

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

9. Commentary on the Discourse to Poṭṭhapāda
(9. Poṭṭhapādasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

9. Explanation of the Discourse to Poṭṭhapāda

Explanation of the Story of the Wandering Ascetic Poṭṭhapāda

406. Thus have I heard, etc. "At Sāvattṥī" - this is the Poṭṭhapāda Discourse. Herein this is the explanation of terms not previously explained. "Was dwelling at Sāvattṥī in Jeta's Grove, Anāthapiṇḍika's park" means in dependence on Sāvattṥī, in the park that was caused to be made by the householder Anāthapiṇḍika in the grove of Prince Jeta, there he dwells. "The wandering ascetic Poṭṭhapāda" means by name he was a clothed wandering ascetic named Poṭṭhapāda. It is said that during his time as a householder he was a wealthy brahmin who, having seen the danger in sensual pleasures, having abandoned a mass of wealth measuring four hundred million, having gone forth, became a teacher of a group of sectarians. "They proclaim their doctrines here" - thus it is a debating hall. It is said that at that place brahmins such as Caṅkī, Tārakkha, and Pokkharasāti, and renunciants such as Jains, naked ascetics, and wandering ascetics, having assembled together, declare, speak of, and explain their own respective doctrines; therefore that park is called "the debating hall." And that same place is called "the Tinduka row" because it was enclosed by a row of timbaru trees known as the Tinduka row. Because here at first there was only one hall, and afterwards many halls were built in dependence on a wandering ascetic of great merit. Therefore, with reference to that very one hall, by the power of the name obtained, it is called "the single-halled." But that place, being a pleasure grove of Queen Mallikā, the consort of King Pasenadi, endowed with flowers and fruits, having been made into a park, came to be reckoned as "Mallikā's park." In that debating hall, in the Tinduka row, in the single-halled park of Mallikā.

"Dwells" means he lives with comfort of dwelling. Then one day the Blessed One, towards the break of dawn, having spread out the knowledge of omniscience, surveying the world, having seen the wandering ascetic who had come within the net of knowledge - "This Poṭṭhapāda appears in my net of knowledge; what indeed will come of it?" - investigating, he saw - "I shall go there today; then Poṭṭhapāda will ask me about cessation and emergence from cessation; to him I shall explain both of those, having compared them with the knowledge of all Buddhas. Then, after a few days, he will take Citta Hatthisāriputta and come to my presence; to them I shall expound the Teaching. At the conclusion of the teaching, Poṭṭhapāda will go to me for refuge; Citta Hatthisāriputta, having gone forth in my presence, will attain arahantship." Then, right early, having attended to his toilet, having put on a well-dyed double cloth, having tied a waistband resembling a lightning creeper, having arranged the cloud-coloured rag-robe on his excellent shoulder like a great cloud standing encircling Mount Yugandhara, having hung the costly stone bowl on his left

shoulder, thinking "I shall enter Sāvattthī for almsfood," like a lion from the foot of the Himalayas, he went forth from the monastery. With reference to this meaning - "Then the Blessed One" and so on was stated.

407. "This occurred to him" means having gone near the city gate, having looked at the sun according to his own preference, having seen that it was still very early, this occurred to him. "What if I" is an indeclinable particle that appears to indicate doubt, but for Buddhas there is no such thing as doubt - "We shall do this, we shall not do this, we shall expound the Teaching to this one, we shall not teach to this one" - such a preliminary part of reflection, however, is found in all Buddhas. Therefore he said - "What if I" means "if, however, I" - this is the meaning.

408. "Noisy" (unnādinīyā) means making noise loudly; and of that assembly making noise thus, the sound is loud by way of going upwards, and great by way of spreading in all directions - thus "with loud noise and great noise." For those wandering ascetics have no duty to be done right early upon rising, whether shrine duty or enlightenment-tree duty or duty to the teacher and preceptor or wise attention. Therefore they, having risen right early, seated in the early sunshine -having raised a discussion referring to each other's hands and feet and so on, such as "this one's hand is beautiful, this one's foot," or referring to the beauty of women, men, boys, girls and so on, or referring to some other subject matter such as the gratification of sensual pleasures, the gratification of existence and so on, they gradually speak various kinds of pointless talk beginning with talk about kings. Therefore it was said - "Noisy, with loud noise and great noise, engaging in various kinds of pointless talk."

Then the wandering ascetic Poṭṭhapāda, having looked at those wandering ascetics - "These wandering ascetics are very much disrespectful towards one another, and we, from the manifestation of the ascetic Gotama onwards, have become like fireflies at sunrise; our material gain and honour too has declined. If the ascetic Gotama or a disciple of Gotama or a lay attendant of his were to come to this place, it would be very much shameful; and the fault of the assembly falls upon the elder of the assembly alone" - and looking here and there, he saw the Blessed One. Therefore it was said - "The wandering ascetic Poṭṭhapāda saw, etc. they became silent."

409. Therein, "settled" means he trained them, he concealed her fault. He established her in such a way that she was well-settled. Just as a man entering the midst of an assembly adjusts his inner robe for the purpose of concealing faults, adjusts his outer robe, and wipes the place covered with dust; so, for the purpose of concealing her fault - training them thus "Let the venerable ones be quiet," he established her in such a way that she was well-settled - this is the meaning. "Desiring quietness" means he wishes for quietness, he sits alone, he stands alone, he does not sustain himself by the desire to be in a crowd. "He might think it fit to approach" means he might think it fit to come here. But why did he expect the Blessed One's approach? Desiring his own progress. It is said that when Buddhas or disciples of the Buddha came to the presence of the wandering ascetics - "Today the ascetic Gotama has come to our presence, Sāriputta has come; they do not go to the presence of just anyone; see our supreme state" - thus they exalt themselves in the presence of their own attendants, place themselves in a high position, and strive to win over even the Blessed One's attendants. It is said that having seen the Blessed One's attendants, they speak thus - "Your Teacher, the Venerable Gotama, and the

disciples of Gotama too come to our presence; we are in harmony with one another. But you do not even wish to see us with your eyes, you do not perform the proper duties; what have we offended you in?" Then certain people - "Even Buddhas go to their presence, what about us?" - from then on, having seen them, they do not neglect them. "They became silent" means having surrounded Poṭṭhapāda, they sat down without making a sound.

410. "Welcome, venerable sir" means a good coming, venerable sir, of the Blessed One; he explains that when the Blessed One has come there is joy for us, and when he has gone there is sorrow. Why did he say "It has been a long time, venerable sir"? Had the Blessed One gone there before? No, he had not gone before. But among human beings - "Where are you going? Where have you come from? Have you lost the way? It has been a long time since you came" - such and so on are affectionate greetings; therefore he spoke thus. And having said thus, he did not remain seated being obstinate in conceit, but having risen from his seat, he went out to meet the Blessed One. For indeed, one who, having seen the Blessed One approach, does not invite him with a seat or does not show esteem, is rare. Why? Because of noble birth. This wandering ascetic too, having dusted off the seat on which he was sitting, inviting the Blessed One with a seat - said "Let the Blessed One sit down, venerable sir, this seat is laid down." "The conversation that was interrupted" means: what discussion was interrupted while you were seated, from the beginning up to my arrival, in this interval? On account of my arrival, which discussion did not reach its conclusion? Tell me, so that I may bring it to its conclusion and give it - thus he made the invitation of the Omniscient One. Then the wandering ascetic - explaining that "this is pointless talk, unsubstantial, connected with the round of rebirths, and does not deserve to be spoken in your presence," said beginning with "Let that stand, venerable sir."

Explanation of the Discussion of the Cessation of Perception

411. "Let that stand, venerable sir" means if the Blessed One will be willing to hear, afterwards that discussion will not be difficult to obtain; but for us there is no need for this discussion. He explains that "having obtained the arrival of the Blessed One, we shall ask quite another good question." Then, asking about that - he said beginning with "some days ago, venerable sir." Therein, "in the debating hall" - there is no separate hall called a "debating hall" by name. But wherever ascetics and brahmins of various sects engage in various kinds of discussion, that, because it is the place where curiosity arises among many - "What does this one say, what does that one say?" - is called the "debating hall" because it is the place where curiosity arises. "Cessation of perception" - here "abhi" is merely a prefix. "Cessation of perception" means the discussion arose about the cessation of consciousness, about momentary cessation - this is the meaning. Now this is the cause of its arising. Whenever, it is said, the Blessed One related a birth story or laid down a training rule, then throughout the whole of Jambudīpa the Blessed One's reputation spread. The sectarians, having heard that - "The Venerable Gotama, it seems, has related his former conduct; are we not able to relate something similar?" - thus performing a rival act to the Blessed One, they relate a certain period of another existence - "The Venerable Gotama has laid down a training rule; are we not able to lay one down?" - thus they lay down some training rule or other for their own disciples. At that time,

however, the Blessed One, having sat down in the midst of the eightfold assembly, spoke a talk on cessation. The sectarians, having heard that - "The Venerable Gotama, it seems, has spoken about something called cessation; we too shall speak about that" - having assembled together, they discussed it. Therefore it was said - "A discussion arose about the cessation of perception."

"Therein some" means some among them. And here the first is one who, having gone forth in an external sectarian doctrine, seeing a fault in the occurrence of consciousness, thinking "the state of being without consciousness is peaceful," having developed the attainment, having passed away from here, having remained for five hundred cosmic cycles in the realm of non-percipient beings, arises again here. Not seeing the cause for either the arising or the cessation of perception - he said "without cause and without condition."

The second, having refuted him, taking the case of the non-percipient state of the ascetic Migasiṅga - said "it comes and goes." The ascetic Migasiṅga, it is said, was self-mortifying, of terrible austerity, with faculties supremely restrained. Through the power of his morality, Sakka's mansion became hot. Sakka, the king of gods, thinking "Perhaps the ascetic aspires to the position of Sakka," sent a heavenly maiden named Alambusā - 'Having broken the ascetic's austerity, come back' - thus he sent her. She went there. On the first day, the ascetic, having seen her, fled and entered the leaf-hut. On the second day, overcome by the mental hindrance of sensual desire, he seized her by the hand; he, touched by that divine contact, having become unconscious, after the lapse of three years regained perception. That holder of wrong views - imagining "after the lapse of three years he has emerged from cessation," spoke thus.

The third, having prohibited him, with reference to the practice of the Atharva Veda, said "they draw in and draw out." Practitioners of the Atharva Veda, it is said, having employed the Atharva Veda, make a being appear as if with head cut off, as if with hand cut off, and as if dead. Having seen his return to his natural state, that holder of views - imagining "this one has emerged from cessation," spoke thus.

The fourth, having prohibited him, with reference to the intoxication-sleep of the female slaves of the demons, said beginning with "for, good sir, there are deities." The female slaves of the demons, it is said, making offerings to the deities the whole night, having danced and sung, at the break of dawn, having drunk one bowl of liquor, having turned over and slept, arise during the day. Having seen that, that holder of views - imagining "at the time of sleeping they have attained cessation, at the time of awakening they have emerged from cessation," spoke thus.

But this wandering ascetic Poṭṭhapāda was one born wise. Therefore, having heard that discussion, remorse arose in him. "The discussion of these is like the talk of idiots, for these four declare cessation, and cessation should be one, not many. Even that one should be of a different kind, but that cannot be known by another except by an omniscient one. If the Blessed One had been here, having illuminated like a thousand lamps 'this is cessation, this is not cessation,' he would have made it clear this very day" - he recollected none other than the One of Ten Powers. Therefore he said beginning with "then, venerable sir, in me." Therein, "ah, surely" is a pair of particles in the sense of recollection; thereby, for him recollecting the Blessed One,

this occurred: "Ah, surely the Blessed One, ah, surely the Fortunate One." "Who in these" means whoever is well skilled, subtle, and clever in these things subject to cessation, that Blessed One, ah, surely would speak, the Fortunate One, ah, surely would speak - this is the intention here. "Pakataññū" means one who knows the nature, the intrinsic nature, through practised mastery - thus "pakataññū." "How indeed" - this the wandering ascetic says requesting: "We, Blessed One, do not know; you know; tell us." Then the Blessed One, speaking, said beginning with "in that case, Poṭṭhapāda."

Explanation of the Discussion of the Arising and Cessation of Perception without Cause

412. Therein, "there" means among those ascetics and brahmins. "They have failed from the very beginning" explains that they have failed at the very start, that they have stumbled right in the middle of the house. "With cause, with condition" - here both "cause" (hetu) and "condition" (paccaya) are names for reason alone; the meaning is "with reason." However, showing that reason, he said "through training one." Therein, "through training one perception arises" means through training certain perceptions arise - this is the meaning.

413. "And what is the training?" the Blessed One said means "and which is that training?" the Blessed One said by way of a question with the wish to elaborate. Now, because there are three trainings - training in higher morality, training in higher consciousness, and training in higher wisdom. Therefore, showing those, the Blessed One, in order to illuminate the arising and cessation of perception together with its cause, establishing the teaching of the thread beginning from the arising of a Buddha, said beginning with "Here, Poṭṭhapāda, a Truth-finder in the world." Therein, training in higher morality and training in higher consciousness - these two trainings have come in their own form; but the third should be understood as having come included by way of right view and right thought in the passage "This is the practice leading to the cessation of suffering - this, Poṭṭhapāda, is a teaching expounded by me as definite." "Perception of sensuality" means both lust for the five strands of sensual pleasure and also unarisen sensual conduct. Therein, lust for the five strands of sensual pleasure goes to uprooting by the path of non-returning, but unarisen sensual conduct is applicable in this instance. Therefore, "his former perception of sensuality" means that for one possessed of the first meditative absorption, whatever might be called the former perception of sensuality on account of its similarity to the perception of sensuality that had previously arisen before, that ceases; the meaning is that being unarisen it does not arise.

"At that time he is one with the subtle true perception of rapture and happiness born of seclusion" means at that time of the first meditative absorption, the subtle perception reckoned as rapture and happiness born of seclusion is true, is factual - this is the meaning. Or alternatively, subtle by way of the abandoning of gross factors such as sensual desire and so on, and true by virtue of being factual - thus it is a subtle true perception; a subtle true perception associated with rapture and happiness born of seclusion - thus it is the subtle true perception of rapture and happiness born of seclusion; that belongs to him - thus he is one with the subtle true perception of rapture and happiness born of seclusion. Thus the meaning here should be understood. This same method applies everywhere. "Thus through training" - here,

because one who is entering, determining, and emerging from the first meditative absorption trains, therefore it is called training because it is to be trained in thus. By that too, the first meditative absorption reckoned as training, thus one subtle true perception of rapture and happiness born of seclusion arises. Thus one perception of sensuality ceases - this is the meaning. "This is the training," the Blessed One said means this one training reckoned as the first meditative absorption - the Blessed One said. By this method the meaning should be understood everywhere.

But because the exploration of the eighth attainment factor by factor belongs only to the Buddhas, and is not found even among disciples like Sāriputta, but for disciples there is only exploration by groups, and this "perception, perception" - thus the exploration factor by factor has been taken up. Therefore, having shown perception only up to the plane of nothingness as the highest, in order to show that very same as the highest perception, he said "When, Poṭṭhapāda, etc. experiences the highest perception" - he said.

414. Therein, "When, Poṭṭhapāda, a monk" means whatever monk, Poṭṭhapāda. "Here perceives it as one's own" means here in the Dispensation he perceives it as one's own, or this itself is the reading; the meaning is he is percipient with one's own perception of the first meditative absorption. "He from there to such and such a place, from there to such and such a place" means that monk from there, from the first meditative absorption, to such and such a place, in the second meditative absorption, and from there too to such and such a place, in the third meditative absorption - thus, having become one perceiving it as one's own, perceiving it as one's own, with each successive perception of meditative absorption, he gradually experiences the highest perception. "The highest perception" is called the plane of nothingness. Why? Because of its pre-eminence among mundane attainments that perform a function. For indeed, having stood in the attainment of the plane of nothingness, they attain both the plane of neither-perception-nor-non-perception and cessation. Thus, because of its pre-eminence among mundane attainments that perform a function, it is called "the highest perception"; the meaning is he experiences it, he reaches it.

Now, in order to show the cessation of perception, he said beginning with "when he is established at the highest perception." Therein, regarding the pair of terms "were to intend" and "were to generate volitional activities" - one who is entering a meditative absorption is called "intending"; the meaning is he arranges again and again. One who is making attachment for the purpose of a higher attainment is called "generating volitional activities." "These perceptions of mine would cease" means these perceptions of the plane of nothingness would cease. "And other gross" means and other gross life-continuum perceptions would arise. "He neither intends nor generates volitional activities" - here, certainly this one, while indeed intending, does not intend; while indeed generating volitional activities, does not generate volitional activities. For this monk, having emerged from the plane of nothingness and having entered the plane of neither-perception-nor-non-perception, there is no reflective attention and attentiveness thinking "I shall remain for one or two mind-moments." But there is reflective attention and attentiveness only for the purpose of the attainment of cessation above; and this meaning should be illustrated by the simile of pointing out the son's house.

It is said that having gone through the middle of the father's house, at the rear part is the son's house. A young monk who had come to the hall with sitting accommodation having taken superior food from there, an elder monk - asked "From where was this agreeable almsfood brought?" He pointed out only the house where he had received it, saying "From so-and-so's house." But although he had gone and come through the middle of the father's house, there was no reflective attention to that. Therein, the attainment of the plane of nothingness should be regarded as like the hall with sitting accommodation, the attainment of the plane of neither-perception-nor-non-perception as like the father's dwelling, the attainment of cessation as like the son's dwelling. Just as pointing out the son's house having stood in the hall with sitting accommodation without attending to the father's house, so having emerged from the plane of nothingness and having entered the plane of neither-perception-nor-non-perception, without attending to the father's house - that is, without attending thinking "I shall remain for one or two mind-moments" - the attention is only for the purpose of the attainment of cessation above. Thus this one, while indeed intending, does not intend; while indeed generating volitional activities, does not generate volitional activities. "Those perceptions" means those perceptions of meditative absorption cease. "And other" means and other gross life-continuum perceptions do not arise. "He experiences cessation" means that monk who has thus practised experiences, finds, obtains the cessation of perception and feeling.

"The conscious attainment of the progressive cessation of perception" - here "abhi" is merely a prefix; the term "conscious" is stated with the term "cessation" placed in between. But the meaning here is: the conscious attainment of the cessation of perception in succession. Therein too, "the conscious attainment of the cessation of perception" - the specific meaning is: the attainment of the cessation of perception at the end of one who is fully aware, or the attainment of the cessation of perception of a wise monk who is fully aware.

Now, standing here, the discussion on the attainment of cessation should be spoken. But that has been spoken in every way in the Visuddhimagga in the chapter on the benefits of the development of wisdom; therefore it should be taken just as spoken there.

Thus the Blessed One, having spoken the talk on cessation to the wandering ascetic Poṭṭhapāda - then, in order to make him acknowledge the absence elsewhere of such a talk, said beginning with "What do you think?" The wandering ascetic too, acknowledging "Apart from the Blessed One's talk today, such a talk has not been heard by me before," having said "No indeed, Venerable Sir," and again showing the state of having carefully grasped the Blessed One's talk, said beginning with "Thus indeed, Venerable Sir, I." Then the Blessed One, approving him with "It has been well grasped by you," said "Yes, Poṭṭhapāda."

415. Then the wandering ascetic, having thought "The Blessed One has said 'the plane of nothingness is the highest perception.' Is this alone the highest perception, or is there also the highest perception in the remaining attainments?" - asking about that matter, he said beginning with "Does only one." The Blessed One also answered him. Therein, "many also" means many also. "In whatever way, Poṭṭhapāda, one experiences cessation" means by whichever kasiṇa among the earth kasiṇa and so on, or by whichever meditative absorption of the first meditative absorption and so

on. This is what is meant - For if, entering the earth kasiṇa attainment once with the earth kasiṇa as the instrument, one experiences the cessation of the former perception, that is one highest perception; then if entering two times, three times, a hundred times, a thousand times, or a hundred thousand times, one experiences the cessation of the former perception, there are a hundred thousand highest perceptions. This same method applies to the remaining kasiṇas. Also regarding the meditative absorptions, if with the first meditative absorption as the instrument, one experiences the cessation of the former perception once, that is one highest perception. Then if two times, three times, a hundred times, a thousand times, or a hundred thousand times one experiences the cessation of the former perception, there are a hundred thousand highest perceptions. This same method applies also to the remaining meditative absorption attainments. Thus, by way of entering once, or by collecting all together through the characteristic of perceiving, there is one highest perception; by way of entering again and again, there are many.

416. "Venerable sir, does perception" - venerable sir, he asks of a monk who is attaining the cessation attainment, "does perception arise first?" To him the Blessed One answered "Perception indeed, Poṭṭhapāda." Therein, "perception" means the perception of meditative absorption. "Knowledge" means insight knowledge. Another method: "perception" means the perception of insight. "Knowledge" means path knowledge. Another method: "perception" means the perception of the path. "Knowledge" means fruition knowledge. But the Elder Mahāsiva of the Triple Canon said:

What are these monks saying? Poṭṭhapāda earlier asked the Blessed One about cessation. Now, asking about emergence from cessation, he says "Does the perception of the fruition of arahantship arise first for one emerging from cessation, Blessed One, or reviewing knowledge?" Then the Blessed One, since the perception of fruition arises first and reviewing knowledge afterwards. Therefore he said "Perception indeed, Poṭṭhapāda." Therein, "from the arising of perception" means from the arising of the perception of the fruition of arahantship; afterwards there is the arising of reviewing knowledge thus: "This is the fruition of arahantship." "Truly, with this as condition, my" means truly, conditioned by the perception of fruition concentration, reviewing knowledge has arisen in me.

Explanation of the Discussion of Perception and Self

417. Now the wandering ascetic, just as a village pig, even when bathed with scented water, anointed with perfumes, bedecked with a string of flowers, and placed upon a royal couch, does not find happiness, but having gone quickly to the dung-heap itself finds happiness. Just so, even though bathed, anointed, and adorned by the Blessed One's teaching imbued with the smooth, subtle, and three characteristics, and even though placed upon the royal couch of the talk on cessation, not finding happiness therein, having taken up his own view which is like a dung-heap, and asking about that very thing, he said beginning with "Venerable sir, is perception a person's self?" Then the Blessed One, having obtained his acknowledgement, wishing to explain - said beginning with "But what do you." Thereupon he, although being one who held the view "the self is formless," having thought "The Blessed One is well skilled in teaching; let him not demolish my view from the very beginning," protecting his own view, said beginning with "Gross indeed." Then the Blessed One, showing him the

fault therein, said beginning with "If your self were gross." Therein, "that being so" means "this being the case." For this is an accusative expression used in the locative sense. Or the meaning here is: "for you who acknowledge a self existing thus." Because the four aggregates have simultaneous arising and simultaneous cessation, although whatever perception arises, that very same one ceases. But with reference to successive moments, it was said "some perceptions arise and some perceptions cease."

418-420. Now, showing another view -Having said beginning with "Venerable sir, I acknowledge a mind-made self," when the fault was pointed out therein too, just as a mad man, as long as his perception is not established, takes up one thing and gives up another, but at the time when perception is established speaks only what should be spoken, just so, having taken up one thing and given up another, now stating his own view, he said beginning with "Formless indeed." Therein too, because he wishes for the arising and cessation of perception, but imagines the self to be eternal. Therefore, the Blessed One, showing the fault therein in the same way, said beginning with "Even so." Then the wandering ascetic, being overcome by wrong view, not knowing that diversity even though it was being spoken of by the Blessed One, said beginning with "But is it possible, venerable sir, for me." Then the Blessed One, since he, even while seeing the arising and cessation of perception, imagines the self made of perception to be permanent only. Therefore he said beginning with "This is difficult to know indeed."

Herein this is the meaning in brief -Your view is different, your acceptance is different, your preference is different, your seeing has occurred in a different way, something different indeed is acceptable to you and pleasing to you, your practice is elsewhere, your engagement and devotion is to a different practice only, your teacher's doctrine is elsewhere, the state of being a teacher is in a different sphere of sectarian doctrine. Therefore, by you who thus hold a different view, a different acceptance, a different preference, a different practice, a different teacher's doctrine, this is difficult to know. Then the wandering ascetic - Thinking "Whether perception is a person's self, or the self is other than perception, I shall ask him about its eternal and other states," again said beginning with "But what, venerable sir."

Therein, "the world" means he speaks with reference to the self. "Because, Poṭṭhapāda, this is not connected with the goal" means Poṭṭhapāda, this wrong view is not based upon the welfare of this world and the world beyond, not based upon one's own welfare and the welfare of others. "Not connected with the Teaching" means not based upon the nine supramundane states. "Not fundamental to the holy life" means it is not even the beginning of the holy life of the Dispensation reckoned as the threefold training; it does not even amount to the training in higher morality. "Not to disenchantment" means it does not lead to the purpose of becoming disenchanted with the round of rebirths. "Not to dispassion" means it does not lead to the purpose of dispassion towards the round of rebirths. "Not to cessation" means it does not lead to the purpose of bringing about the cessation of the round of rebirths. "Not to peace" means it does not lead to the purpose of the appeasement of the round of rebirths. "Not to direct knowledge" means it does not lead to the directly knowing of the round of rebirths, to the making evident thereof. "Not to

enlightenment" means it does not lead to the purpose of fully awakening to the round of rebirths. "Not to Nibbāna" means it does not lead to the making evident of the deathless, great Nibbāna.

In "This is suffering" and so on, setting aside craving, the five aggregates of the three planes are suffering; because of the producing of that very suffering, craving together with its conditions is the origin of suffering. The non-continuance of both is the cessation of suffering; the noble eightfold path is the practice leading to the cessation of suffering - this has been declared by me: this is the meaning. And having said thus, the Blessed One, having considered "For this wandering ascetic there is neither the manifestation of the path nor the realisation of the fruit, and it is the time for my alms round," remained silent. The wandering ascetic too, having known that indication, as if announcing the time for the Blessed One's departure, said beginning with "So it is."

421. "With verbal goading" means with a goad of words. "They assailed" means they made it continuously touched, that is to say, they pierced from above. "Factual" means existing by intrinsic nature. "True, real" is a synonym for that very thing. "The principle of the causal relationship of phenomena" means having a nature established in the nine supramundane phenomena. "The cosmic law of phenomena" means the cosmic law of supramundane phenomena. For the Buddhas, there is indeed no talk that is free from the four truths. Therefore it is of such a nature.

Explanation of the Story of Citta the Son of the Elephant Trainer and Poṭṭhapāda

422. "Citta Hatthisāriputta" - he, it is said, was the son of an elephant trainer in Sāvattihī, and having gone forth in the presence of the Blessed One, having learnt the three Canons, was skilled in subtle distinctions of meaning; but by the force of evil deeds done in the past, having left the monastic community seven times, he became a layman. It is said that in the Dispensation of the Perfectly Enlightened One Kassapa, there were two companions who, being in harmony with one another, would recite together. Among them, one, not taking delight, having given rise to a thought of the lay life, informed the other. He, having shown the danger in the lay life and the benefit of the going forth, exhorted him. He, having heard that, found pleasure; but on another day, when such a thought had arisen, he said this to him: "Friend, such a thought arises in me - 'I shall give this bowl and robes to you.'" He, through greed for the bowl and robes, having shown to him the benefit of the lay life, spoke of the danger of the going forth. Then, having heard that, his mind having become detached from the lay life, he found pleasure in the going forth alone. Thus, because at that time a virtuous monk had spoken a talk on the benefits of the lay life, he now, having left the monastic community six times, went forth on the seventh occasion. While Mahāmoggallāna and the Elder Mahākoṭṭhika were discussing the higher teaching, he interrupted the discussion now and then. Then the Elder Mahākoṭṭhika disparaged him. He, being unable to become established when spoken to by the great disciple, having left the monastic community, became a layman. But this one was a lay companion of Poṭṭhapāda. Therefore, having left the monastic community, after two or three days had passed, he went to the presence of Poṭṭhapāda. Then he, having seen him, said "My dear, what have you done? You have withdrawn from the Dispensation of such a Teacher! Come, it is fitting for you to go forth now," and taking him, went to the presence of the Blessed One. Therefore it was said: "Citta Hatthisāriputta and the wandering ascetic Poṭṭhapāda."

423. "Blind" means blind due to the absence of the eye of wisdom, without eyes due to the non-existence of that very thing. "You alone among them have eyes" means endowed with eyes through the eye of wisdom, to the mere extent of being able to know what is well spoken and what is ill spoken. "Definite" means of one portion. "Laid down" means established. "Not definite" means not of one portion; the meaning is that it is not stated by just one single portion as either "eternal" or "non-eternal."

Explanation of Definite Phenomena

424-425. "There are, Poṭṭhapāda" - why did the Blessed One begin this? For the purpose of showing the nature of not leading to liberation of the goal declared by the outsiders. For all the sectarians, just as the Blessed One declares the Deathless Nibbāna, so too they declare a goal in their own respective doctrines by way of a world-pinnacle and so on, but that is not leading to liberation. Having been declared in such a way, it does not lead forth, does not go; on the other hand, being rejected by the wise, it turns back - to show that, the Blessed One spoke thus. Therein, "knowing and seeing an exclusively happy world" means: "In the eastern direction there is an exclusively happy world, or in one of the western directions and so on" - do you dwell knowing thus, seeing thus? "Previously seen in that world are the bodily forms and so on of human beings." "Worthless" means devoid of the power of refutation, devoid of removing objections; what is meant is "not leading to liberation."

426-427. "The most beautiful woman in the country" means matchless among other women in the country in beauty, figure, charm, deportment, and so on.

Explanation of the Three Acquisitions of a Personality

428. Thus, the Blessed One, having shown that the conclusions of others are not leading to liberation, in order to show the nature of leading to liberation of his own conclusion, said beginning with "there are, Poṭṭhapāda, three." Therein, "acquisition of a personality" means acquisition of individual existence, and here the Blessed One showed the three existences by means of the three acquisitions of individual existence. By the gross acquisition of individual existence he showed sensual existence beginning from Avīci and ending with the Paranimmitavasavattī realm. By the mind-made acquisition of individual existence he showed fine-material existence beginning from the plane of the first meditative absorption and ending with the Akaniṭṭha Brahma-world. By the immaterial acquisition of individual existence he showed immaterial existence beginning from the Brahma-world of the plane of infinite space and ending with the Brahma-world of the plane of neither-perception-nor-non-perception. Mental states subject to defilement are the twelve unwholesome arisings of consciousness. Purifying mental states are serenity and insight meditation.

429. "Fulfilment and expansion of wisdom" means the fulfilment and extensive nature of path-wisdom and fruition-wisdom. "Gladness" means nascent joy. "Joy" means powerful delight. What is meant? That which we stated as "having realised by direct knowledge oneself, having attained, one dwells therein" - therein, for one dwelling thus, there will be that gladness, and joy, and tranquillity of the mental body, and mindfulness well established, and the highest knowledge, and a happy dwelling. And among all dwellings, this dwelling alone is fitting to be called "happy" - "peaceful and supremely sweet." Therein, in the first meditative absorption, even all six mental states beginning with gladness are obtained; in the second meditative absorption,

gladness, reckoned as weak joy, turns back, and the remaining five are obtained. In the third, joy turns back, and the remaining four are obtained. Likewise in the fourth. Among these four meditative absorptions, in the Sampasādana Sutta, only the basic meditative absorption for pure insight was spoken of. In the Pāsādikā Sutta, insight together with the four paths was spoken of. In the Dasuttara Sutta, the fruition attainment of the fourth meditative absorption was spoken of. In this Poṭṭhapāda Sutta, it should be understood that what was spoken of is called the fruition attainment of the second meditative absorption, having made gladness merely a synonym for joy.

432-437. "This or he" - here the word "or" has the sense of making clear. "This, he" - thus having made clear and having revealed, we would answer. Just as others, when asked "do you perceive yourselves as exclusively happy," say "no" - the meaning is: we do not speak thus. "Well-founded" means with a counter-argument, the meaning is leading to liberation. "Is empty" means is hollow; the intention is that it does not exist at that time. "Is true" means is factual; the meaning is that very one at that time is true. Here, however, this Citta, due to his own non-omniscience, having spoken of the three acquisitions of a personality, was unable to extract the conclusion that what is called "acquisition of a personality" is merely a concept; he presented it simply as "acquisition of a personality." Then the Blessed One, wishing to show that the phenomena here are matter and so on, and that "acquisition of a personality" is merely a name for this, and that when those various things such as matter and so on exist, such conventional expressions come about, taking up his very discussion, for the purpose of presenting it by way of concept-as-name, said beginning with "Citta, at the time when."

438. And having said thus, having asked in return, for the purpose of removal, he again said beginning with "If, Citta, they were to ask you thus." Therein, regarding "that past acquisition of a personality which I had, that alone was my acquisition of a personality, it was true at that time, the future empty, the present empty" - here first, he shows this meaning: Since those past phenomena do not exist now, but have come to the designation "they were," therefore that acquisition of a personality of mine too was true only at that very time. But due to the absence at that time of future and present phenomena, at that time "the future is empty, the present is empty" - thus, in meaning, he acknowledges the acquisition of a personality as merely a name. In the case of the future and present too, the same method applies.

439-443. Then the Blessed One, having said "Just so, Citta" and so on, in order to bring his own explanation into agreement with his explanation, again establishing that meaning by a simile, said beginning with "Just as, Citta, from a cow comes milk." Herein this is the meaning in brief: just as from a cow comes milk, and from milk and so on come curds and so on, therein at the time when there is milk, at that time it does not go by the definition, language, name, or conventional expression of "curds" or any one among butter and so on. Why? Because of the absence of those phenomena with reference to which the conventional expressions "curds" and so on come about. Then indeed at that time it goes only by the definition of "milk." Why? Because of the presence of those phenomena with reference to which the definition, language, name, and conventional expression "milk" comes about. This same method applies everywhere. "These, Citta" means: "the gross acquisition of a personality" and

"the mind-made acquisition of a personality" and "the immaterial acquisition of a personality" - these, Citta, are popular names; in the world they are merely designations, merely acknowledgements. Likewise, they are merely popular language, merely ways of saying, merely conventional expressions, merely concepts-as-name. Thus the Blessed One, having spoken above of the three acquisitions of a personality, now says that all this is merely a conventional expression. Why? Because in the ultimate sense there is no such thing as a being; this world is empty and hollow.

But the Buddhas have two kinds of talk: conventional talk and ultimate reality talk. Therein, that beginning with "a being, a man, a god, a Brahmā" is called "conventional talk." That beginning with "impermanent, suffering, non-self, aggregates, elements, sense bases, establishments of mindfulness, right strivings" is called ultimate reality talk. Therein, whoever, when spoken to by way of conventional teaching with "a being" or "a man" or "a god" or "a Brahmā," is able to understand, to penetrate, to go forth, and to seize the victory-grip of arahantship, to him the Blessed One speaks from the very beginning with "a being" or "a man" or "a god" or "a Brahmā." Whoever, having heard by way of ultimate reality teaching a certain one among "impermanent" or "suffering" and so on, is able to understand, to penetrate, to go forth, and to seize the victory-grip of arahantship, to him he speaks of just a certain one among "impermanent" or "suffering" and so on. Likewise, even for a being who can awaken through conventional talk, he does not first speak ultimate reality talk. But having awakened him through conventional talk, he afterwards speaks ultimate reality talk. Even for a being who can awaken through ultimate reality talk, he does not first speak conventional talk. But having awakened him through ultimate reality talk, he afterwards speaks conventional talk. But ordinarily, for one who speaks ultimate reality talk first, the teaching is of a rough appearance; therefore the Buddhas, having first spoken conventional talk, afterwards speak ultimate reality talk. Even when speaking conventional talk, they speak only what is true, only what is of intrinsic nature, only without falsehood. Even when speaking ultimate reality talk, they speak only what is true, only what is of intrinsic nature, only without falsehood.

Two truths the Perfectly Enlightened One declared, the best of speakers;
Conventional and ultimate reality, a third is not found.

Agreed-upon speech is true, by reason of worldly convention;
Ultimate reality speech is true, being the factual characteristic of phenomena.

"Which the Truth-finder uses without adhering to them" means: with which popular names and popular language the Truth-finder, because of the absence of adherence through craving, conceit, and wrong view, uses without adhering to them. Thus having unravelled the teaching, he concluded it with the pinnacle of arahantship. The remainder is of manifest meaning everywhere.

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

the explanation of the Discourse to Poṭṭhapāda is completed.



ABOUT THIS TRANSLATION

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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 1. Commentary on the Chapter on the Aggregate of Morality. 9. Commentary on the Discourse to Poṭṭhapāda Retrieved from paliverse.org

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