blue water-lily flowering under the water. Now we shall do even more merit." "What shall we do?" "Let us make a permanent resting hall for the public at the crossroads. But we shall do it without giving a share to the women, for when we were being seized and led away as 'thieves,' not even one of the women, without even a thought of concern, rose up saying 'Well bound, well seized!' Therefore we shall not give them a share." They, having gone to their own houses, give thirty-three portions of food to the elephant, and bring thirty-three handfuls of grass. All that became a belly-full for the elephant. They, having entered the forest, cut trees. Each one that was cut, the elephant dragged and placed on the cart-road. They, having planed the trees, began the work on the hall.

In Magha's house there were four wives: Sujātā, Sudhammā, Cittā, and Nandā. Sudhammā asks the carpenter - "Dear father, these companions, having gone early in the morning, come back in the evening. What work are they doing?" "They are building a hall, mother." "Dear father, having made a share for me too in the hall, give it to me." "These say 'We are doing it without giving a share to the women.'"

She, having given eight coins to the carpenter, said: "Dear father, by whatever means, make a share for me." He, having said "Very well, mother," taking the adze and hatchet before anyone else, standing in the middle of the village, having made a loud noise saying "What, friends, do you not set out even at this time today?" having known "All have taken to the road," having sent them ahead saying "You go on for now, I have a delay," having taken another road, having cut a tree suitable for a house-top, having planed it, having smoothed it, having brought it, he placed it in Sudhammā's house - "On the day I say 'Give it,' you should take it out and give it."

Then, when the work of gathering timber was finished, beginning from the ground-work, when the wall-binding, pillar-raising, joint-fitting, and house-top platform-binding were done, that carpenter, having sat on the house-top platform, having lifted up the rafters from the four directions, said: "Friends, one thing has been forgotten." "What, friend, has been forgotten? You are always forgetting everything." "Where, friends, will these rafters rest?" "A house-top piece needs to be obtained." "Where, friends, is it possible to obtain one now?" "It is possible to obtain one in the houses of families." "Go about and ask." They, having entered the inner village, having asked around, said at Sudhammā's house-door: "In this house there is a house-top piece." She said: "There is." "Come then, take the price." "I do not take a price. If you make a share for me, I shall give it." "Come, friends, we do not make a share for a woman. Having gone to the forest, we shall cut a tree." They departed.

Then the carpenter asked "Was the house-top not obtained, dear?" They reported that matter to him. The carpenter, while still seated on the house-top platform, having looked up at the sky, said "My dears, today the constellation is auspicious; this can be obtained only after passing another year, and the building materials were brought by you with difficulty; they will become rotten in this very place within a whole year. When we are reborn in the heavenly world, let there be a hall in one corner for her too; bring it, will you not?" She too, before they came back again, having had the letters "This hall is named Sudhammā" carved on the underside of the house-top, having wrapped it with new cloth, placed it aside. The workers, having come - "Bring the house-top, you; let happen what may happen. We shall give you too a share," they said. She, having brought it out, having said "Dear ones, until eight or sixteen rafters have been mounted, do not unwrap this cloth," gave it. They, having accepted saying "Good," having taken it and having mounted the rafters, unwrapped the cloth.

One great village man, looking upwards, having seen the letters, having summoned a man who knew letters, saying "What, my dear, is this?" showed him. He said "This hall is named Sudhammā." "Take it away, my dears; we, having built the hall from the beginning, do not even obtain so much as a name, yet she, with a house-top of merely a ratana in size, has the hall named after herself!" they cried out. The carpenter, even while they were still crying out, having inserted the rafters and having given the pegs, completed the work of the hall.

They divided the hall into three parts; in one section they made a dwelling place for the wealthy, in one for the destitute, in one for the sick. The thirty-three men, having laid out thirty-three boards, gave a signal to the elephant - "When a visitor comes and sits on whichever spread board, take him and establish him in the house of the very owner of that board. His foot-care, back-rubbing, solid food, soft food, and sleeping

arrangements - all shall be the burden of the very owner of the board." The elephant, having taken each one who came, leads him to the house of the owner of the board; he does what is to be done for him on that day.

The young man Magha had a coral tree planted in a place not far from the hall, and at its root he spread a stone slab. His wife named Nandā had a pond dug nearby, Cittā had flower beds planted, but the eldest of all, having taken a mirror, went about merely adorning her own body. Magha said to her - "Dear lady, Sudhammā has become a partner in the hall, Nandā had a pond dug, Cittā had flower beds planted. But you have no meritorious deed whatsoever; do one meritorious deed, dear lady." She, having said "For whose sake do you do it? Is not what is done by you mine as well?" devoted herself only to adorning her body.

Magha, having remained as long as life lasted, having passed away from there, was reborn as Sakka in the realm of the Thirty-three; those thirty-three village men too, having died, having become thirty-three young gods, were reborn in his very presence. For Sakka, a mansion named Vejayanta rose up seven hundred yojanas; a banner rose up three hundred yojanas; as the outcome of the coral tree, the Pāricchattaka arose, three hundred yojanas in circumference all around, with a trunk fifteen yojanas in girth; as the outcome of the stone slab, the Paṇḍukambala stone of sixty yojanas arose at the foot of the Pāricchattaka. As the outcome of Sudhammā's house-top tree, the Sudhammā divine assembly hall of three hundred yojanas arose. As the outcome of Nandā's pond, a pond named Nandā of fifty yojanas arose. As the outcome of Cittā's flower-bed site, a pleasure grove named Cittalatā grove of sixty yojanas arose.

Sakka, the king of gods, seated on a golden divan of one yojana in the Sudhammā divine assembly hall, while a white parasol of three yojanas was being held aloft, surrounded by those young gods, by those heavenly maidens, by two and a half crores of dancers, and by the deities of the two heavenly worlds, surveying his great success, having seen those three women, looking to see "These are apparent, but where is Sujātā?" having seen "She, not having heeded my word, has been reborn as a crane in a mountain cave," having descended from the heavenly world, went to her presence. She, having seen him, having recognised him, became downcast. "Foolish one, why do you not now raise your head? You, not having heeded my word, spent your time merely adorning your body. For Sudhammā and Nandā and Cittā great success has arisen; come, see our success." Having led her to the heavenly world, having cast her into Nandā's pond, he sat down on the divan.

The dancing women asked "Where have you gone, great king?" He, although not wishing to tell, being pressed by them, said "To Sujātā's presence." Where was she reborn, great king? At the foot of a mountain grotto. Where is he now? She has been released by me in the Nandā pond. Come, friends, let us see our mistress - and they all went there. She, having formerly been the chief of all, had looked down upon them. Now they too, having seen her - saying "Look, friends, our mistress's face is like a spike for piercing crabs" and so on, made sport. She, being exceedingly distressed, said to Sakka, the king of the gods - "Great king, what will these mansions of gold, silver, and jewels or the Nandā pond do for me? Great king, beings are happy in their native land; release me right there at the foot of the mountain grotto." Sakka, having released her there, said "Will you do as I say?" I will, great king. Having taken

the five precepts, keep them unbroken; in a few days I shall make you the chief of these. She did so.

Sakka, after the passing of a few days, having gone thinking "Is she able to keep morality?" in the form of a fish, lying on his back, floated on the surface of the water in front of her. She, thinking "It must be a dead fish," went and seized it by the head. The fish wagged its tail. She, thinking "It is alive, methinks," released it in the water. Sakka, standing in the sky, said "Good, good, you keep the training rule; thus keeping it, in just a few days I shall make you the chief of the dancers." Her life span too was five hundred years. Not obtaining a bellyful even for one day, drying up, withering away, yet without breaking morality, having died, she was reborn in a potter's house in Bārāṇasī.

Sakka, looking to see "Where has she been reborn?" having seen, thinking "From there it is not possible to bring her here; I shall give her a livelihood," having filled a small carriage with golden cucumbers, having sat down in the middle of the village in the guise of an old man, cried out "Take cucumbers!" Villagers from all around came and said "Give us some, father." I give to those who keep morality; do you keep morality? Father, we do not even know what morality is like; sell them for a price." I give only to those who keep morality," he said. "Come, whoever you are, this cucumber old man" - they all turned back.

That girl asked - "Mother, you went for the purpose of cucumbers and have come back empty-handed." Whoever he is, mother, the cucumber old man says "I give to those who keep morality"; surely his girls live by eating morality; we do not even know what morality is. She, thinking "It will have been brought for me," went and said "Give me a cucumber, father." "Do you keep the precepts, dear daughter?" "Yes, father, I keep them." "This was brought by me for you alone," and having placed it together with the carriage at the house-gate, he departed. She too, having kept morality for life, having passed away, was reborn as the daughter of Vepacitti the titan. Through the result of morality she was lovely. He, thinking "I shall perform the marriage ceremony for my daughter," assembled the titans.

Sakka, looking to see "Where has she been reborn?" having seen "She has been reborn in the realm of the titans; today they will perform her marriage ceremony," thinking "Now she must be brought by me by doing whatever it takes," having created the appearance of a titan, went and stood among the titans. "Choose your husband" - her father placed a garland of flowers in her hand - "Throw it upon whichever one you wish." She, looking around, having seen Sakka, with affection arisen through former association, threw the garland upon him thinking "This is my husband." He, having taken her by the arm, flew up into the sky; at that moment the titans recognised him. They pursued, crying "Seize him, seize him, the old Sakka! He is our enemy! We shall not give our girl to him!" Vepacitti asked "By whom has she been taken?" "By the old Sakka, great king." "Among the rest, this one alone is the foremost; depart!" he said. Sakka, having led her away, established her in the position of chief among two and a half crores of dancing girls. She requested a boon from Sakka - "Great king, in this heavenly world I have neither mother nor father nor brother nor sister. Wherever you go, take me along with you, great king." Sakka gave his promise saying "Very well."

Thus, seeing his state of purity beginning from the time of the young man Magha in the small village of Macala, the Blessed One said "This demon has been pure for a long time." "Connected with benefit" means based upon welfare, based upon reason.

Explanation of the Answering of Questions

357. "Fettered by what" means bound by what, having been bound by what bond. "Of various classes" means many people. "Without enmity" means without aversion. "Without violence" means freed from the violence of weapons and the punishment of fines. "Without hostility" means without opponents. "Without ill-will" means free from displeasure. "May we dwell free from enmity" means "Oh, may we indeed dwell free from enmity with anyone, without arousing irritation anywhere, may we share what is taken by a nymph together with a thousand female attendants" - having given gifts and having made offerings, they aspire thus. "Thus is their wish" means thus indeed this aspiration of theirs arises. "And yet" means even though there is such an aspiration.

"Fettered by jealousy and stinginess" means jealousy has the characteristic of being vexed at others' success; stinginess has the characteristic of being unable to endure the state of one's own success being shared in common with others; jealousy and stinginess are the fetter of these - thus "fettered by jealousy and stinginess." This is the summary here. But in detail, jealousy and stinginess are stated in the Abhidhamma itself.

Through stinginess regarding residence, however, here one becomes a demon or a ghost and wanders about carrying the refuse of that very residence on one's head. Through stinginess regarding families, having seen others making gifts and so on in that family, thinking "This family of mine is indeed broken," blood rises from the mouth, there is purging of the belly, and the intestines come out broken into fragments. Through stinginess regarding material gain, having been stingy regarding the material gain belonging to the monastic community or to a group, having consumed it for individual use, one is reborn as a demon or a ghost or a great boa constrictor. Through stinginess regarding bodily beauty and praise of virtues, and through stinginess regarding the teachings of the scriptures, one praises only one's own beauty, not the beauty of others, saying "What beauty has this one?" pointing out this and that fault, and not giving any of the scriptures to anyone, one becomes ugly and an idiot.

Furthermore, through stinginess regarding residence, one is cooked in an iron house. Through stinginess regarding families, one obtains little material gain. Through stinginess regarding material gain, one is reborn in the excrement hell. Through stinginess regarding beauty, for one reborn in existence, there is no beauty whatsoever. Through stinginess regarding the Teaching, one is reborn in the hot-ash hell. But this fetter of jealousy and stinginess is abandoned by the path of stream-entry. As long as it is not abandoned, so long gods and humans, even while aspiring to freedom from enmity and so on, are not freed from enmity and so on at all.

"My uncertainty about this has been crossed over" means he says "Having heard your words, my uncertainty regarding this question has been crossed over"; he does not indicate the state of having crossed over uncertainty by means of the path. "My bewilderment has gone" means "How is this? How is this?" - this bewilderment too

has gone.

358. "Source" and so on are of already stated meaning. "Having the dear and the not dear as their source" means stinginess has as its source dear beings and activities, and jealousy has as its source not dear beings and activities. Or both have both as their source. For one gone forth, co-resident pupils and so on, for a householder, sons and so on, or elephants, horses, and so on - these beings are dear, cherished, and treated as one's own; not seeing them even for a moment, one is unable to endure it. He, having seen another obtaining such a dear being, makes jealousy. When asked by others for that very one, saying "We have some business with this one, give him to us for a moment," having said "It is not possible to give, he will become weary or dissatisfied" and so on, he makes stinginess. Thus, for now, both have dear beings as their source. But for a monk, what has arisen as bowl, robe, and requisites, or for a householder, ornaments and other equipment, is dear and agreeable. He, having seen such arising for another, makes jealousy thinking "Oh, may such a thing not exist for him!" And when asked, he makes stinginess saying "Even we, cherishing this, do not use it; it is not possible to give." Thus both have dear activities as their source. But regarding the not dear, having obtained beings and activities of the aforementioned kind, if even those are disagreeable to him, still, because of the reversed nature of the mental defilements, he either makes jealousy thinking "Setting me aside, who else is an obtainer of such a thing?" or when asked, not giving even temporarily, he makes stinginess. Thus both have not dear beings and activities as their source.

"Having desire as their source" - here, desire is fivefold: desire for quest, desire for acquisition, desire for use, desire for storage, and desire for expenditure.

Which is the desire for quest? Here a certain one, unsatisfied, with desire arisen, seeks forms, sounds. Odours. Flavours. Tangible objects he seeks, wealth he seeks. This is the desire for quest.

Which is the desire for acquisition? Here a certain one, unsatisfied, with desire arisen, obtains forms, sounds. Odours. Flavours. Tangible objects he obtains, wealth he obtains. This is the desire for acquisition.

Which is the desire for use? Here a certain one, unsatisfied, with desire arisen, uses forms, sounds. Odours. Flavours. Tangible objects he uses, wealth he uses. This is the desire for use.

What is the desire for storage? Here a certain one, unsatisfied, with desire arisen, makes an accumulation of wealth thinking "It will be there in times of misfortune." This is the desire for storage.

What is the desire for expenditure? Here a certain one, unsatisfied, with desire arisen, gives away wealth to elephant riders, horse riders, charioteers, archers - "These will protect me, guard me, cherish me, attend upon me." This is the desire for expenditure. These are the five desires. Here it is merely craving; with reference to that, this was said.

"Having applied thought as its source" - here, the judgment-applied thought stated thus "dependent on material gain there is judgment" is called applied thought. "Judgment" means there are two judgments - judgment of craving and judgment of wrong view. The one hundred and eight thoughts of craving are called the judgment of craving. The sixty-two wrong views are called the judgment of wrong view. By the power of the judgment of craving thus stated, there is no defining of the desirable and undesirable, the dear and the not dear. For that very thing is desirable to one person and undesirable to another, as in the case of earthworms and deer meat and so on for borderland kings and middle country kings. But regarding that object obtained and determined by the judgment of craving - "this much will be for visible forms, this much for sounds, this much for odours, this much for flavours, this much will be for tangible objects, this much will be for me, this much will be for another, this much I shall store away, this much I shall give to another" - the defining is by the judgment of applied thought. Therefore he said "Desire, lord of the gods, has applied thought as its source."

"Having the category of obsessive perception as its source" - there are three obsessions: obsession of craving, obsession of conceit, and obsession of wrong view. Therein, the one hundred and eight thoughts of craving are called the obsession of craving. The ninefold conceit is called the obsession of conceit. The sixty-two wrong views are called the obsession of wrong view. Among these, here the obsession of craving is intended. In what meaning is it obsession? It is obsession in the meaning of bringing to a state of intoxication and heedlessness. Perception associated with that is obsessive perception. "Term" is called a portion, as in such passages as "for the terms of obsession have perception as their source." Thus "having the category of obsessive perception as its source" means the applied thought has the portion of obsessive perception as its source - this is the meaning.

"Suitable for and leading to the cessation of the category of obsessive perception" - through the elimination of this category of obsessive perception there is cessation, appeasement; that which is both suitable for it and leading thereto - thus he asks about the path together with insight.

Explanation of the Meditation Subject of Feeling

359. Then the Blessed One began the three feelings with "Pleasure, I say." But was what was spoken by the Blessed One asked or unasked, with connection or without connection? What was asked was spoken, not what was unasked; with connection only, not without connection. For deities, the immaterial is more obvious than the material, and among the immaterial, feeling is more obvious. Why? For deities, the material body is subtle and the kamma-born fire element is powerful; because of the subtlety of the material body and the powerfulness of the kamma-born fire element, they cannot remain even having passed one meal-time, they melt away like a lump of ghee placed on a hot stone - all this should be understood by the method stated in the Brahmajāla. Therefore the Blessed One began the three feelings for Sakka. For the meditation subject is twofold - the material meditation subject and the immaterial meditation subject. This same thing is also called the discernment of materiality and the discernment of immateriality. Therein, the Blessed One, for one to whom materiality is obvious, expanding the defining of the four elements by way of brief attention or by way of detailed attention, teaches the material meditation subject. For

one to whom the immaterial is obvious, he teaches the immaterial meditation subject. And when teaching, he teaches only after having shown the material meditation subject that serves as the basis; but since for the gods the immaterial meditation subject is obvious, he began feeling by way of the immaterial meditation subject.

For the approach to the immaterial meditation subject is threefold - by way of contact, by way of feeling, and by way of consciousness. How? For a certain person, when the material meditation subject has been comprehended either in brief or in detail, the first striking upon of consciousness and mental factors on that object - contact arising while touching that object - is obvious. For a certain person, feeling arising while experiencing that object is obvious. For a certain person, consciousness arising while cognising that object, having comprehended it, is obvious.

Therein, for one to whom contact is obvious, it is not that contact alone arises; together with it, feeling also arises experiencing that very object, perception also arises perceiving, volition also arises intending, consciousness also arises cognising - thus one comprehends just the group of five having contact as the fifth. For one to whom feeling is obvious, it is not that feeling alone arises; together with it, contact also arises touching that very object, perception also arises perceiving, volition also arises intending, consciousness also arises cognising - thus one comprehends just the group of five having contact as the fifth. For one to whom consciousness is obvious, it is not that consciousness alone arises; together with it, contact also arises touching that very object, feeling also arises experiencing, perception also arises perceiving, volition also arises intending - thus one comprehends just the group of five having contact as the fifth.

He, reflecting "Upon what are these mental states having contact as the fifth dependent?", understands "They are dependent upon the sense-base." The sense-base means the material body, with reference to which it was said - "And yet my consciousness is attached here, bound here." That, in meaning, is the primary elements and derivative materiality. Thus here one sees merely mentality-materiality: the sense-base is materiality, the group of five having contact as the fifth is mentality. And here materiality is the aggregate of matter, mentality is the four immaterial aggregates - thus it is merely the five aggregates. For there are no five aggregates separate from mentality-materiality, nor is there mentality-materiality separate from the five aggregates. He, investigating "What is the cause of these five aggregates?", sees "They have ignorance and so on as their cause." Then, having applied the three characteristics by way of mentality-materiality with its conditions, thinking "This is both condition and conditionally arisen; there is no other being or person; it is merely a heap of sheer activities," meditating in the order of insight "impermanent, suffering, non-self," he goes about; he, hoping for penetration thinking "today, today," on such a day, having obtained suitability of climate, suitability of person, suitability of food, or suitability of hearing the Teaching, while seated in a single cross-legged posture, having brought insight to its summit, becomes established in arahantship. Thus for these three persons too, the meditation subject has been spoken of up to arahantship.

But here the Blessed One, when speaking about the immaterial meditation subject, spoke under the heading of feeling. For when spoken about by way of contact or by

way of consciousness, it is not obvious to him; it appears like darkness. But by way of feeling it becomes obvious. Why? Because of the obviousness of the arising of feelings. For the arising of pleasant and unpleasant feelings is obvious. When happiness arises, it arises agitating the entire body, crushing it, pervading it, flooding it, as if making one eat ghee washed a hundred times, as if anointing with oil prepared a hundred times, as if extinguishing a fever with a thousand pots, causing one to utter the words "Oh, what happiness! Oh, what happiness!" When suffering arises, it arises agitating the entire body, crushing it, pervading it, flooding it, as if inserting a heated ploughshare, as if pouring molten copper over it, as if throwing a bundle of wooden torches into a forest of dry grass and trees, causing one to cry out "Oh, what suffering! Oh, what suffering!" Thus the arising of pleasant and unpleasant feelings is obvious.

But neither-unpleasant-nor-pleasant feeling is difficult to illustrate, as if overwhelmed by darkness. It becomes obvious to one who grasps it by the method that, upon the disappearance of happiness and suffering, by way of rejecting the pleasant and the unpleasant, it has become of a neutral character - this is neither-unpleasant-nor-pleasant feeling. Like what? Just as a deer-hunter, following step by step a deer that has fled having climbed over a flat rock in between, having seen the footprints on the near side and the far side of the flat rock, even though not seeing them in the middle, knows by the method: "It climbed up from here, it descended from here; in the middle, on the flat rock, it must have gone by this area." Thus, just as the footprint at the place of ascent, the arising of pleasant feeling is obvious; just as the footprint at the place of descent, the arising of unpleasant feeling is obvious; just as the inference "having climbed up from here, having descended from here, it went thus in the middle," so it becomes obvious to one who grasps by the method that, upon the disappearance of happiness and suffering, by way of rejecting the pleasant and the unpleasant, it has become of a neutral character - this is neither-unpleasant-nor-pleasant feeling. Thus the Blessed One, having first spoken about the material meditation subject, afterwards turned to the immaterial meditation subject and showed it by way of feeling.

And not only here did he show it thus; in the Mahāsatipaṭṭhāna, in the Satipaṭṭhāna of the Majjhima Nikāya, in the Cūḷataṇhāsaṅkhaya, in the Mahātaṇhāsaṅkhaya, in the Cūḷavedalla Sutta, in the Mahāvedalla Sutta, in the Raṭṭhapāla Sutta, in the Māgaṇḍiya Sutta, in the Dhātuvibhaṅga, in the Āneñjasappāya, in the entire Vedanāsaṃyutta - thus in many discourses, having first spoken about the material meditation subject, afterwards he turned to the immaterial meditation subject and showed it by way of feeling. And just as in those various discourses, so too in this Sakkapañha, having first spoken about the material meditation subject, afterwards he turned to the immaterial meditation subject and showed it by way of feeling. But here the material meditation subject is summarised as merely the object of feeling; therefore it will not have been included in the canonical text.

360. In the immaterial meditation subject, in order to show that very approach by way of feeling which is obvious to him as the entry point, he said beginning with "Pleasure, I say, lord of the gods." Therein, "twofold" means of two kinds; the meaning is by two portions. "Such pleasure should not be cultivated" means such pleasure connected with the household life should not be cultivated. Pleasure connected with

the household life is namely: "Therein, what are the six pleasures connected with the household life? When one regards as obtaining the obtaining of forms cognisable by the eye that are desirable, lovely, agreeable, delightful, connected with worldly gains, or when one recollects what was previously obtained, past, ceased, changed, pleasure arises; whatever such pleasure, this is called pleasure connected with the household life" - thus it is pleasure dependent on the types of sensual pleasure spoken of at the six doors.

"Such pleasure should be cultivated" means such pleasure connected with renunciation should be cultivated. Pleasure connected with renunciation is namely - "Therein, what are the six pleasures connected with renunciation? Having understood the impermanence of forms, their change, fading away and cessation, seeing as it really is with right wisdom thus: 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - pleasure arises; whatever such pleasure, this is called pleasure connected with renunciation" - thus it is the pleasure that has arisen for one who, when a desirable object has come into the range at the six doors, having established insight by way of impermanence and so on, is able to arouse zeal, and who has become joyful thinking "My insight has been aroused." "Should be cultivated" means this pleasure that arises by means of renunciation, by means of insight, by means of recollection, and by means of the first meditative absorption and so on, is called what should be cultivated.

"Therein, whatever is with applied thought and sustained thought" means even in that pleasure connected with renunciation, whatever pleasure has arisen by means of renunciation, by means of insight, by means of recollection, and by means of the first meditative absorption, one should know as pleasure with applied thought and sustained thought. "Whatever is without applied thought and without sustained thought" means whatever pleasure has arisen by means of the second and third meditative absorptions, one should know as pleasure without applied thought and without sustained thought. "Those without applied thought and without sustained thought are more sublime" means even among these two, that which is without applied thought and without sustained thought is more sublime - this is the meaning.

What has been spoken of by this? Two kinds of arahantship have been spoken of. How? It is said that one monk, having established insight upon pleasure with applied and sustained thought, reflecting "Upon what is this pleasure dependent?" understands "It is dependent upon a sense-base" - thus, in the manner stated in the section on the pentad headed by contact, he becomes established in arahantship by gradual stages. One, having established insight upon pleasure without applied and sustained thought, becomes established in arahantship in the manner already stated. Therein, even among the pleasures upon which one has focused, that without applied and sustained thought is more sublime than that with applied and sustained thought. Insight into pleasure without applied and sustained thought is also more sublime than insight into pleasure with applied and sustained thought. The fruition attainment of pleasure without applied and sustained thought is indeed more sublime than the fruition attainment of pleasure with applied and sustained thought. Therefore the Blessed One said "Those without applied thought and without sustained thought are more sublime."

361. "Such displeasure should not be cultivated" means such displeasure connected

with the household life should not be cultivated. Displeasure connected with the household life is namely - "Therein, what are the six displeasures connected with the household life? When one regards as not obtaining forms cognisable by the eye that are desirable, lovely, agreeable, delightful, connected with worldly gains, or recollects what was previously not obtained, past, ceased, changed - displeasure arises; whatever such displeasure, this is called displeasure connected with the household life." Thus it is displeasure dependent on the types of sensual pleasure, arisen for one who reflects at the six doors: "I did not experience a desirable object, I shall not experience it, I am not experiencing it."

"Such displeasure should be cultivated" means such displeasure connected with renunciation should be cultivated. Displeasure connected with renunciation is namely - "Therein, what are the six displeasures connected with renunciation? Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - seeing as it really is with right wisdom thus, one sets up longing for the unsurpassed deliverances: 'When indeed shall I enter and dwell in that plane which the noble ones now enter and dwell in?' Thus for one who sets up longing for the unsurpassed deliverances, displeasure arises conditioned by that longing; whatever such displeasure, this is called displeasure connected with renunciation" - thus it is the displeasure that has arisen for one who, when a desirable object has come into the range at the six doors, having set up longing for the noble fruition states termed the unsurpassed deliverances, having established insight by way of impermanence and so on for the achievement of that, being unable to arouse zeal, bewails thus: "Having aroused zeal in insight for this fortnight too, this month too, this year too, I was unable to reach the noble plane." "Should be cultivated" means this displeasure that arises by means of renunciation, by means of insight, by means of recollection, and by means of the first meditative absorption and so on, is called what should be cultivated.

"Therein, whatever is with applied thought and sustained thought" means even in that twofold displeasure, displeasure connected with the household life alone is called displeasure with applied and sustained thought. But displeasure arisen by means of renunciation, by means of insight, by means of recollection, and by means of the first and second meditative absorptions should be understood as displeasure without applied and sustained thought. But without qualification, there is no such thing as displeasure without applied and sustained thought. For the faculty of displeasure is definitely unwholesome and with applied and sustained thought; but it was said to be with applied and sustained thought and without applied and sustained thought by way of this monk's supposition.

Herein this is the method - Here a monk, having taken as displeasure - by way of seeing the practice of others - the mental states with applied and sustained thought and the mental states without applied and sustained thought that are conditions for displeasure, and the path and fruition states that have arisen precisely as conditions for displeasure, reflects: "When will insight be established for me regarding displeasure with applied and sustained thought, when regarding displeasure without applied and sustained thought?" and "When will the fruition attainment of displeasure with applied and sustained thought be produced for me, when the fruition attainment

of displeasure without applied and sustained thought?" - having thus reflected, he undertakes a practice of three months, six months, or nine months. Having undertaken the three-month practice, in the first month he keeps vigil for one watch and gives opportunity for sleep during two watches; in the middle month he keeps vigil for two watches and gives opportunity for sleep during one watch; in the last month he sustains himself solely by walking meditation and sitting. If he thus attains arahantship, that is wholesome. If he does not attain it, having distinguished further, he undertakes the six-month practice. There too, having practised for every two months according to the method stated, being unable to attain arahantship, having distinguished further, he undertakes the nine-month practice. There too, having practised in the same way for every three months, for one unable to attain arahantship, when he reflects: "Alas, it has not been gained by me to perform the invitation of purity together with my fellows in the holy life" - displeasure arises, streams of tears flow, just as for the Elder Mahāsīva who dwelt at a cliff-overhang near a village.

The Story of the Elder Mahāsīva

The Elder, it is said, taught eighteen great groups. Standing firm in his instruction, thirty thousand monks attained arahantship. Then one monk, reflecting "My own inner virtues are immeasurable; what indeed are the virtues of my teacher?" - having seen his worldling state, thinking "Our teacher is a support for others but is unable to be one for himself; I shall give him exhortation" - having gone through the sky, having descended near the monastery, having approached the teacher who was seated at the day-quarters, having shown his duty, sat down to one side.

The elder - said "For what reason have you come, almsfood eater?" "I have come to receive one thanksgiving, venerable sir." "There will be no opportunity, friend." "I shall ask at the time of standing in the reflection hall, venerable sir." "Others ask at that place." "On the almsfood round road, venerable sir." "There too others ask." "At the place of putting on the double-fold inner robe, at the place of putting on the double robe, at the place of taking out the bowl, having walked in the village at the time of drinking rice gruel in the hall with sitting accommodation, venerable sir." "There the commentary elders dispel their own uncertainty, friend." "I shall ask at the time of departing from inside the village, venerable sir." "There too others ask, friend." "On the way, venerable sir, in the refectory at the conclusion of the meal, venerable sir, at the day-quarters, at the time of washing the feet, at the time of washing the face, venerable sir?" "Then others ask." "From then onwards until dawn others ask, friend." "At the time of going to wash the face having taken a wooden toothbrush, venerable sir?" "Then others ask." "At the time of returning having washed the face, venerable sir?" "There too others ask." "At the time of sitting having entered the lodging, venerable sir?" "There too others ask." "Venerable sir, is it not the case that having washed the face, having entered the lodging, having generated warmth in three or four cross-legged sittings, for those doing the work of wise attention, there should be an opportunity at the proper time? You will not obtain even the moment of death, venerable sir. You are like a plank, venerable sir; you are a support for others but are unable to be one for yourself. I have no need of your thanksgiving." Having flown up into the sky, he departed.

The elder - Having known "This monk has no work with the Scriptures; he has come

thinking 'I shall be a goad for him,'" thinking "Now there will be no opportunity; I shall go towards the break of dawn," having placed his bowl and robes nearby, having expounded the Teaching the entire daytime and the first watch and the middle watch of the night, in the last watch, when one elder, having taken up the recitation, had departed, having taken his bowl and robes, he departed together with that very one. The pupils who were seated thought that the teacher had departed for some bodily necessity. The elder who had departed made the perception that he was some monk with the same teacher.

The elder, it is said, thinking "For one such as me, what is arahantship? Having attained it in just two or three days, I shall return," without even informing his pupils, having departed on the thirteenth day of the bright fortnight of the month of Āsāḥī, having gone to a rock shelter at the edge of a village, having ascended the walking path, attending to the meditation subject, was not able to attain arahantship on that day. When the Observance day had arrived, "I came thinking 'I shall attain arahantship in two or three days,' but I was not able to attain it. But regarding the three months as if three days, I shall strive until the great invitation ceremony" - yet even having entered the rains retreat, he was not able to attain it. On the invitation ceremony day he thought - "I came thinking 'I shall attain arahantship in two or three days,' yet even in three months I was not able; but my fellows in the holy life are performing the invitation of purity." As he was thus thinking, showers of tears flowed. Then, thinking "The path and fruition will not arise for me in the four postures on a bed; without attaining arahantship, I shall neither stretch my back on a bed nor wash my feet," he lifted up the bed and put it aside. Again the rainy season was reached, yet he was not able to attain arahantship. At twenty-nine invitation ceremonies, showers of tears flowed. Village boys stitched the cracked places on the elder's feet with thorns, and even when making jest, they made jest saying "May our feet be like those of the noble Elder Mahāsīva."

In the thirtieth year, on the day of the great invitation ceremony, the elder, standing leaning against a support plank, thought: "Now for thirty years, while I have been practising the ascetic duty, I was not able to attain arahantship. Surely for me in this individual existence there is neither path nor fruition. It has not been gained by me to perform the invitation of purity together with my fellows in the holy life." Even as he was thus thinking, displeasure arose, and showers of tears flowed. Then at a place not far away, one goddess stood weeping. "Who is weeping here?" "I, venerable sir, am a goddess." "Why are you weeping?" "By one who was weeping, the path and fruition were produced; therefore I too shall produce one or two paths and fruitions by weeping, venerable sir."

Then the elder - "My dear Elder Mahāsīva, even the deities make sport with you; is this indeed befitting for you?" - and having developed insight, he attained arahantship together with the analytical knowledges. He, thinking "Now I shall lie down," having attended to the lodging, having prepared a small bed, having set out water at the water place, thinking "I shall wash my feet," sat down on the step of the staircase.

His pupils too, reflecting "It has been thirty years since our teacher went to practise the ascetic duty; was he able to produce a distinction, or was he not?" having seen "He has attained arahantship and is seated for the purpose of washing his feet,"

thinking "While pupils such as us are present, that our teacher would wash his feet by himself - this is impossible; I shall wash them, I shall wash them," even thirty thousand, having gone through the sky, having paid homage, said "We shall wash your feet, venerable sir." Friends, it is now thirty years that my feet have been unwashed; stay where you are; I myself shall wash them.

Sakka too, reflecting - "My noble Elder Mahāsīva, having attained arahantship, does not allow the thirty thousand pupils who have come saying 'We shall wash your feet' to wash his feet. But while an attendant such as I is present, that my noble one would wash his feet himself - this is impossible; I shall wash them" - having made this conclusion, together with the goddess Sujātā, he appeared in the presence of the community of monks. He, having placed Sujā, the titan maiden, in front, having obtained permission by saying "Step aside, venerable sir, a woman," having approached the elder, having paid homage, having sat down squatting in front, said "I shall wash your feet, venerable sir." Kosiya, it is now thirty years that my feet have been unwashed, and for deities even by nature the odour of the human body is loathsome; even for those standing a hundred yojanas away, it is like a corpse hung around the neck; I myself shall wash them. Venerable sir, this odour is not discerned; but the fragrance of your morality, having surpassed the six heavenly worlds, has reached the summit of existence above and stands there. There is no fragrance surpassing the fragrance of morality, venerable sir; I have come because of the fragrance of your morality - and grasping the ankle joint with his left hand, he rubbed the sole of the foot with his right hand. The feet became like those of a young boy. Sakka, having washed the feet, having paid homage, went to the heavenly world itself.

Thus, it should be understood that in dependence on the displeasure arisen for one reflecting "I am not able to perform the invitation of purification together with my fellows in the holy life," by way of the monk's imagination, the object of insight, insight itself, the path, and the fruition are spoken of as "displeasure with applied and sustained thought" and "displeasure without applied and sustained thought."

Therein, one monk, having established insight upon displeasure with applied and sustained thought, reflecting "Upon what is this displeasure dependent?" understands "It is dependent upon a sense-base" - thus, in the manner stated in the section on the pentad headed by contact, he becomes established in arahantship by gradual stages. One, having established insight upon displeasure without applied and sustained thought, becomes established in arahantship in the manner already stated. Therein, even among the displeasures upon which one has focused, that without applied and sustained thought is more sublime than that with applied and sustained thought. Insight into displeasure without applied and sustained thought is also more sublime than insight into displeasure with applied and sustained thought. The fruition attainment of displeasure without applied and sustained thought is also more sublime than the fruition attainment of displeasure with applied and sustained thought. Therefore the Blessed One said - "Those without applied and sustained thought are more sublime."

362. "Such equanimity should not be cultivated" means such equanimity connected with the household life should not be cultivated. Equanimity connected with the household life is namely: "Therein, what are the six equanimities connected with the

household life? Having seen a form with the eye, equanimity arises for a foolish, confused worldling who has not conquered the limit, who has not conquered the result, who does not see the danger, an uninstructed worldling. Whatever equanimity is of such a kind, it does not go beyond form. Therefore that equanimity is called connected with the household life" - thus, when a desirable object has come into the range at the six doors, like a fly lurking on a ball of molasses, not going beyond forms and so on, stuck and fastened right there, the arisen equanimity dependent on the types of sensual pleasure should not be cultivated.

"Such equanimity should be cultivated" means such equanimity connected with renunciation should be cultivated. Equanimity connected with renunciation is namely - "Therein, what are the six equanimities connected with renunciation? Having understood the impermanence of forms, their change, fading away and cessation, 'Both formerly and now, all those forms are impermanent, suffering, subject to change' - seeing thus as it really is with right wisdom, equanimity arises. Whatever equanimity is of such a kind, it goes beyond form. Therefore that equanimity is called connected with renunciation." Thus, when a desirable or undesirable object has come into the range at the six doors, for one not being lustful towards the desirable, not being averse towards the undesirable, not being confused through not regarding improperly, the arisen equanimity associated with insight knowledge. Furthermore, the equanimity of neutrality, being similar to feeling, is also included as equanimity here. Therefore "should be cultivated" means this equanimity that arises by means of renunciation, by means of insight, by means of the basis of recollection, and by means of the first, second, third and fourth meditative absorptions is called what should be cultivated.

Here, "whatever is with applied thought and sustained thought" means even in that equanimity connected with renunciation, whatever has arisen by means of renunciation, by means of insight, by means of the basis of recollection, and by means of the first meditative absorption, one should know as equanimity with applied and sustained thought. "Whatever is without applied thought and without sustained thought" means whatever equanimity has arisen by means of the second meditative absorption and so on, one should know as without applied and sustained thought. "Those without applied thought and without sustained thought are more sublime" means of these two, that which is without applied and sustained thought is more sublime - this is the meaning. What has been spoken of by this? Two kinds of arahantship have been spoken of. For one monk, having established insight upon equanimity with applied and sustained thought, reflecting "Upon what is this equanimity dependent?" understands "It is dependent upon a sense-base" - thus, in the manner stated in the section on the pentad headed by contact, he becomes established in arahantship by gradual stages. One, having established insight upon equanimity without applied and sustained thought, becomes established in arahantship in the manner already stated. Therein, even among the equanimities upon which one has focused, that without applied and sustained thought is more sublime than that with applied and sustained thought. Insight into equanimity without applied and sustained thought is also more sublime than insight into equanimity with applied and sustained thought. The fruition attainment of equanimity without applied and sustained thought is also more sublime than the fruition attainment of equanimity with applied and sustained thought. Therefore the Blessed One said

"Those without applied thought and without sustained thought are more sublime."

363. "A monk who has practised thus, lord of the gods, has practised the practice suitable for and leading to the cessation of the category of obsessive perception" - thus the Blessed One concluded the teaching with the pinnacle of arahantship. But Sakka attained the fruition of stream-entry. For the disposition of the Buddhas is not inferior; it is only superior. Whether expounding the Teaching to one or to many, they take the pinnacle with arahantship only. But beings, established in decisive supports suitable to themselves, some become stream-enterers, some once-returners, some non-returners, some Worthy Ones. For the Blessed One is like a king, and those accessible to instruction are like princes. Just as a king, at mealtime, having lifted up a lump of food according to his own measure, presents it to the princes, and they from that make a mouthful according to the measure of their own mouths only, thus the Blessed One, by a teaching suitable to his own disposition, takes the pinnacle with arahantship only. Those accessible to instruction, according to the measure of their own decisive support, take from that merely the fruition of stream-entry or the fruition of once-returning, non-returning, or arahantship only. But Sakka became a stream-enterer. And having become a stream-enterer, he passed away right in front of the Blessed One and was reborn as a young Sakka; for when deities are passing away, the place of coming and going of their individual existence is not discerned; it is like the going of a lamp flame. Therefore the remaining deities did not know. But only two persons knew - Sakka, because he himself had passed away, and the Blessed One, because his knowledge is unobstructed. Then Sakka thought: "For me, the Blessed One has spoken only of the fruit produced in three states, but this path or fruition cannot be grasped by flying up like a bird; there must be a preliminary practice to be approached. Come, let me ask about the preliminary practice above, of one who has eliminated the mental corruptions."

Explanation of Pātimokkha Restraint

364. Then, asking him about that, he said beginning with "But, sir, how has one practised." Therein, "for restraint by the Pātimokkha" means for restraint by the highest and foremost morality. "Bodily conduct too" and so on was said for the purpose of showing restraint by the Pātimokkha by way of bodily conduct to be practised and so on. And this talk on morality should be spoken either by way of courses of action or by way of regulation.

Therein, when speaking by way of courses of action, bodily conduct not to be practised should first be spoken of by means of killing living beings, taking what is not given, and misconduct. When speaking by way of regulation, it should be spoken of by way of transgression of training rules laid down regarding the body door. Bodily conduct to be practised should be spoken of both by means of abstentions from killing living beings and so on, and by non-transgression of training rules laid down regarding the body door. Verbal conduct not to be practised should be spoken of both by means of verbal misconduct beginning with lying and by transgression of training rules laid down regarding the verbal door. Verbal conduct to be practised should be spoken of both by means of abstentions from lying and so on, and by non-transgression of training rules laid down regarding the verbal door.

But quest is just quest by body and speech. Although that is already included by the inclusion of bodily and verbal conduct, since the morality with livelihood as the eighth arises in just this pair of doors, not in space, therefore it was stated separately for the purpose of showing the morality with livelihood as the eighth. Therein, quest not to be practised should be spoken of by means of the ignoble quest. Quest to be practised by means of the noble quest. For this was said:

"There are these two quests, monks - the ignoble quest and the noble quest. And what, monks, is the ignoble quest? Here, monks, someone being himself subject to birth seeks what is also subject to birth, being himself subject to ageing, subject to disease, subject to death, subject to sorrow, subject to defilement, seeks what is also subject to defilement.

And what, monks, would you say is subject to birth? Sons and wife, monks, are subject to birth, female slaves and male slaves are subject to birth, goats and sheep are subject to birth, fowl and pigs are subject to birth, elephants, cattle, horses and mares are subject to birth, gold and silver are subject to birth. These clingings, monks, are subject to birth; here one who is bound, infatuated, and transgressing, being himself subject to birth, seeks what is also subject to birth.

And what, monks, would you say is subject to ageing? Sons and wife, monks, are subject to ageing... etc. seeks what is also subject to ageing.

And what, monks, would you say is subject to disease? Sons and wife, monks, are subject to disease, female slaves and male slaves are subject to disease, goats and sheep, fowl and pigs, elephants, cattle, horses and mares are subject to disease. These clingings, monks, are subject to disease; here one who is bound, infatuated, and transgressing, being himself subject to disease, seeks what is also subject to disease.

And what, monks, would you say is subject to death? Sons and wife, monks, are subject to death... etc. seeks what is also subject to death.

"And what, monks, would you say is subject to sorrow? Sons and wife, etc. seeks what is also subject to sorrow.

"And what, monks, would you say is subject to defilement? Etc. gold and silver are subject to defilement. These, monks, are clingings subject to defilement. Here one who is bound, infatuated, and transgressing, being himself subject to defilement, seeks what is also subject to defilement. This, monks, is the ignoble quest.

Furthermore, all wrong ways of earning - fivefold by way of scheming and so on, sixfold by way of improper resort, twenty-one-fold by way of medical treatment and so on - thus occurring, should be known as being the ignoble quest itself.

"And what, monks, is the noble quest? Here, monks, someone being himself subject to birth, having understood the danger in what is subject to birth, seeks the unborn, the unsurpassed freedom from bondage, Nibbāna; being himself subject to ageing, disease, death, sorrow, and defilement, having understood the danger in what is subject to defilement, seeks the undefiled, the unsurpassed freedom from bondage, Nibbāna. This is the noble quest.

Furthermore, having avoided the five beginning with scheming, the six improper resorts, and the twenty-one-fold wrong way of earning, the quest by going about for alms righteously and impartially should also be known as the noble quest itself.

And herein, whatever is said "should not be practised," that should not be practised from the very preliminary stage, from the time of seeking materials, making effort, and going for the purpose of killing living beings and so on. The other should be practised from the beginning; by one who is unable, even the intention should be generated. Furthermore, bodily conduct like that of Devadatta and others who strive for the purpose of schism in the Community and so on should not be practised; bodily conduct like that of the Elder Sāriputta, the Generalissimo of the Teaching, the Elder Mahāmoggallāna, and others, which occurs by way of going to attend upon the three jewels two or three times a day and so on, should be practised. Verbal conduct like that of Devadatta and others who break their word by way of sending archers and so on should not be practised; verbal conduct like that of the Elder Sāriputta, the Generalissimo of the Teaching, the Elder Mahāmoggallāna, and others, which occurs by way of praising the virtues of the three jewels and so on, should be practised. Quest like that of Devadatta and others who pursue the ignoble quest should not be practised; quest like that of the Elder Sāriputta, the Generalissimo of the Teaching, the Elder Mahāmoggallāna, and others who pursue only the noble quest should be practised.

"A monk who has practised thus" means having abandoned bodily and verbal conduct and quest that should not be practised, and having practised for the fulfilment of those that should be practised, lord of the gods, a monk is called one who has practised for restraint by the Pātimokkha, for the purpose of the highest and foremost morality-restraint - thus the Blessed One taught the preliminary practice leading to the state of one who has eliminated the mental corruptions.

Explanation of Sense-Faculty Restraint

365. In the second question, "for restraint of the faculties" means for the covering of the faculties, for control over one's senses, for having restrained doors - this is the meaning. In the answer, however, the passage beginning with "form cognisable by the eye" was stated for the purpose of showing restraint of the faculties by way of form to be cultivated and so on. Therein, "when this was said" means because he had heard below the answering of the questions on pleasure and so on, having arisen discernment that "with this too it should be of such a nature," when this was said by the Blessed One, Sakka, the lord of the gods, said this to the Blessed One; he said the utterance beginning with "I, venerable sir, of this." The Blessed One too, having given him permission, remained silent. For even one who wishes to speak but is unable to accomplish the meaning, or one who is able to accomplish the meaning but does not wish to speak - the Blessed One does not give permission to him. But because this one both wished to speak and was able to accomplish the meaning, therefore the Blessed One gave him permission.

Therein, in the passages beginning with "such should not be cultivated," this is the summary - Whatever form, when seeing which, lust and so on arise, that should not be cultivated, should not be seen, should not be looked at - this is the meaning. But

whatever, when seeing which, the perception of foulness becomes established, or confidence arises, or there is the attainment of the perception of impermanence, that should be cultivated.

Whatever sound with beautiful syllables and beautiful phrasing, when hearing which, lust and so on arise, such a sound should not be cultivated. But whatever, even a song of a slave girl carrying water-pots, that is based upon meaning, based upon the Teaching, when hearing which confidence arises, or disenchantment becomes established, such a sound should be cultivated.

Whatever odour, when smelling which, lust and so on arise, such an odour should not be cultivated. But whatever odour, when smelling which, there is the attainment of the perception of foulness and so on, such an odour should be cultivated.

Whatever flavour, when tasting which, lust and so on arise, such a flavour should not be cultivated. But whatever flavour, when tasting which, the perception of repulsiveness in food arises, and by the condition of what has been tasted, in dependence on bodily strength, one is able to enter upon the noble plane, or just as for the novice Sīva, the nephew of the Elder Mahāsīva, the elimination of mental defilements occurs even while consuming, such a flavour should be cultivated.

Whatever tangible object, when touching which, lust and so on arise, such a tangible object should not be cultivated. But whatever, when touching which, just as for the Elder Sāriputta and others, there is both the elimination of mental corruptions, and energy is well aroused, and the later populace is assisted by following the example of what has been seen, such a tangible object should be cultivated. It is said that the Elder Sāriputta for thirty years did not stretch his back on a bed. Likewise the Elder Mahāmoggallāna. The Elder Mahākassapa for one hundred and twenty years did not stretch his back on a bed. The Elder Anuruddha for fifty years. The Elder Bhaddiya for thirty years. The Elder Soṇa for eighteen years. The Elder Raṭṭhapāla for twelve. The Elder Ānanda for fifteen. The Elder Rāhula for twelve. The Elder Bākula for eighty years. The Elder Nāḷaka until his final Nibbāna did not stretch his back on a bed.

Whatever mental objects cognisable by the mind, for one attending to which, lust and so on arise, or by the method beginning with "Oh, indeed, whatever wealth and requisites of others, may that be mine," covetousness and so on come into range - such mental objects should not be cultivated. By way of friendliness and so on, such as "May all beings be free from enmity," or whatever were the mental objects of the three elders, such should be cultivated. It is said that three elders, on the day of entering the rains retreat, made an agreement that unwholesome thoughts such as sensual thoughts and so on should not be thought. Then on the invitation day, the senior monk of the Community asked the most junior in the Community - "Friend, during these three months, in how many places was the mind allowed to run?" "No, venerable sir, I did not allow it to run outside the boundary of the residential cell." He asked the second - "And you, friend?" "From the dwelling house, venerable sir, I did not allow it to run outside." Then the two also asked the elder, "But for you, venerable sir?" "From one's own internal five aggregates, friends, I did not allow it to run outside." "What is difficult to do has been done by you, venerable sir." Such a mental object cognisable by the mind should be cultivated.

366. "Of one view" means there is only one end to the view of these, their view has

not gone in two ways - thus "of one view"; he asks whether they speak only one thing. "Of one morality" means of one conduct. "Of one desire" means of one belief. "Of one holding" means of one final end.

"The world, lord of the gods, is of many elements, of various elements" means lord of the gods, this world is of many dispositions, of various dispositions. When one wishes to go, another wishes to stand. When one wishes to stand, another wishes to lie down. Two beings of the same disposition are rare. In that world of many elements, of various elements, whatever element, whatever disposition beings cling to and grasp, that is that very thing. "With tenacity and adherence" means with tenacity and with adherence. "Having clung to, they declare" means having firmly grasped, they declare, they speak, they explain, they proclaim. "Only this is the truth, anything else is vain" means this word of ours alone is the truth; the word of others is vain, hollow, and useless.

"Of absolute goal" - "end" is called destruction; "the goal of these has gone beyond the end" - thus "of absolute goal." That which is their goal, that which is the supreme comfort, Nibbāna - that, having transcended all destruction, is called permanent. "Security from bondage" is a name for Nibbāna itself; "the absolute security from bondage is of these" - thus "of absolute security from bondage." "Practitioner of the holy life" means they practise the noble path, which is supreme in the sense of being the foremost. A practitioner of the holy life for the absolute purpose is one of absolute holy life. "Final end" is also a name for Nibbāna. "The absolute final end is of these" - thus "of absolute final end."

"Liberated through the extinction of craving" - "extinction of craving" refers to both the path and Nibbāna. The path eliminates and destroys craving - thus "extinction of craving." Nibbāna, because having arrived at that, craving is eliminated and perishes - therefore "extinction of craving." Liberated by the path which is the extinction of craving, liberated in and inclined towards Nibbāna which is the extinction of craving - thus "liberated through the extinction of craving."

And to this extent, all fourteen great questions have been answered by the Blessed One. The fourteen great questions are: jealousy and stinginess is one question, the dear and the not dear is one, desire is one, applied thought is one, obsession is one, pleasure is one, displeasure is one, equanimity is one, bodily conduct is one, verbal conduct is one, quest is one, restraint of the faculties is one, many elements is one, and absolute goal is one.

367. "Craving" - craving is called thus in the meaning of agitation. That is a disease in the meaning of oppression, a boil in the meaning of corrupting within, a dart in the meaning of having penetrated. "Therefore this person" means because craving drags a person here and there for the purpose of being reborn in accordance with the deeds done by oneself, therefore this person undergoes high and low states by way of those various existences. He is high in the Brahma world, low in the heavenly world. High in the heavenly world, low in the human world. High in the human world, low in the realm of misery. "Those I, venerable sir" means "those of which I, venerable sir." But here, by way of euphonic conjunction, it becomes "yesāha." "As I have heard it, as I have learned it" means as has been heard and learned by me, thus. "I expound the

Teaching" means I expound the Teaching consisting of the seven vows. "But I do not become theirs" means but I do not become their disciple. By the words beginning with "But I, venerable sir," he makes known his state of being a stream-enterer.

Explanation of the Discussion on the Attainment of Pleasure

368. "Attainment of inspiration" means attainment of joy. "Battle between the gods and the titans" means a battle of the gods and the titans. "Fully engaged" means having reached the state of striking, as if having arrived at the point of striking forehead against forehead. It is said that their battle sometimes takes place on the surface of the great ocean; but therein there is no such thing as mutual slaughter by cutting, piercing, and so on; like a battle of wooden rams, there is merely victory and defeat. Sometimes the gods win, sometimes the titans. Therein, with reference to the battle in which the gods conquered the titans so that they would not come back again, he said "In that battle, venerable sir" and so on. "Ubhayametan" means "both this." Powerful joy and pleasure arose in him as he reflected thus: "The gods alone will enjoy the twofold nutritive essence here in the heavenly world." "Involving the use of the rod" means one who uses the rod; it was together with the taking up of the rod and the taking up of weapons; it shows that he had not laid down the rod and weapons. "Exclusively to disenchantment" means exclusively for the purpose of becoming disenchanted with the round of rebirths - all this has been stated in the Mahāgovinda Sutta itself.

369. "Declared" means spoke, explained. "Right here" means in this very place. "Being a god, mindful" means when I was a god, being mindful. "Life has been obtained by me again" means life has been obtained by me again through another result of action; by this he reveals both his own state of having passed away and his state of having been reborn.

"From the divine body" means from the divine individual existence. "Having abandoned the non-human life" means having abandoned the divine life span. "Unconfused I shall enter a womb" means being unconfused because of having a fixed destination. "Where my mind delights" means where my mind will delight, right there in families of the warrior caste and so on I shall enter a womb - thus he explains the meaning of "seven times among gods and humans."

"I shall dwell by the true method" means even though reborn among human beings, because of the impossibility of depriving one's mother of life and so on, I shall dwell by the true method, by reason, by righteousness - this is the meaning.

"There will be highest enlightenment" - this he says with reference to the path of once-returning; he explains that "if I will become a once-returner." "I shall dwell as one who has final knowledge" means I shall dwell having become one who wishes to know with final knowledge. "That itself will be the end" means that itself will be my end in the human world.

"Again I shall become a god, the highest in the world of gods" - he says that again he will become the highest in the world of gods, Sakka, the lord of the gods.

"When the final existence is occurring" means when the final existence is taking place. "That will be my abode" means those Akaniṭṭha gods who are foremost in life span and in wisdom, more sublime than all gods - at the end, that will be my abode. It

is said that this one, having passed away from that state of being Sakka, because of having attained the path of non-returning in that individual existence, having become an upstream-goer heading toward the Akaniṭṭha realm, being reborn in the Aviha and other realms, will at the end be reborn in the Akaniṭṭha realm. With reference to that he said thus. It is said that he will dwell in the Aviha realm for a thousand cosmic cycles, in the Atappa realm for two thousand cosmic cycles, in the Sudassa realm for four thousand cosmic cycles, in the Sudassī realm for eight, and in the Akaniṭṭha realm for sixteen - thus he will experience a Brahmā life span of thirty-one thousand cosmic cycles. Sakka the king of gods, the householder Anāthapiṇḍika, and the great female lay follower Visākhā - for these three too are of equal measure of life span; among beings delighting in the round of rebirths, there are none who are sharers of happiness similar to these.

370. "With unfulfilled intention" means with unfinished aspiration. "Those whom I consider ascetics" means those ascetics whom I consider to be secluded dwellers.

"Accomplishment" means fulfilment. "Failure" means non-fulfilment. "They are not able to answer" means they are not able to speak having accomplished it.

"Kinsman of the sun" means the sun too is of the Gotama clan, and the Blessed One too is of the Gotama clan; therefore he spoke thus. "What we do" means what homage we formerly do for Brahmā. "Together with the gods" means together with the gods; it shows that henceforth there is now no making of homage to Brahmā for us. "Let us ourselves do" means let us do homage.

371. "Having touched" means having struck the earth with a gladdened mind, like a friend striking hand against hand, or having struck it for the purpose of bearing witness, meaning "Just as you are motionless, so am I steadfast towards the Blessed One." "Requested questions" means questions that were invited, questions that were wished for. The remainder is clear everywhere.

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

the explanation of the Discourse on Sakka's Questions is completed.



ABOUT THIS TRANSLATION

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