

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)

1. Commentary on the Discourse on the Supreme Net
(1. Brahmajālasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Long Discourses

Commentary on the Chapter on the Aggregate of Morality

Introductory Discussion on the Undertaking of the Work

Whose heart is cooled by compassion, whose darkness of delusion is dispelled
by the lamp of wisdom;
Revered by the world of humans and gods, I pay homage to the Fortunate One,
liberated from all destinations.

Even the Buddha, having both developed and realised the state of
Buddhahood;
That which he attained, whose stains are gone, I pay homage to that
unsurpassed Teaching.

Of the Fortunate One's legitimate sons, who crush the army of Māra;
The assembly of all eight, with bowed head I pay homage to the noble
Community.

Thus, of me whose mind is full of faith, the merit born of homage to the Triple
Gem;
By which, having become one whose obstacles are well removed, through its
power.

Of the Dīgha, marked with long discourses, subtle, the excellent scripture;
Praised by the Buddha and those who have understood after him, whose
qualities inspire faith.

For the purpose of elucidating the meaning, the commentary from the
beginning by five hundred masters;
Which was recited, and recited again afterwards too.

But it was brought to the island of Sīhaḷa by the master, the great Mahinda;
And was established in the Sinhalese language for the benefit of the island's
inhabitants.

Having removed from it the Sinhalese language, I, into a delightful language;
Rendering it befitting the method of the canonical texts, free from faults.

Not contradicting the doctrine of the elders, who are lamps of the elder lineage;
Of subtle judgement, dwelling at the Great Monastery.

Having omitted the meaning that has come again and again, I shall make the meaning clear;
For the satisfaction of good people and for the long endurance of the Teaching.

The exposition of morality, the ascetic practices, and all the meditation subjects;
Together with the arrangement of conduct, the detailed account of meditative absorptions and attainments.

All the direct knowledges, and the determination of the collection of wisdom;
Aggregates, elements, sense bases, faculties, and the four noble ones.

Truths, the teaching of the mode of dependent conditions, with a thoroughly pure and subtle method;
Inseparable from the path of the canonical texts, insight and meditative development too.

Since, however, all this was thoroughly and purely stated by me in the Visuddhimagga;
Therefore I shall not discuss that further here.

"In the middle, this Visuddhimagga, standing within all four scriptures;
Will make clear the meaning as spoken therein."

Thus indeed it was made; therefore, taking that too together with this commentary, understand the meaning based upon the Long Collection.

Introduction

Therein, the Long Collection by name consists of three chapters by chapter: the Sīlakkhandha Chapter, the Mahā Chapter, and the Pāthika Chapter; by discourse, it is a compendium of thirty-four discourses. Among its chapters, the Sīlakkhandha Chapter is the first; among the discourses, the Brahmajāla. Of the Brahmajāla too, the introduction beginning with "Thus have I heard" was spoken by the Venerable Ānanda at the time of the First Great Rehearsal.

Account of the First Great Council

Although this First Great Rehearsal has been recorded in the Canon of monastic discipline, for the purpose of proficiency in the introduction, it should be understood here too in this way. For when the Buddha's task had been accomplished, beginning with the Setting in Motion of the Wheel of the Teaching up to the disciplining of the wandering ascetic Subhadda, when the Blessed One, the Protector of the World, had attained final Nibbāna through the Nibbāna element without residue of clinging, towards the break of dawn on the full moon day of Vesākha, between the twin Sāla trees in the Sāla grove of the Mallas at Upavattana in Kusinārā, the Venerable Mahākassapa, the senior monk of the Community, among the seven hundred

thousand monks who had assembled on the day of the distribution of the relics of the Blessed One, when the Blessed One had attained final Nibbāna seven days earlier, by Subhadda, one who had gone forth in old age - "Enough, friends, do not grieve, do not lament, we are well released from that Great Ascetic, and we were troubled - 'This is allowable for you, this is not allowable for you.' But now we shall do whatever we wish, and what we do not wish, that we shall not do." Remembering the words spoken, and considering the difficulty of obtaining such an assembly of the Community again, thinking "There is indeed the possibility that evil monks, imagining the Scriptures to belong to a Teacher who has passed away, having gained a faction, might before long cause the Good Teaching to disappear; but as long as the Teaching and discipline endure, so long the Scriptures are those whose Teacher has not passed away. For this was said by the Blessed One -

'The Teaching and the monastic discipline that have been taught and laid down by me for you, Ānanda, they will be your Teacher after my passing.'

'What if I were to recite together the Teaching and the monastic discipline, so that this Dispensation may last long and endure.'

And that I was by the Blessed One -

'Will you then wear, Kassapa, my hempen rag-robcs, these cast-off garments?' having said, through the shared use of the robe.

'I, monks, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states, enter and dwell in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion; Kassapa too, monks, whenever he wishes, quite secluded from sensual pleasures, secluded from unwholesome mental states, enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion.'

Thus, by such a method as this, helped by being placed on an equal footing with himself in the super-human achievement comprising the nine progressive abidings and the six higher knowledges, and likewise praised for the state of non-attachment of mind as if waving the hand in the air, and for the practice like the moon - what other repayment of debt could there be for him? 'Did not the Blessed One, like a king who, by bestowing his own armour and sovereignty upon a son who would establish the family lineage, thinking "This one will be the establisher of the lineage of the Good Teaching for me," helped me with this extraordinary help, and praised me with this lofty praise?' - thus reflecting, he generated enthusiasm in the monks for the purpose of reciting together the Teaching and the monastic discipline. As he said -

"Then the Venerable Mahākassapa addressed the monks - 'On one occasion, friends, I was travelling on the highway from Pāvā to Kusinārā together with a large Community of monks, about five hundred monks.' The entire Subhadda section should be known in detail. But we shall explain its meaning at the very place where it comes at the end of the Mahāparinibbāna.

Then further he said -

"Come, friends, let us recite together the Teaching and the monastic discipline, before what is not the Teaching shines forth, the Teaching is obstructed; before what is not the monastic discipline shines forth, the monastic discipline is obstructed; before those who speak what is not the Teaching become powerful, those who speak what is the Teaching become weak; before those who speak what is not the monastic discipline become powerful, those who speak what is the monastic discipline become weak."

The monks said - "If so, venerable sir, let the elder monk select the monks." But the elder monk, having set aside many hundreds and many thousands of worldling, stream-enterer, once-returner, non-returner, dry insight practitioner, and monks who had eliminated the mental corruptions who bore the learning of the entire ninefold Teacher's instruction, selected only four hundred and ninety-nine monks who had eliminated the mental corruptions - bearers of the entire learning of the Triple Canon in all its varieties, attainers of analytical knowledge, of great majesty, for the most part declared by the Blessed One as foremost, of the variety of those with the threefold true knowledge and so on. With reference to whom this was said - "Then the Venerable Mahākassapa selected four hundred and ninety-nine Worthy Ones."

But why did the elder monk make it one less? For the purpose of making room for the Venerable Ānanda. For with that venerable one, neither together with him nor without him was it possible to hold the recital of the Teaching. For that venerable one was a trainee, one who still had something to be done; therefore together with him too it was not possible. But because there was nothing taught by the One of Ten Powers - discourses, mixed prose and verse, and so on - that was not directly witnessed by him. As he said -

"Eighty-two thousand I received from the Buddha, two thousand from monks; Eighty-four thousand teachings are occurring for me."

Therefore without him too it was not possible.

If so, even though a trainee, he should have been selected by the elder monk because of his great service to the recital of the Teaching; then why was he not selected? In order to avoid censuring by others. For the elder monk was exceedingly familiar with the Venerable Ānanda; for thus, even when grey hairs had appeared on his head, he exhorts him with the talk of a youngster, saying "This youngster has not even known the proper measure," he exhorts him with the talk of a youngster. And the venerable one was born of the Sakyan family, a brother of the Truth-finder, a son of his father's younger brother. Therein, some monks, thinking it to be like going by favouritism - might reproach: "Having set aside many monks who had attained analytical knowledge as those beyond training, the elder monk selected Ānanda who had attained analytical knowledge as a trainee." Avoiding that censure by others, thinking "Without Ānanda it is not possible to hold the recital of the Teaching; I shall take him only with the consent of the monks," he did not select him.

Then the monks themselves requested the elder monk for the sake of Ānanda. As he said -

"The monks said this to the Venerable Mahākassapa - 'This Venerable Ānanda, venerable sir, although a trainee, is incapable of going to bias through desire, hate, delusion, or fear. And much of the Teaching and the monastic discipline has been learnt by him in the presence of the Blessed One. If so, venerable sir, let the elder monk select the Venerable Ānanda as well.' Then the Venerable Mahākassapa selected the Venerable Ānanda as well."

Thus, together with that venerable one selected with the consent of the monks, there were five hundred elder monks.

Then this occurred to the elder monks - "Where indeed should we recite together the Teaching and the monastic discipline?" Then this occurred to the elder monks - "Rājagaha indeed has a large food resort and abundant lodgings. What if we, dwelling at Rājagaha for the rains retreat, were to recite together the Teaching and the monastic discipline. Other monks should not enter the rains retreat at Rājagaha."

But why did this occur to them? "This is our lasting work; some person of a different faction, having entered into the midst of the Community, might reopen a settled case." Then the Venerable Mahākassapa announced by a legal act at which a motion is put and is followed by one proclamation -

"Let the Community hear me, friends. If it is the proper time for the Community, the Community should authorise these five hundred monks to dwell at Rājagaha for the rains retreat to recite together the Teaching and the monastic discipline, and other monks should not dwell at Rājagaha for the rains retreat." This is the motion.

"Let the Community hear me, friends. The Community authorises these five hundred monks" 'to dwell at Rājagaha for the rains retreat to recite together the Teaching and the monastic discipline, and other monks should not dwell at Rājagaha for the rains retreat. If the authorisation of these five hundred monks is agreeable to the venerable one - dwelling at Rājagaha for the rains retreat to recite together the Teaching and the monastic discipline, and other monks should not dwell at Rājagaha for the rains retreat - he should remain silent; he to whom it is not agreeable should speak.

"These five hundred monks have been authorised by the Community to dwell at Rājagaha for the rains retreat to recite together the Teaching and the monastic discipline, and other monks should not dwell at Rājagaha for the rains retreat. It is agreeable to the Community, therefore it is silent. Thus I remember it."

Now this wording of the legal act was performed on the twenty-first day after the final Nibbāna of the Truth-finder. For the Blessed One attained final Nibbāna towards the break of dawn on the full moon day of Vesākha, and then for seven days they venerated his golden-coloured body with scents, garlands, and so on. Thus seven days were called the days of the sacred festivity. Then for seven days it burned with fire on the funeral pyre, and for seven days, having made a cage of spears in the assembly hall, they made an offering to the relics - thus twenty-one days had passed. On the very fifth day of the bright fortnight of the month of Jetṭha they distributed the relics. On this day of the distribution of relics, having reported to the great community

of monks that had assembled the misconduct committed by Subhadda, one who had gone forth in old age, and having selected the monks in the manner already stated, this wording of the legal act was performed.

And having performed this wording of the legal act, the Elder addressed the monks - "Friends, now forty days of leave have been given to you. Beyond that, it is not possible to say 'We have such and such an impediment.' Therefore, in the meantime, whoever has an impediment of illness, or an impediment of teacher and preceptor, or an impediment of mother and father, or a bowl to be fired, or a robe to be made, let him cut off that impediment and do that business."

And having said thus, the Elder, surrounded by his assembly of five hundred, went to Rājagaha. Other great elders too, having taken their own retinues, wishing to console the great multitude pierced by the dart of sorrow, departed in various directions. But the Elder Puṇṇa, with a retinue of seven hundred monks, thinking "I shall console the great multitude coming again and again to the place of the Truth-finder's final Nibbāna," stood right at Kusinārā.

The Venerable Ānanda, just as formerly for the Blessed One who had not attained final Nibbāna, so too even for the Blessed One who had attained final Nibbāna, taking the bowl and robes himself, set out on a journey towards Sāvattthī together with five hundred monks. But as he went on and on, the monks of his retinue passed beyond the path of counting. Wherever that venerable one went, there was great lamentation. But when the Elder had gradually arrived at Sāvattthī, the people dwelling in Sāvattthī, having heard "The Elder has come, it is said," having gone out to meet him with scents, garlands, and so on in their hands - saying "Venerable Ānanda, formerly you used to come together with the Blessed One; today where have you left the Blessed One and come?" and so on, they cried out in lamentation. There was great lamentation as on the day of the final Nibbāna of the Buddha, the Blessed One.

There the Venerable Ānanda, having convinced that great multitude with a talk on the Teaching connected with impermanence and so on, having entered Jeta's Grove, having paid homage to the perfumed chamber where the One of Ten Powers had dwelt, having opened the door, having taken out the beds and chairs, having shaken them out, having swept the perfumed chamber, having thrown away the withered garlands and rubbish, having brought back the beds and chairs, having placed them again in their proper places, he performed all the duties that were to be done during the time the Blessed One was present. And while performing them, at the times of sweeping the bathing porch, setting out water, and so on, having paid homage to the perfumed chamber - "Is it not so, Blessed One, this is your time for bathing, this is the time for expounding the Teaching, this is the time for giving exhortation to the monks, this is the time for lying down in the lion's posture, this is the time for washing the face" - and so on, by this method, he performed them while lamenting, as one whose affection was established through knowing the deathless flavour of the accumulation of the Blessed One's virtues, and who had not eliminated the mental corruptions, and whose tenderness of mind was produced by mutual assistance over many hundreds of thousands of births. A certain deity said to him - "Venerable Ānanda, how will you console others while lamenting thus?" - and stirred him to a sense of urgency. He, with a heart stirred by her words, having steadied himself, in order to relieve his body in which the elements had become excessive due to the

predominance of standing and sitting from the time of the Truth-finder's final Nibbāna onwards, on the second day, having drunk a milk purgative, sat right in the monastery. With reference to which he said this to the young man sent by the young brahmin Subha -

"It is not the right time, young man, today I have taken a dose of medicine. Perhaps tomorrow we might approach."

On the second day, having gone with the Elder Cetaka as his attendant monk, being questioned by the young man Subha, he spoke the tenth discourse in this Dīgha Nikāya, named the Subha Sutta.

Then the Elder Ānanda, having had the repair of broken and shattered portions carried out at the great monastery of Jetavana, when entering the rains retreat was approaching, having left the community of monks, went to Rājagaha; likewise also the other monks who were compilers of the Teaching. For when they had thus gone, with reference to them this was said - "Then the elder monks went to Rājagaha, to recite together the Teaching and the monastic discipline." They, having performed the Observance on the full moon day of Āsāḷhī, having assembled on the first day of the lunar fortnight, entered the rains retreat.

Now at that time there were eighteen great monasteries surrounding Rājagaha; all of them were abandoned, fallen into disrepair, and soiled. For at the final Nibbāna of the Blessed One, all the monks, having taken their own bowls and robes, having abandoned the monasteries and residential cells, departed. There, while making an agreement, the elders, for the purpose of honouring the Blessed One's word and for the purpose of freeing themselves from the accusations of the sectarians - thought "Let us carry out the repair of broken and shattered portions during the first month." For the sectarians might say thus - "The disciples of the ascetic Gotama looked after the monasteries only while the Teacher was still alive; when he attained final Nibbāna, they abandoned them. The great expenditure of wealth by the families is being destroyed." And it is said that they thought for the purpose of freeing themselves from their accusations. And having thus considered, they made an agreement. With reference to which it was said -

"Then this occurred to the elder monks - 'The repair of broken and shattered portions has been praised by the Blessed One, friends. Come, friends, let us carry out the repair of broken and shattered portions during the first month; during the middle month, having assembled, we will recite together the Teaching and the monastic discipline.'"

They, on the second day, having gone, stood at the king's gate. The king, having come, having paid homage - asked "For what purpose have you come, venerable sirs?" inquiring about the duty to be done by himself. The elders announced the need for manual labour for the purpose of restoring the eighteen great monasteries. The king gave men who were manual labourers. The elders, having had all the monasteries restored during the first month, informed the king - "The restoration of the monasteries is completed, great king. Now let us carry out the compilation of the Teaching and the monastic discipline." "Excellent, venerable sirs, carry on with confidence. Let mine be the wheel of command, and yours the wheel of the Teaching. Command me, venerable sirs, what should I do?" "A place of assembly for the monks

who are carrying out the compilation, great king." "Where shall I make it, venerable sir?" "It is fitting to make it at the entrance of the Sattapaṇṇī Cave on the side of Mount Vebhāra, great king." "Excellent, venerable sir," King Ajātasattu had a pavilion built, resembling one created by Vissakamma, with well-arranged walls, pillars, and steps, adorned with various kinds of garland-work and creeper-work, as if surpassing the splendour of a royal palace, as if laughing at the glory of a celestial mansion, as if a dwelling of splendour, as if a single landing-place and ford for the bird-like eyes of gods and humans, as if the world's delightfulness combined, a sphere of the essence of what is to be seen; and having adorned it with a beautiful canopy from which hung various flower-garland pendants, and with a floor like one inlaid with various gems and jewels, with well-completed floor-work decorated with various flower offerings, resembling a palace of Brahmā; and having prepared in that great pavilion five hundred priceless allowable coverings for the five hundred monks, having prepared the elder's seat on the southern side facing north, and in the middle of the pavilion a Dhamma seat facing east, worthy of the seat of the Buddha, the Blessed One, and having placed there an ivory-inlaid fan, he had it announced to the community of monks - "My duty is completed, venerable sirs."

And on that day, certain monks, with reference to the Venerable Ānanda, spoke thus - "In this community of monks, one monk goes about emitting a smell of raw flesh." The Elder, having heard that, thought: in this community of monks there is no other monk named one who goes about emitting a smell of raw flesh. Surely these speak with reference to me - and he experienced a sense of urgency. Certain ones indeed said to him - "Tomorrow, friend Ānanda, is the assembly, and you are a trainee with something still to be done; therefore it is not proper for you to go to the assembly. Be heedful."

Then the Venerable Ānanda thought: "Tomorrow is the assembly. It is not proper for me that I, being a trainee, should go to the assembly" - having spent much of the night with mindfulness of the body, towards the break of dawn, having descended from the walking path, having entered the dwelling, thinking "I will lie down," he inclined his body. His two feet were released from the ground, and his head had not yet reached the pillow - in this interval, his mind was liberated from the mental corruptions by non-clinging. For this venerable one, having spent the time outside by walking meditation, being unable to produce a distinction, thought - "Did not the Blessed One say this to me - 'You have made merit, Ānanda; devote yourself to striving, soon you will be without mental corruptions.' And for Buddhas there is no such thing as a fault in speech, but my energy is too strenuous; on account of that, my mind tends towards restlessness. Come, let me apply evenness of energy" - having descended from the walking path, having stood at the foot-washing place, having washed his feet, having entered the dwelling, having sat down on the small bed, thinking "I will rest a little," he reclined his body on the small bed. His two feet were released from the ground, his head had not reached the pillow - in this interval, his mind was liberated from the mental corruptions by non-clinging. The Elder's arahantship was devoid of the four postures. Therefore, when it is asked "In this Dispensation, which monk attained arahantship while neither lying down, nor sitting, nor standing, nor walking?" it is fitting to say "The Elder Ānanda."

Then the elder monks, on the second day, on the fifth of the dark fortnight, having completed their meal duty, having put away their bowls and robes, assembled in the Teaching hall. Then the Venerable Ānanda, being a Worthy One, went to the assembly. How did he go? With a joyful and delighted mind, thinking "Now I am worthy of entering the midst of the assembly," having arranged his robe on one shoulder, like a palm fruit released from its stalk, like a natural gem placed on a pale-yellow blanket, like a full moon risen in a sky free from clouds, and like a lotus whose pollen-filled golden interior has opened through the touch of the early sunshine, with a pure, bright, radiant, and glorious countenance, as if announcing his own attainment of arahantship, he went. Then, having seen him, this occurred to the Venerable Mahākassapa - "How splendid indeed, sir, is Ānanda who has attained arahantship! If the Teacher were still alive, surely today he would give applause to Ānanda. Come, I shall now give the applause that should be given by the Teacher" - and he gave applause three times.

But the reciters of the Middle Collection say - "The Elder Ānanda, wishing to make known his attainment of arahantship, did not come together with the monks. The monks, sitting down on their own seats according to seniority, sat down having left the Elder Ānanda's seat. There some spoke thus - 'Whose is this seat?' 'Ānanda's.' 'But where has Ānanda gone?' At that time the Elder thought - 'Now is the time for me to go.' Then, showing his own power, having dived into the earth, he showed himself right at his own seat" - some say he went through the sky and sat down. Be it one way or the other. In every way, having seen him, the giving of applause by the Venerable Mahākassapa was indeed fitting.

But when that venerable one had thus arrived, the Elder Mahākassapa addressed the monks - "Friends, what shall we recite together first, the Teaching or the monastic discipline?" The monks said - "Venerable sir, Mahākassapa, the monastic discipline is the life span of the Buddha's Dispensation. When the monastic discipline stands, the Dispensation is said to stand. Therefore let us recite together the monastic discipline first." "Making whom the leader?" "The Venerable Upāli." "Is Ānanda not able?" "It is not that he is not able." But the Perfectly Enlightened One, while still living, in dependence on the scriptural learning of the monastic discipline, established the Venerable Upāli in the foremost position - "This is the foremost, monks, of my disciples who are monks who are experts in monastic discipline, namely Upāli." "Therefore let us recite together the monastic discipline, having asked the Elder Upāli."

Then the Elder authorised himself by himself for the purpose of asking about the monastic discipline. The Elder Upāli also authorised himself for the purpose of answering. Herein this is the canonical text - Then the Venerable Mahākassapa informed the Community -

"Let the Community hear me, friends. If it is the proper time for the Community,
I would question Upāli about monastic discipline."

The Venerable Upāli also informed the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the

Community,
I, when asked by the Venerable Mahākassapa about monastic discipline, would answer."

Having thus authorised himself, the Venerable Upāli, having risen from his seat, having arranged his robe on one shoulder, having paid homage to the elder monks, sat down on the Teaching seat, having taken the ivory-inlaid fan; then the Elder Mahākassapa, having sat down on the elder's seat, asked the Venerable Upāli about monastic discipline. "Friend Upāli, where was the first expulsion laid down?" "At Vesālī, venerable sir." "Referring to whom?" "Referring to Sudinna the Kalanda's son." "In what case?" "In the case of sexual intercourse."

"Then the Venerable Mahākassapa asked the Venerable Upāli about the case of the first expulsion, and asked about the origin, and asked about the person, and asked about the regulation, and asked about the supplementary regulation, and asked about the offence, and asked about the non-offence." The Venerable Upāli answered each question as asked.

But here, in the first expulsion, is there anything to be removed or to be inserted or not? There is nothing to be removed. For in what was spoken by the Buddha, the Blessed One, there is nothing whatsoever to be removed. For Truth-finders do not speak even a single phrase that is pointless. But in what was spoken by disciples or by deities, there may be something to be removed; that the elder monks who compiled the Teaching removed. But there is something to be inserted everywhere; therefore whatever was proper to insert wherever, that they indeed inserted. But what is that? "At that time" or "now at that time" or "then" or "when this was said" or "he said this" - merely such connecting words and the like. Having thus inserted what was proper to be inserted - they established it as "this is the first expulsion." When the first expulsion had been brought into the compilation, the five hundred Worthy Ones made a group recitation in the very manner in which it had been compiled - "At that time the Buddha, the Blessed One, was dwelling at Verañjā." At the very time their recitation began, the great earth, as if giving applause, making the water its boundary, trembled.

By this very method, having brought the remaining three expulsions into the compilation, they established them as "this is the Chapter on Expulsion." The thirteen offences entailing initial and subsequent meetings of the Community they established as "the Thirteen." The two training rules they established as "the Undetermined." The thirty training rules they established as "the Expiations involving Forfeiture." The ninety-two training rules they established as "the Expiations." The four training rules they established as "the Acknowledgements." The seventy-five training rules they established as "the Training Rules." The seven principles they established as "the Settlements of Legal Cases." Thus, having announced the two hundred and twenty-seven training rules as "the Great Analysis," they established them. At the conclusion of the Great Analysis too, the great earth trembled in the former manner.

Then, in the Nuns' Analysis, the eight training rules they established as "this is the Chapter on Expulsion." The seventeen training rules they established as "the Seventeen." The thirty training rules they established as "the Expiations involving Forfeiture." The one hundred and sixty-six training rules they established as "the

Expiations." The eight training rules they established as "the Acknowledgements." The seventy-five training rules they established as "the Training Rules." The seven principles they established as "the Settlements of Legal Cases." Thus, having announced the three hundred and four training rules as "the Nuns' Analysis" - they established it as "this is the Twofold Analysis, sixty-four recitation sections." At the conclusion of the Twofold Analysis too, there was a trembling of the great earth in the manner already stated.

By this same method, having compiled the Khandhaka measuring eighty recitation sections and the Parivāra measuring twenty-five recitation sections, they established them saying "This is called the Canon of monastic discipline." At the conclusion of the Canon of monastic discipline too, in the manner already stated, there was a great earthquake. They entrusted that to the Venerable Upāli - "Friend, teach this to your dependants." At the conclusion of the compilation of the Canon of monastic discipline, the Elder Upāli, having put down the ivory-inlaid fan, having descended from the pulpit, having paid homage to the elder monks, sat down on his own bowl-seat.

Having recited together the monastic discipline, the Venerable Mahākassapa, wishing to recite together the Teaching, asked the monks - "Indeed, when reciting together the Teaching, making which person the leader, should the Teaching be recited together?" Monks - "Making the Elder Ānanda the leader," they said.

Then the Venerable Mahākassapa informed the Community -

"Let the Community hear me, friends. If it is the proper time for the Community,
I would question Ānanda about the Teaching."

Then the Venerable Ānanda informed the Community -

"Let the Community hear me, venerable sir. If it is the proper time for the Community,
I, when asked by the Venerable Mahākassapa about the Teaching, would answer."

Then the Venerable Ānanda, having risen from his seat, having arranged his robe on one shoulder, having paid homage to the elder monks, sat down on the pulpit, having taken the ivory-inlaid fan. Then the Venerable Mahākassapa asked the monks - "Which Canon, friends, shall we recite together first?" "The Canon of discourses, venerable sir." "In the Canon of discourses there are four rehearsals; among those, which rehearsal first?" "The Long rehearsal, venerable sir." "In the Long rehearsal there are thirty-four discourses, three chapters; among those, which chapter first?" "The Sīlakkhandha chapter, venerable sir." "In the Sīlakkhandha chapter there are thirteen discourses; among those, which discourse first?" "The discourse called the Brahmajāla, venerable sir, adorned with the threefold morality, the destruction of various kinds of wrong livelihood, deceit, talking and so on, the unravelling of the net of sixty-two views, causing the ten-thousand world system to quake - let us recite together that one first."

Then the Venerable Mahākassapa said this to the Venerable Ānanda: "Where was the Brahmajāla spoken, friend Ānanda?" "Between Rājagaha and Nāḷanda, venerable sir, at the royal rest-house at Ambalaṭṭhikā." "Referring to whom?" "The wandering ascetic Suppiya and the young man Brahmadatta." "In what case?" "In praise and blame." Then the Venerable Mahākassapa asked the Venerable Ānanda about the origin of the Brahmajāla, and asked about the person, and asked about the case. The Venerable Ānanda answered. At the conclusion of the answering, the five hundred Worthy Ones chanted together in unison. And in the manner already stated, there was an earthquake.

Having thus recited together the Brahmajāla, thereafter, by the method beginning with "But, friend Ānanda, where was the Sāmaññaphala spoken?" in the order of questions and answers, having recited together all thirteen discourses along with the Brahmajāla - they announced "This is called the Sīlakkhandhavagga" and established it.

Immediately after that the Mahāvagga, immediately after that the Pāthikavagga - thus, having recited together the text comprising a collection of three chapters, adorned with thirty-four discourses, measuring sixty-four recitation sections, having said "This is called the Dīghanikāya," they entrusted it to the Venerable Ānanda - "Friend, teach this to your dependants."

Thereupon, having recited together the Majjhimanikāya measuring eighty recitation sections, they entrusted it to the dependants of the Elder Sāriputta, the Generalissimo of the Teaching - "You should look after this."

Thereupon, having recited together the Saṃyuttanikāya measuring one hundred recitation sections, they entrusted it to the Elder Mahākassapa - "Venerable sir, teach this to your dependants."

Thereupon, having recited together the Aṅguttaranikāya measuring one hundred and twenty recitation sections, they entrusted it to the Elder Anuruddha - "Teach this to your dependants."

Thereupon, the Dhammasaṅgaha, Vibhaṅga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Paṭṭhāna are called the Abhidhamma. Having thus recited together the text that was praised as being within the range of subtle knowledge - having said "This is called the Abhidhammapiṭaka," the five hundred Worthy Ones recited it together. In the manner already stated, there was an earthquake.

Beyond that, having recited together this text - the Jātaka, Niddesa, Paṭisambhidāmagga, Apadāna, Suttanipāṭa, Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā - and having said "This is called the Khuddakagantha," the reciters of the Long Collection say "They placed it in the classification within the Abhidhammapiṭaka itself." But the reciters of the Middle Collection say "Together with the Cariyāpiṭaka and the Buddhavaṃsa, all this called the Khuddakagantha is included in the Suttantapiṭaka."

Thus all this word of the Buddha is of one kind by way of flavour, twofold by way of the Teaching and monastic discipline, threefold by way of first, middle, and last. Likewise by way of the Canons. It should be understood as fivefold by way of

collections, ninefold by way of factors, and eighty-four-thousand-fold by way of aggregates of the Teaching.

How is it of one kind by way of flavour? For whatever was spoken by the Blessed One, having fully awakened to the unsurpassed perfect enlightenment, during the intervening forty-five years until he attains final Nibbāna through the Nibbāna element without residue of clinging, whether instructing gods, humans, nāgas, yakkhas, and others, or reviewing - all that is of one flavour, the flavour of liberation alone. Thus it is of one kind by way of flavour.

How is it twofold by way of the Teaching and monastic discipline? For all this is reckoned as the Teaching and the monastic discipline. Therein, the Vinayapiṭaka is the monastic discipline; the remaining word of the Buddha is the Teaching. Therefore it was said "Let us recite together the Teaching and the monastic discipline." And "I would question Upāli about monastic discipline, and would question Ānanda about the Teaching." Thus it is twofold by way of the Teaching and monastic discipline.

How is it threefold by way of first, middle, and last? For all this is of three divisions: the first word of the Buddha, the middle word of the Buddha, and the last word of the Buddha. Therein -

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.
House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of
cravings."

This is the first teaching of the Buddha. Some say the inspired utterance verse "When indeed phenomena become manifest" in the chapter is the first. But that should be understood as an inspired utterance verse that arose on the first day of the lunar fortnight for one who had attained omniscience, while reviewing the mode of dependent conditions with knowledge consisting of pleasure.

But what he spoke at the time of final Nibbāna - "Come now, monks, I address you: all activities have the nature of fall; strive with diligence." This is the last teaching of the Buddha. What was spoken in between those two, that is called the middle teaching of the Buddha. Thus it is threefold by way of the first, middle, and last teaching of the Buddha.

How is it threefold by way of the Canon? All of this is only of three divisions: the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching. Therein, having combined together everything that was rehearsed and not rehearsed at the First Council - both Pātimokkhas, the two Analyses, the twenty-two Chapters, and the sixteen Supplements - this is called the Canon of Monastic Discipline. The Dīgha Nikāya is the collection of thirty-four discourses beginning with the Brahmajāla; the Majjhima Nikāya is the collection of one hundred and fifty-two discourses beginning with the Mūlapariyāya Sutta; the Saṃyutta Nikāya is the collection of seven thousand seven hundred and sixty-two discourses beginning with the Oghatarāṇa Sutta; the Aṅguttara Nikāya is the collection of nine thousand five hundred and fifty-seven discourses beginning with the Cittapariyādāna Sutta; the

Khuddaka Nikāya has fifteen divisions by way of the Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidāmagga, Apadāna, Buddhavaṃsa, and Cariyāpiṭaka - this is called the Canon of Discourses. The Compendium of Mental States, the Analysis, the Treatise on Elements, the Designation of Human Types, the Points of Controversy, the Book of Pairs, and the Conditional Relations - this is called the Canon of the Higher Teaching. Therein -

"Because of its various and distinguished methods, and because of the removal of bodily and verbal conduct;
By those skilled in the meaning of monastic discipline, this is declared as 'monastic discipline'."

For herein the methods are various: the fivefold recitation of the Pātimokkha, the seven classes of offences beginning with expulsion, the matrix, and the varieties beginning with the Analysis. And the methods of supplementary regulations are distinguished, having the purpose of strengthening and relaxing. And because it restrains body and speech by prohibiting bodily and verbal transgression, therefore, because of its various methods, because of its distinguished methods, and because of the removal of bodily and verbal conduct, it is declared as "monastic discipline." Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of its various and distinguished methods, and because of the removal of bodily and verbal conduct;
By those skilled in the meaning of monastic discipline, this is declared as 'monastic discipline'."

But as for the other -

"Because of indicating meanings, because of being well spoken, because of hearing, and because of yielding;
And from being similar to a thread, it is declared a 'discourse' (suttanta).

For it indicates meanings in their divisions of one's own welfare, others' welfare, and so on. And here the meanings are well spoken, because they were spoken in conformity with the dispositions of those accessible to instruction. And it flows forth meanings like a crop flows forth fruit; what is meant is "it produces." And it yields this like a cow yields milk; what is meant is "it causes to flow forth." And it well protects them; what is meant is "it guards." And this is similar to a thread, for just as a thread is the measure for carpenters, so too is this for the wise. And just as flowers strung on a thread are not scattered and are not destroyed, just so the meanings included by it. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because of indicating meanings, because of being well spoken, because of flowing forth, and because of yielding;
And from being similar to a thread, it is declared a 'discourse'."

The other, however -

"Because herein the phenomena spoken of possess growth, have their own characteristics, are venerated, are defined,

And are superior, therefore it is declared 'higher teaching' (abhidhamma)."

For this prefix "abhi" is seen in the senses of growth, characteristic, venerated, defined, and superior. Thus it occurs in the sense of growth in such passages as "excessive unpleasant feelings are advancing for me, not receding." In the sense of having its own characteristic in such passages as "those nights that are well-known and marked." In the sense of venerated in such passages as "a king of kings, a lord of men." In the sense of defined in such passages as "competent to instruct in the higher teaching and higher discipline." What is meant is the Teaching and the monastic discipline that are free from mutual mixing. In the sense of superior in such passages as "with surpassing beauty."

And here, by the method of "one develops the path for rebirth in the fine-material realm" and "one dwells having pervaded one direction with a mind accompanied by friendliness," phenomena possessing growth are also stated. By the method of "having a visual object or having a sound as object," because of being characterisable by object and so on, they also have their own characteristics. By the method of "trainee states, states of one beyond training, supramundane states," they are also venerated; the intention is "worthy of veneration." By the method of "there is contact, there is feeling," because of being defined by their intrinsic nature, they are also defined. By the method of "exalted states, limitless states, unsurpassed states," superior phenomena are also stated. Therefore, for the purpose of proficiency in the meaning of the word, this was said -

"Because herein the phenomena spoken of possess growth, have their own characteristics, are venerated, are defined,
And are superior, therefore it is declared 'higher teaching'."

But what here is not distinguished, that -

"Those skilled in the meaning of 'Canon,' they have said, from the meaning of Scriptures and vessel;
Having connected with that, the three beginning with monastic discipline should also be understood."

For the Scriptures too are called "Canon" in passages beginning with "not by the handing over of the Canon." In passages beginning with "Then a man might come along having taken a spade and basket," any vessel whatsoever also. Therefore, "those skilled in the meaning of 'Canon' have said from the meaning of Scriptures and vessel."

Now, "having connected with that, the three beginning with monastic discipline should also be understood" means: having made a compound with the word "Canon" in its twofold meaning thus - it is monastic discipline and it is a Canon because of being Scriptures and because of being a vessel for this and that meaning, thus it is the Canon of monastic discipline; by the very same method, it is a discourse and it is a Canon, thus it is the Canon of discourses; it is the higher teaching and it is a Canon, thus it is the Canon of the higher teaching. Thus these three beginning with monastic discipline should also be understood.

And having understood thus, again for the purpose of proficiency in various aspects

regarding those very Canons -

"The distinctions of teaching, instruction, and treatise in them as is fitting;
And the nature of training, abandoning, and profundity one should illuminate.
The classification of Scriptures, the success, and also the failure, whatever and
wherever;
As a monk attains, all that too one should make clear."

Herein this is the illumination and the making clear. For these three Canons are called, in order, the teaching by command, by conventional expression, and by ultimate reality; the instructions according to offence, according to conformity, and according to the Teaching; and the treatise on restraint and non-restraint, the disentangling of views, and the definition of mentality-materiality. For here, the Canon of monastic discipline is called the teaching by command, because it was expounded by the Blessed One who is worthy of command, with an abundance of commands; the Canon of discourses is called the teaching by conventional expression, because it was expounded by the Blessed One who is skilled in conventional expression, with an abundance of conventional expressions; the Canon of the higher teaching is called the teaching of ultimate reality, because it was expounded by the Blessed One who is skilled in ultimate reality, with an abundance of ultimate realities.

Likewise, the first - "Those beings who have abundant offences, they are herein instructed according to their offence" - thus it is the instruction according to offence; the second - "Beings of manifold dispositions, underlying tendencies, temperaments, and inclinations are herein instructed in conformity" - thus it is the instruction according to conformity; the third - "Beings who perceive 'I' and 'mine' in what is merely a heap of phenomena are herein instructed according to the Teaching" - thus it is called the instruction according to the Teaching.

Likewise, the first - Restraint and non-restraint, which is the opposite of transgression, is spoken of herein - thus it is the treatise on restraint and non-restraint. "Restraint and non-restraint" means both minor and major restraint, like valid and invalid action, and like fruit and non-fruit; the second - "The disentangling of views, which is the opposite of the sixty-two views, is spoken of herein" - thus it is the treatise on the disentangling of views; the third - "The definition of mentality-materiality, which is the opposite of lust and so on, is spoken of herein" - thus it is called the treatise on the definition of mentality-materiality.

In all three of these, the three trainings, the three abandonings, and the fourfold nature of profundity should be understood. For thus, in the Canon of monastic discipline the training in higher morality is stated in particular; in the Canon of discourses, the training in higher consciousness; in the Canon of the higher teaching, the training in higher wisdom.

And in the Canon of monastic discipline there is the abandoning of transgression, because morality is the opponent of the transgression of mental defilements. In the Canon of discourses there is the abandoning of prepossession, because concentration is the opponent of prepossession. In the Canon of the higher teaching there is the abandoning of underlying tendencies, because wisdom is the opponent of underlying

tendencies. And in the first there is abandoning by substitution of opposites; in the others, abandoning by suppression and abandoning by eradication. And in the first there is the abandoning of the defilement of misconduct; in the others, the abandoning of the defilement of craving and wrong view.

And here, in each one, the fourfold profundity of the Teaching, meaning, exposition, and penetration should be known. Therein, "the Teaching" means the text. "Meaning" means the meaning of that very text. "Exposition" means the exposition of that text as defined by the mind. "Penetration" means the understanding as it really is of the text and the meaning of the text. In all three of these there are these teachings, meanings, expositions, and penetrations. Because, like the great ocean for hares and the like, they are difficult to plunge into and impossible to find a footing in for those of dull intelligence, therefore they are profound. Thus, in each one here, the fourfold profundity should be known.

Another method: "the Teaching" means cause. For this was said: "Knowledge regarding the cause is analytical knowledge of phenomena." "Meaning" means the fruit of the cause. For this was said: "Knowledge regarding the fruit of the cause is analytical knowledge of meaning." "Exposition" means description; the intention is the expression of phenomena according to the Teaching. Or the speaking by way of forward order, reverse order, brief, detailed, and so on. "Penetration" means full realisation, and that is both mundane and supramundane; from the standpoint of domain and from the standpoint of non-delusion, it is the understanding of teachings in conformity with their meaning, of meanings in conformity with their teachings, and of concepts in conformity with the range of concepts. Or the undistorted intrinsic nature, reckoned as the individual characteristic, of those various teachings stated here and there, which is to be penetrated.

Now, because in these Canons whatever class of teachings or class of meanings there may be, and whatever exposition illuminates that meaning in whatever way the meaning to be made known faces the knowledge of the listeners, and whatever penetration reckoned as undistorted understanding there is here, and the undistorted intrinsic nature reckoned as the individual characteristic of those various teachings which is to be penetrated - All of this is difficult to plunge into and impossible to find a footing in, like the great ocean for hares and the like, for those lacking in wisdom who have not accumulated the requisites of merit; therefore it is profound. In this way too, in each one here, the fourfold profundity should be known.

And to this extent -

"The exposition, instruction, and discussion, the distinction in them as is fitting;

And the nature of training, abandoning, and profundity, one should elucidate" -

This verse has its meaning already stated.

"The distinction of scriptural learning, the success, and also the failure, whatever and wherever;

A monk attains, all that too one should make clear" -

Here, however, in the three Canons, a threefold distinction of scriptural learning should be seen. For there are three kinds of scriptural learning: The snake-simile learning, the learning for the purpose of escape, and the storekeeper's learning.

Therein, that which is misapprehended, learnt thoroughly for the purpose of reproach and the like, this is the snake-simile learning. With reference to which it was said: "Just as, monks, a man desiring a snake, seeking a snake, wandering about in search of a snake, might see a large snake, and might grasp it by the coils or by the tail; that snake, having turned back, might bite him on the hand or on the arm or on some other limb; on that account he might undergo death or suffering like death. What is the reason for this? Because of the misapprehension of the snake, monks. Just so, monks, here some foolish men learn the Teaching thoroughly - discourse, etc. catechism - they, having learnt that Teaching thoroughly, do not investigate the meaning of those teachings with wisdom; for them, not investigating the meaning with wisdom, those teachings do not yield to pondering; they learn the Teaching thoroughly for the benefit of reproaching others and for the benefit of freeing themselves from such criticism; and for whatever purpose they learn the Teaching thoroughly, they do not experience that benefit; those teachings, misapprehended by them, lead to their harm and suffering for a long time. What is the reason for this? Because of the misapprehension of the teachings, monks."

But that which is rightly taken, learnt thoroughly by one desiring only the fulfilment of the aggregate of morality and so on, not because of censure and so on, this is for the purpose of escape. With reference to which it was said - "Those teachings, rightly taken by them, lead to their welfare and happiness for a long time. What is the reason for this? Because of the teachings being rightly taken, monks."

But that which one who has fully understood the aggregates, abandoned the mental defilements, developed the path, penetrated the unshakable, realised cessation, one who has eliminated the mental corruptions, learns thoroughly only for the purpose of preserving the tradition, for the purpose of protecting the lineage, this is the storekeeper's scriptural learning.

But a monk practising well in the Vinaya, in dependence on accomplishment in morality, attains the three true knowledges, and because of the statement of their varieties therein. One practising well in the Discourses, in dependence on accomplishment in concentration, attains the six direct knowledges, and because of the statement of their varieties therein. One practising well in the Abhidhamma, in dependence on accomplishment in wisdom, attains the four analytical knowledges, and because of the statement of their varieties right therein; thus one practising well in these, in order, attains this achievement distinguished as the triad of true knowledges, the six direct knowledges, and the four analytical knowledges.

But one practising badly in the Vinaya, because of the similarity of contact between permitted pleasant-contact bed-coverings and outer garments and so on, perceives as blameless those that are rejected, such as contact with things that are clung to and so on. For this too was said - "Thus I understand the Teaching taught by the Blessed One, that those things that are obstructions declared by the Blessed One, for one indulging in them they are not sufficient for obstruction." Thereupon he attains the state of being immoral. One practising badly in the Discourses - not knowing the

intention in such passages as "There are, monks, these four persons existing and found," takes it with misapprehension, with reference to which it was said - "Through his own misapprehension, he misrepresents us, and he digs up himself, and he generates much demerit." Thereupon he attains the state of wrong view. One practising badly in the Abhidhamma, running beyond the reflection on the Teaching, thinks even about the incomprehensible. Thereupon he attains derangement of the mind, for this was said - "There are these four things, monks, that are incomprehensible, that should not be considered, which, if one were to consider them, one would become a partaker of madness and vexation." Thus one practising badly in these, in order, attains this failure distinguished as the state of being immoral, the state of wrong view, and derangement of the mind."

And to this extent -

"The distinction of scriptural learning, the success, and also the failure,
whatever and wherever;
A monk attains, all that too one should make clear" -

This verse too has its meaning already stated. Thus, having known the Canons in various ways, by their classification this word of the Buddha should be known as threefold.

How is it fivefold by way of collection? All of this is of fivefold division: the Long Collection, the Middle Collection, the Connected Collection, the Numerical Collection, and the Minor Collection. Therein, which is the Long Collection? The thirty-four discourses beginning with the Brahmajāla, comprised in three chapters.

"Thirty-four only are the discourses, consisting of three divisions is its
classification;
This is the Dīgha Nikāya, the first in proper order."

But why is this called the Dīgha Nikāya? Because of the collection and abode of discourses of long measure. For collections and abodes are called nikāyas. "I do not, monks, perceive any other single order of beings with such a mind as this, monks, the animals." "The poṇika group, the cikkhallika group" - such and the like are proofs of this from the Dispensation and from the world. Thus the meaning of the word in the sense of being a nikāya should be understood for the remaining ones as well.

Which is the Majjhima Nikāya? The discourses of middle measure, classified in fifteen groups, beginning with the Mūlapariyāya Sutta, one hundred and fifty-two discourses.

"One hundred and fifty discourses, and two discourses wherein it;
The Majjhima Nikāya, comprising five groups of ten."

Which is the Saṃyutta Nikāya? Spoken by way of the Devatā Saṃyutta and so on, beginning with the Oghataraṇa, seven thousand discourses and seven hundred and sixty-two discourses.

"Seven thousand discourses, and seven hundred discourses;
And sixty-two discourses, this is the Saṃyutta classification."

Which is the Aṅguttara Nikāya? Spoken by way of increasing by one factor each, beginning with the Cittapariyādāna, nine thousand discourses and five hundred and fifty-seven discourses.

"Nine thousand discourses, and five hundred discourses;
Fifty-seven discourses, this is the number in the Aṅguttara."

Which is the Khuddaka Nikāya? The entire Vinaya Piṭaka, the Abhidhamma Piṭaka, and the fifteen divisions beginning with the Khuddakapāṭha previously shown, setting aside the four Nikāyas, the remaining word of the Buddha.

"Setting aside these four Nikāyas beginning with the Dīgha;
The other word of the Buddha is considered the Khuddaka Nikāya."

Thus it is fivefold by way of nikāyas.

How is it ninefold by way of factors? For all of this is of nine divisions: discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism. Therein, the two Vibhaṅgas, the Niddesa, the Khandhakas, and the Parivāra, and in the Suttanipāta the Maṅgala Sutta, the Ratana Sutta, the Nālaka Sutta, and the Tuvaṭṭaka Sutta, and also any other word of the Truth-finder named "sutta" should be understood as "discourse." All discourses containing verses should be understood as "mixed prose and verse." In particular, in the Saṃyutta the entire Sagāthavagga, the entire Abhidhamma Piṭaka, discourses without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as "explanation." The Dhammapada, the Theragāthā, the Therīgāthā, and the pure verses in the Suttanipāta not named as suttas should be understood as "verse." The eighty-two discourses connected with verses born of pleasure and knowledge should be understood as "inspired utterance." The one hundred and ten discourses proceeding in the manner beginning with "This was said by the Blessed One" should be understood as "thus-it-is-said." The five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as "birth story." All discourses connected with wonderful and marvellous phenomena, proceeding in the manner beginning with "Monks, there are these four wonderful and marvellous qualities in Ānanda" should be understood as "wonderful phenomena." The Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Sutta and so on - all discourses asked about having gained inspiration and satisfaction again and again should be understood as "catechism." Thus it is ninefold by way of factors.

How is it eighty-four thousand-fold by way of portions of the Teaching? All this indeed is the teaching of the Buddha -

"Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me."

Thus, by way of the portions of the Teaching as elucidated, there are eighty-four thousand divisions. Therein, a discourse with a single theme is one portion of the Teaching. That which has multiple themes, therein the counting of portions of the Teaching is by way of themes. In verse compositions, the asking of a question is one portion of the Teaching, the answer is one. In the Abhidhamma, each triad and dyad

analysis, and each consciousness-sequence analysis, is each one portion of the Teaching. In the Vinaya there is the case, there is the matrix, there is the word-analysis, there is the intervening offence, there is the offence, there is the non-offence, there is the triad-determination. Therein, each section should be understood as each one portion of the Teaching. Thus it is eighty-four thousand-fold by way of portions of the Teaching.

Thus this teaching of the Buddha, which without division is one-fold by way of flavour, and with division is of twofold and other divisions by way of the Teaching and discipline and so on, was recited together by the company of masters headed by Mahākassapa, having determined this classification: "This is the Teaching, this is the discipline, this is the first teaching of the Buddha, this is the middle teaching of the Buddha, this is the last teaching of the Buddha, this is the Canon of monastic discipline, this is the Canon of discourses, this is the Canon of the higher teaching, this is the Long Collection, etc. this is the Minor Collection, these are the nine factors beginning with discourses, these are the eighty-four thousand portions of the Teaching" - having determined precisely this classification, it was recited together. And not only this alone, but also having determined the manifold classification of compendium visible in the three Canons - the summary compendium, the chapter compendium, the repetition series compendium, the single-section, the pair-section and other section compendium, the connected compendium, the group-of-fifty compendium, and so on - it was recited together in seven months.

And at the conclusion of the communal recitation -as if giving applause, with joy arisen thinking "This has been made by the Elder Mahākassapa, capable of sustaining the Dispensation of the One of Ten Powers for a period of five thousand years," this great earth, making the water its boundary, trembled, quaked, and shook violently in many ways, and many marvels appeared. This is called the First Great Communal Recitation. Which in the world -

"It was done by five hundreds, therefore it is called 'of the five hundred';
And because it was done by elders alone, it is called 'of the elders.'"

1. Explanation of the Discourse on the Supreme Net

Explanation of the Talk on the Wandering Ascetics

While this First Great Communal Recitation was taking place, at the conclusion of the Vinaya compilation, when the Venerable Mahākassapa, asking about the Brahmajāla, the first discourse of the first collection in the Canon of discourses - "Where was the Brahmajāla spoken, friend Ānanda?" - at the conclusion of such words spoken thus, making known all of that - where it was spoken and referring to what it was spoken - the Venerable Ānanda spoke beginning with "Thus have I heard." Therefore it was said: "The introduction and so on beginning with 'thus have I heard' of the Brahmajāla too was spoken by the Venerable Ānanda at the time of the First Great Communal Recitation."

1. Therein, "thus" is an indeclinable particle. "Me" and so on are noun terms. In "practising, is" here, "paṭi" is a prefix term, "is" is a verb term. By this method, to begin with, the analysis of terms should be understood.

As regards meaning, however, the word "thus" has various meanings including simile, instruction, gladdening, reproach, acceptance of a statement, manner, illustration, and emphasis, among others. For accordingly it - In "So by a mortal born, much wholesome should be done" and so on, it occurs in the sense of simile. In "Thus should you step forward, thus should you step back" and so on, in instruction. In "So it is, Blessed One, so it is, Fortunate One" and so on, in gladdening. In "Just so indeed this outcast woman praises that shaveling, that petty ascetic, here and there" and so on, in reproach. In "Yes, venerable sir, those monks assented to the Blessed One" and so on, in acceptance of a statement. In "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One" and so on, in manner. "Come, young man, go to where the ascetic Ānanda is; having approached, in my name ask the ascetic Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort. 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say thus: 'It would be good if the venerable Ānanda would approach the dwelling of the young man Subha, son of Todeyya, out of compassion'" and so on, in illustration. "What do you think, Kālāmas, are these mental states wholesome or unwholesome?" "Unwholesome, venerable sir." "Blameworthy or blameless?" "Blameworthy, venerable sir." "Censured by the wise or praised by the wise?" "Censured by the wise, venerable sir." "When complete and taken upon oneself, do they lead to harm and suffering or not? How is it for you here?" "When complete, venerable sir, and taken upon oneself, they lead to harm and suffering; thus it is for us here" and so on, in emphasis. Here it should be seen in the senses of manner, illustration, and emphasis.

Therein, by the word "thus" in the sense of manner, he explains this meaning: the word of that Blessed One, which is subtle in various methods, arising from manifold dispositions, accomplished in meaning and phrasing, of various wonders, profound in the Teaching, meaning, instruction, and penetration, reaching the path of hearing in accordance with each and every being's own language - who is able to comprehend it in every way? But having generated the desire to hear with all one's strength, "thus have I heard" means "by me too it was heard in one manner."

In the sense of illustration - Freeing himself thus: "I am not self-originated, this was not realised by me" - "Thus have I heard," "by me too it was thus heard" - he illustrates the entire discourse that is now to be spoken.

In the sense of emphasis - "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda; of those with perfect behaviour, of those who are mindful, of those who are resolute, of attendants, namely Ānanda." Thus by the Blessed One - "The Venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows." Thus, showing his own power of retention in accordance with the state of being praised by the General of the Teaching as well, he generates in beings the desire to hear - "Thus have I heard," and that indeed, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise.

The word "me" appears in three meanings. For thus indeed - In "gāthābhigītaṃ me abhojaneyya" and so on, the meaning is "by me." In "Sādhu me, bhante, bhagavā

saṅkhittena dhammaṃ desetū" and so on, the meaning is "to me." In "Dhammadāyādā me, bhikkhave, bhavathā" and so on, the meaning is "my." Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

"Heard" - this word "suta," both with prefix and without prefix - has a variety of many meanings such as going, renowned, soiled, accumulated, pursuit, cognisable by ear, cognised by following the ear-door, and so on. For thus indeed, in "senāya pasuto" and so on, the meaning is "going." In "Sutadhammassa passato" and so on, the meaning is "of one whose teaching is renowned." In "Avassutā avassutassā" and so on, the meaning is "soiled and unsoiled." In "Tumhehi puññaṃ pasutaṃ anappaka" and so on, the meaning is "accumulated." In "Ye jhānapasutā dhīrā" and so on, the meaning is "engaged in meditative absorption." In "Diṭṭhaṃ sutaṃ muta" and so on, the meaning is "cognisable by ear." In "Sutadharo sutasannicayo" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, its meaning is "considered by following the ear-door" or "consideration by following the ear-door." For when the word "me" has the meaning "by me," "thus heard by me" - "considered by following the ear-door" - is fitting. When the meaning is "my," "thus my hearing" - "consideration by following the ear-door" - is fitting.

Thus, among these three terms, "thus" is an indication of the function of consciousness beginning with ear-consciousness. "Me" is an indication of the person endowed with the aforementioned consciousness. "Heard" is an indication of apprehension that is neither deficient, nor excessive, nor distorted, by rejecting the state of not having heard. Likewise, "thus" is the elucidation of the occurrence in various ways with respect to the object of that cognitive process of consciousness proceeding by following the ear-door. "Me" is the elucidation of oneself. "Heard" is the elucidation of the teaching. For here this is the summary - "By the cognitive process of consciousness proceeding in various ways with respect to the object, nothing else was done by me, but this was done - this teaching was heard."

Likewise, "thus" is the elucidation of the teaching to be expounded. "Me" is the elucidation of the person. "Heard" is the elucidation of the person's function. This is what is meant. "Whatever discourse I shall expound, that was thus heard by me."

Likewise, "thus" is the description of the various modes of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings. For "thus" is this concept of mode. "Me" is the description of the agent. "Heard" is the description of the object. By this much, the ascertainment of the agent's grasp of the object through the continuity of consciousness functioning in various modes, possessed of that, has been made.

Or alternatively, "thus" is the description of the person's function. "Heard" is the description of the consciousness's function. "Me" is the description of the person engaged in both functions. Here, however, this is the summary: "Heard by me, a person endowed with consciousness having the function of hearing, through the conventional expression of the function of hearing obtained by means of consciousness."

Therein, "thus" and "me" are concepts of the non-existent in terms of highest truth and ultimate reality. For what is there here in the ultimate sense that could receive the description "thus" or "me"? "Heard" is a concept of the existent. For whatever is here apprehended by the ear, that exists in the ultimate sense. Likewise, "thus" and "me," because they are to be spoken with reference to this and that, are concepts by derivation. "Heard," because it is to be spoken by placing alongside the seen and so on, is a concept by comparison. And here, by the word "thus" he explains non-confusion. For one who is confused is not capable of penetrating in various ways. By the word "heard" he explains the non-decay of what was heard. For one whose learning has been forgotten does not acknowledge after an interval of time "it was heard by me." Thus, through his non-confusion there is the accomplishment of wisdom, and through non-decay there is the accomplishment of mindfulness. Therein, through mindfulness preceded by wisdom there is the ability to retain the phrasing, and through wisdom preceded by mindfulness there is the ability to penetrate the meaning. Through the application of both those abilities, because of being able to safeguard the treasury of the Teaching endowed with meaning and phrasing, there is the accomplishment of being the treasurer of the Teaching.

Another method: by the word "thus" he explains wise attention. Because for one attending unwisely there is no penetration in various ways. By the word "heard" he explains non-distraction, because for one with a distracted mind there is no hearing. For thus a person with a distracted mind, even when being spoken to with every excellence, says "It was not heard by me, speak again." And here, by wise attention he establishes the right directing of oneself and having made merit in the past, because of the absence of that for one who has not rightly directed himself or who has not made merit in the past. By non-distraction he establishes the hearing of the Good Teaching and the decisive support of good persons. For one with a distracted mind is not able to hear, and for one not attending upon good persons there is no hearing.

Another method: since it was said that "thus" is the description of the various modes of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings, and since such an auspicious mode does not occur for one who has not rightly directed himself or who has not made merit in the past, therefore by "thus," through this auspicious mode, he explains his own achievement of the latter pair of wheels. By "heard," through the practice of hearing, the achievement of the former pair of wheels. For there is no hearing for one dwelling in an unsuitable place or for one devoid of the decisive support of good persons. Thus, through the accomplishment of the latter pair of wheels, the purity of disposition is accomplished; through the accomplishment of the former pair of wheels, the purity of practice; and through that purity of disposition, the accomplishment of proficiency in realisation; through the purity of practice, the accomplishment of proficiency in scripture. Thus, the word of one whose practice and disposition are pure, who is accomplished in scripture and realisation, like the break of dawn before the rising of the sun, and like wise attention before wholesome action, deserves to be the forerunner of the Blessed One's word - and so, placing the introduction in its proper place - He said beginning with "Thus have I heard."

Another method: by the word "thus" (eva), which is indicative of penetration in various ways, he makes clear the existence of his own achievement of the analytical knowledge of discernment (paṭibhānapaṭisambhidā). By "heard" (suta), which is indicative of penetration of the varieties of what is to be heard, the existence of his achievement of the analytical knowledge of language and Teaching (dhammaniruttipaṭisambhidā). And speaking this word "thus" (eva), which is indicative of wise attention - he makes clear: "These teachings have been contemplated by me in mind, thoroughly penetrated by view." Speaking this word "heard" (suta), which is indicative of the practice of hearing - he makes clear: "Many teachings have been heard by me, retained, practised in speech." By both of these, making clear the fulfilment of meaning and phrasing, he generates regard for hearing. For one who does not hear with regard the Teaching that is complete in meaning and phrasing becomes an outsider to great welfare. Therefore, having generated regard, this Teaching should be heard attentively.

But by this complete statement "Thus have I heard," the Venerable Ānanda, not attributing to himself the Teaching proclaimed by the Truth-finder, transcends the plane of the bad person. Acknowledging his discipleship, he enters the plane of the good person. Likewise, he turns the mind away from what is not the Good Teaching, and establishes the mind in the Good Teaching. Making clear "This was only heard by me, it is the word of that very Blessed One," he frees himself, cites the Teacher, points to the word of the Conqueror, and establishes the guide of the Teaching.

Furthermore, by saying "Thus have I heard," not acknowledging that it was produced by himself, elucidating the former statement - "This was received by me face to face from that Blessed One, confident with the four grounds of self-confidence, bearer of the ten powers, standing in the position of a bull, roaring the lion's roar, supreme among all beings, lord of the Teaching, king of the Teaching, sovereign of the Teaching, lamp of the Teaching, refuge of the Teaching, noble wheel-turning monarch of the Good Teaching, the Perfectly Enlightened One - his word. Herein no uncertainty or doubt should be entertained regarding the meaning, the Teaching, the terms, or the phrasing" - he destroys faithlessness in this Teaching among all gods and humans, and generates the accomplishment of faith. Therefore this is said -

"He destroys faithlessness, and increases faith in the Dispensation;
Thus saying 'Thus have I heard,' the disciple of Gotama."

"One" (eka) is an indication delimited by number. "Occasion" (samaya) is a delimited indication. "On one occasion" (ekam samayaṃ) is an unspecified illustration. Therein the word "occasion" (samaya) -

"Is seen in the senses of combination, moment, time, multitude, cause, view,
Attainment, abandoning, and penetration."

For thus indeed - In such passages as "Perhaps tomorrow we might approach, taking into account the time and occasion," the meaning is combination. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment. In such passages as "the hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. "And this occasion too was not understood by you, Bhaddāli - 'The Blessed

One is dwelling at Sāvattthī, the Blessed One too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli" - in such passages it means cause. In such passages as "Now at that time the wandering ascetic Uggahamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā," it means view.

"The good visible in this very life and the good of the future life.

Through the full realisation of benefit, the wise one is called 'a wise person.'"

In such passages and so on, it means attainment. In such passages as "through the complete full realisation of conceit, he made an end of suffering" and so on, it means abandoning. In such passages as "suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation" and so on, it means penetration. Here, however, its meaning is time. By that, among the times that constitute varieties of time - year, season, month, fortnight, night, day, forenoon, midday, afternoon, first watch, middle watch, last watch, moment, and so on - it explains "on one occasion."

Therein, although among these times of years and so on, whatever discourse was spoken in whatever year, season, month, fortnight, night-time or daytime, all that was well known and well ascertained by the Elder through wisdom. But because - If it were stated thus: "Thus have I heard" in such and such a year, in such and such a season, in such and such a month, in such and such a fortnight, in such and such a night-time or in such and such a daytime, it would not be possible to easily remember, or recite, or cause to be recited, and much would have to be said; therefore, having combined that meaning in just one term, he said "on one occasion." Or these - the time of conception in the womb, the time of birth, the time of religious urgency, the time of renunciation, the time of performing austerities, the time of victory over Māra, the time of the highest enlightenment, the time of pleasant abiding in the present life, the time of teaching, the time of final Nibbāna - such and so on are the times of the Blessed One, exceedingly well known among gods and humans, being indeed of many varieties of time. Among those times, it explains "on one occasion" as being the one termed the time of teaching. And that which, among the times of the function of knowledge and the function of compassion, is the time of the function of compassion; among the times of the practice for one's own welfare and the practice for the welfare of others, is the time of the practice for the welfare of others; among the times of the twofold duty for those assembled, is the time of talk on the Teaching; among the times of teaching and practice, is the time of teaching - with reference to a certain one among those times too, he said "on one occasion."

But why here, just as in the Abhidhamma "at the time when sensual-sphere" and in other discourse passages - "At the time, monks, when a monk, quite secluded from sensual pleasures" - the description was made with the locative case, and in the Vinaya - "At that time the Buddha, the Blessed One" - with the instrumental case, why was it not done likewise, but instead the description "on one occasion" was made with the accusative case? Because there in those cases and here the meaning is different. For there in the Abhidhamma and in other discourse passages, the meaning of a basis and the meaning of a characteristic of a state through a state are applicable.

For the time having the meaning of a basis and the meaning of a group is the occasion, and through the state of the occasion termed the momentary combination and cause of the phenomena such as contact and so on stated here and there, their existence is characterised; therefore, for the purpose of illuminating that meaning, the description with the locative case was made there.

And in the Vinaya, the meaning of cause and the meaning of instrumentality are applicable. For that occasion of the laying down of training rules, which was difficult to comprehend even by Sāriputta and others, by that occasion which was a cause and an instrument, the Blessed One, laying down training rules and having regard for the cause of the laying down of training rules, dwelt here and there; therefore, for the purpose of illuminating that meaning, the description with the instrumental case was made there.

But here and in other passages of such a kind, the meaning of perpetual connection is applicable. For whatever time the Blessed One taught this or another discourse, he absolutely dwelt during that time in the abiding of compassion; therefore, for the purpose of illuminating that meaning, the description with the accusative case was made here.

Therefore this is said -

"Having considered this and that meaning, with the locative and the instrumental;
Elsewhere 'occasion' was stated, but here with the accusative."

But the ancients explain - Whether "at that time" or "by that occasion" or "on one occasion," this is merely a difference of expression; everywhere the meaning is just the locative. Therefore, even though "on one occasion" is said, the meaning should be understood as "at one time."

"Blessed One" means the venerable one. For in the world they call the venerable one "Blessed One." And this one is the venerable one of all beings by virtue of being distinguished by all qualities; therefore he should be understood as the Blessed One. It has been said by the ancients too -

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

Furthermore -

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;
He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

By means of this verse, the detailed meaning of that term should be understood. And that has been stated in the Visuddhimagga in the description of the recollection of the Buddha.

To this extent, here, by the words "thus have I heard," showing the Teaching as it was heard, he makes manifest the body of the Teaching of the Blessed One. By that, he consoles the people distressed by not seeing the Teacher, saying "This is not a Scripture whose Teacher has passed away; this is your Teacher."

By the words "on one occasion the Blessed One," showing the non-existence of the Blessed One at that time, he establishes the final Nibbāna of the material body. By that, he stirs a sense of urgency in people intoxicated with the pride of life, saying "The one who was the teacher of such a noble Teaching, the bearer of the ten powers, whose body was like a diamond mass, even that Blessed One has attained final Nibbāna - in whom else should hope for life be placed?" and he generates enthusiasm in them for the Good Teaching.

And by saying "thus," he indicates the achievement of the teaching. "Heard by me" indicates the achievement of the disciple. "On one occasion" indicates the achievement of time. "The Blessed One" indicates the achievement of the teacher.

"Between Rājagaha and between Nāḷanda": the word "antarā" is seen in the senses of reason, moment, mind, middle, and opening, etc. In passages such as "Who could know that difference except for the Truth-finder" and "People having come together discuss about me and that one - what is the reason," the word "antarā" is used in the sense of reason. In passages such as "A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me," etc., it is used in the sense of moment. In passages such as "For one within whom there are no irritations," etc., it is used in the sense of mind. In passages such as "Came to a stop midway," etc., it is used in the sense of middle. In passages such as "But this hot spring, monks, comes through the interval between two great hells," etc., it is used in the sense of opening. Here it is used in the sense of opening; therefore the meaning here should be understood as "in the opening between Rājagaha and Nāḷanda." But because of being connected with the word "antarā," the accusative case was used. And in such instances, the grammarians employ only a single word "antarā" as in "he goes between the village and the river"; that word must be connected with the second term also, and when not connected, the accusative case is not obtained. But here it is stated as already connected.

"Travelling on the highway" means he was travelling on the road called a highway; the meaning is "a long road." For in the analysis of the time for travelling a journey, from the statement "one should eat thinking 'I will travel half a yojana,'" etc., even half a yojana constitutes a highway. But Nāḷandā is just one yojana from Rājagaha.

"Together with a large community of monks": "large" means large in greatness of qualities and also large in greatness of number. For that community of monks was great in qualities too, because of being endowed with qualities such as fewness of wishes, etc. Great in number too, because of being five hundred in number. The community of monks is "the community of monks"; with that community of monks. The meaning is: with a group of ascetics reckoned as united in similarity of view and morality. "Together" means as one.

"About five hundred monks" - "five is the measure of these" thus "about five." "Matta" is called "measure". Therefore, just as when it is said "knowing moderation in food", the meaning is "knows the measure in food, knows the limit", so too here - "Of those

hundreds of monks, five is the measure, five is the number" - thus the meaning should be understood. Hundreds of monks are "hundreds of monks"; with those about five hundred monks.

"The wandering ascetic Suppiya too" - "Suppiya" is his name. The particle "pi" serves the purpose of combining persons by virtue of the commonality of being travellers on the road. The particle "kho" serves as a word-connector, stated for the sake of smoothness of phrasing. "Wandering ascetic" means a clothed wandering ascetic, a pupil of Sañjaya. This is what is meant - "When the Blessed One was travelling on that highway, then the wandering ascetic Suppiya too was travelling." Here the word "hoti" has the meaning of past tense.

"Together with his pupil, the brahmin youth Brahmadatta" - Here, "one who lives near" (ante vasati) is a pupil (antevāsī). The meaning is one who frequents the vicinity, one who keeps near, a student. "Brahmadatta" is his name. "Māṇava" is used to mean a being, a thief, or a young man.

"Those young men who, urged by the divine messengers, are negligent;
They grieve for a long time, men gone to an inferior bodily existence."

In such passages and so on, indeed, a being is called "māṇava". In such passages as "they encounter young men who had done their deed and those who had not done their deed" and so on, it means a thief. In such passages as "the young man Ambaṭṭha, the young man Aṅgaka" and so on, "māṇava" is said to mean a young man. Here too this same meaning applies. For this is what is meant - Together with a young pupil named Brahmadatta.

"There" means on that highway, or among those two persons. "Su" is merely a particle. "In many ways" - the word "pariyāya" occurs in the senses of turn, teaching, and reason. For in such passages as "Whose turn is it today, Ānanda, to exhort the nuns" and so on, the word "pariyāya" occurs in the sense of turn. In such passages as "Remember it as the Madhupiṇḍika Exposition" and so on, it occurs in the sense of teaching. In such passages as "By this method too, chieftain, let it be thus for you" and so on, it occurs in the sense of reason. That same word here too occurs in the sense of reason. Therefore the meaning here is - "By manifold reasons", "by many reasons" is what is meant.

"He dispraises the Buddha" means - of the Buddha, the Blessed One, who is devoid of blame and endowed with immeasurable praise - "That which is to be done towards those senior by birth in the world, the proper duties such as paying respect and so on, is called 'the flavour of concord'; that does not exist for the ascetic Gotama, therefore the ascetic Gotama is one without flavour, useless, a proponent of the inefficacy of action, an annihilationist, one who detests, a nihilist, an austere ascetic, one without a womb. There is no super-human achievement for the ascetic Gotama, no distinction of knowledge and vision worthy of the noble ones. The ascetic Gotama teaches a teaching hammered out by reasoning, following a line of inquiry, as a result of his own ingenuity. The ascetic Gotama is not omniscient, not a knower of the world, not unsurpassed, not the foremost person." Thus, having stated this and that which is not a reason as if it were a reason, he speaks in such and such ways dispraise, fault, and blame.

And just as with the Buddha, so too with the Teaching, having stated this and that which is not a reason as if it were a reason - "The teaching of the ascetic Gotama is badly preached, badly proclaimed, not leading to liberation, not conducive to peace" - thus in such and such ways he dispraises.

And just as with the Teaching, so too with the Community, having stated whatever this or that which is not a reason as if it were a reason - "The Community of the ascetic Gotama's disciples is practising wrongly, practising crookedly, practising the opposing practice, the non-conforming practice, the practice conforming to what is not the Teaching" - thus in such and such ways he dispraises.

But his pupil - "Our teacher touches what should not be touched, treads upon what should not be trodden upon; he is like one swallowing fire, like one touching the edge of a sword with his hand, like one wishing to split Sineru with his fist, like one playing on a row of saw-teeth, like one seizing a fierce elephant in rut with his hand; and speaking dispraise of the Triple Gem which is worthy of praise, he will come to calamity and disaster. But when the teacher treads upon excrement or fire or thorns or a black snake, or ascends a stake, or eats deadly poison, or stumbles into alkaline water, or falls into a hellish precipice, all that should not be imitated by the pupil. For beings are owners of their actions; they go to a destination in accordance with their own actions alone. A father does not go by the action of his son, nor a son by the action of his father, nor a mother by the action of her son, nor a son by the action of his mother, nor a brother by the action of his sister, nor a sister by the action of her brother, nor a teacher by the action of his pupil, nor a pupil by the action of his teacher. And my teacher dispraises the three jewels, but insulting noble ones is indeed of great fault. Thus, having wisely emerged and trampling upon the teacher's doctrine, citing right reasons alone as reasons, he began to speak in many ways the praise of the three jewels, as is natural for a son of good family born wise." Therefore it was said - "But Suppiya, the wandering ascetic's pupil, the young brahmin Brahmadatta, spoke in many ways in praise of the Buddha, in praise of the Teaching, in praise of the Community."

Therein, "praise" - the word *vaṇṇa* is seen in the senses of form, birth, visible form sense base, reason, measure, virtue, and praise, and so on. Therein, in such passages as "having created a great serpent-king appearance," form is meant. In such passages as "the brahmin alone is the superior class, other classes are inferior," birth is meant. In such passages as "endowed with the highest beauty of complexion," the visible form sense base is meant.

"I do not take, I do not break, from afar I sniff the water-born;
Then for what reason is one called a scent-thief?"

In such passages and so on, reason is meant. In such passages as "there are three sizes of bowls," measure is meant. In such passages as "but when, householder, were these praises of the ascetic Gotama concocted by you?" virtue is meant. In such passages as "he praises one who deserves praise," praise is meant. Here both virtue and praise are meant. It is said that this one, citing this and that factual reason, spoke in many ways praise connected with the virtues of the Triple Gem. Therein - By the method beginning with "thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One," by the method beginning with "those, monks, who are

devoted to the Buddha, they are devoted to the foremost," and by the method beginning with "one person, monks, arising in the world arises, etc. matchless, equal to the matchless" - by such methods the praise of the Buddha should be understood. By such methods as "well proclaimed by the Blessed One is the Teaching" and "the uprooting of attachment, the cutting off of the round of existence" and "those, monks, who are devoted to the noble eightfold path, they are devoted to the foremost" - by such methods the praise of the Teaching should be understood. By such methods as "the Community of the Blessed One's disciples is practising well" and "those, monks, who are devoted to the Community, they are devoted to the foremost" - by such methods the praise of the Community should be understood. But by a competent speaker of the Teaching, having plunged into the five collections, the ninefold Teacher's instruction, and the eighty-four thousand aggregates of the Teaching, the praise of the Buddha and so on should be made known. For in this instance, it cannot be said that a speaker of the Teaching making known the virtues of the Buddha and so on has entered by an unsuitable way. For in such instances, the strength of the speaker of the Teaching should be understood. But the young brahmin Brahmadatta speaks the praise of the Triple Gem by his own strength, connected only with oral tradition and the like.

"Thus these two, teacher and disciple": thus those two, teacher and pupil. "Of each other": one of another. "Speaking in direct contradiction": without deviating even slightly, directly of various contrary speech, having been of opposed speech on many occasions - this is the meaning. For when the teacher spoke dispraise of the Triple Gem, the pupil speaks praise; again the other speaks dispraise, the other praise - thus the teacher, as if hammering a poisonous-tree peg into a hardwood plank, again and again speaks dispraise of the Triple Gem. The pupil, however, as if driving out that peg with a peg made of gold, silver, and gems, again and again speaks praise of the Triple Gem. Therefore it was said - "Speaking in direct contradiction."

"Followed closely behind the Blessed One and the Community of monks": not abandoning the sight of the Blessed One and the Community of monks from behind, again and again, they followed by following in their deportment; having become those who looked in the direction of their heads, they followed along - this is the meaning.

But why did the Blessed One set out on that journey? And why did Suppiya follow behind? And why did he speak dispraise of the Triple Gem? As for the Blessed One, at that time, having dwelt in one of the eighteen great monasteries in the environs of Rājagaha, having attended to his toilet right early, at the time for the alms round, surrounded by the Community of monks, he walks for almsfood in Rājagaha. He, on that day, having made almsfood easily obtainable for the Community of monks, after the meal, having returned from the alms round, having had the Community of monks take up their bowls and robes - "I shall go to Nāḷanda," having departed from Rājagaha, he set out on that journey. Suppiya too, at that time, having dwelt in a certain wandering ascetics' park in the environs of Rājagaha, surrounded by wandering ascetics, walks for alms in Rājagaha. He too, on that day, having made alms easily obtainable for the assembly of wandering ascetics, having eaten his morning meal, having had the wandering ascetics take up the wandering ascetics' requisites - "I shall go to Nāḷanda" - not knowing that the Blessed One had set out on

that road, he followed behind. But if he had known, he would not have followed behind. He, going along without knowing, lifting up his neck and looking, saw the Blessed One shining with the Buddha's glory, like a moving golden mountain peak wrapped in a red blanket.

At that time, it is said, the six-coloured rays, having issued forth from the body of the One of Ten Powers, ran to and fro all around in an area measuring eighty cubits, and that forest interior was as if strewn with jewelled garlands, jewelled strings, and jewelled powder, as if it were a golden cloth spread out and decorated with gems, as if being sprinkled with a stream of red gold liquid, as if crowded with the fall of a hundred meteors, as if continuously strewn with kaṇikāra flowers, as if with red lead powder scattered by the force of the wind, and as if flashing and spreading with the radiance and streaming light of rainbows, lightning, creepers, and hosts of stars.

And the body of the Blessed One, beautified by the eighty minor marks, was like a blooming lotus and water lily, like a lake, like the coral tree in full bloom on every branch, like the sky illuminated by the rays of stars, as if laughing with splendour; and his garland of thirty-two excellent marks, resplendent within the encircling fathom-radiance, was as if surpassing in splendour the splendour of a garland of thirty-two moons strung together and placed, a garland of thirty-two suns, and thirty-two wheel-turning monarchs, thirty-two Sakka kings of gods, and thirty-two Great Brahmās placed in succession. And the monks who stood surrounding that Blessed One were all of few wishes, content, secluded, aloof from society, accusers, reprovers of evil, speakers, patient of speech, accomplished in morality, accomplished in concentration, wisdom, liberation, and the knowledge and vision of liberation. In their midst, the Blessed One, like a golden pillar surrounded by a red blanket wall, like a golden boat gone into the midst of a grove of red lotuses, like a mass of fire surrounded by a coral railing, like a full moon surrounded by a host of stars, delights the eyes even of deer and birds, how much more of gods and humans. And on that day, for the most part, eighty great elders, having arranged their cloud-coloured rag-robes on one shoulder, having taken their walking staffs, like well-armoured tusker elephants, free from faults, having vomited out faults, having shattered defilements, having unravelled tangles, having cut bonds, surrounded the Blessed One. He, himself free from lust, surrounded by those free from lust; himself free from hate, by those free from hate; himself free from delusion, by those free from delusion; himself free from craving, by those free from craving; himself free from defilements, by those free from defilements; himself enlightened, surrounded by those who had followed in enlightenment; Like a filament surrounded by petals, like a pericarp surrounded by filaments, like Chaddanta the king of elephants surrounded by eight thousand elephants, like Dhataratṭha the king of swans surrounded by ninety thousand swans, like a wheel-turning monarch surrounded by the divisions of his army, like Sakka the king of gods surrounded by a host of gods, like Hārita the Great Brahmā surrounded by a host of Brahmās, with an incomparable Buddha's grace born of the power of merit accumulated over an immeasurable time, inconceivable and beyond comparison, like the moon across the expanse of the sky, he had set out on that road.

Then, having seen the Blessed One going with incomparable Buddha's grace, and the monks with downcast eyes, with peaceful faculties, with peaceful minds, paying homage to the Blessed One alone as if to a full moon standing in the sky above, the

wandering ascetic looked at his own assembly. It was laden with the heavy burden of numerous requisites such as sticks and staffs hung from carrying-poles, worn-out and dilapidated back-scratchers, tripods, peacock feathers, clay bowls, bags, water-jugs, and so forth. Garrulous, of loose speech, uttering pointless words such as "So-and-so's hands are beautiful, so-and-so's feet" and so on, unsightly, unpleasing. Having seen that, remorse arose in him.

Now, by him, praise of the Blessed One should have been spoken. But because he constantly envies the Blessed One due to the decline of material gain and honour and the decline of his following. For as long as a Buddha does not arise in the world, the followers of other sects obtain material gain and honour; but from the arising of a Buddha onwards, they become declined in material gain and honour, like fireflies at sunrise, they come to a state of misfortune. Even at the time when Upatissa and Kolita had gone forth in the presence of Sañjaya, the wandering ascetics were a great assembly; but when they departed, that assembly of theirs too was broken. Thus, for these two reasons, because this wandering ascetic constantly envies the Blessed One, therefore, belching forth that vomit of envy, he speaks only in dispraise of the Triple Gem - so it should be understood.

2. "Then the Blessed One went to spend one night at the royal rest-house in Ambalaṭṭhikā together with the Community of monks": the Blessed One, going with that Buddha's grace, having gradually arrived at the gate of Ambalaṭṭhikā, having looked at the sun - "It is not the right time now to go, the sun has gone near to setting" - went to spend one night at the royal rest-house in Ambalaṭṭhikā.

Therein, "Ambalaṭṭhikā" is the king's park. Near its gate, it is said, there is a young mango tree; they call that "Ambalaṭṭhikā." Because of its being not far from that, the park too came to be reckoned simply as "Ambalaṭṭhikā." It was endowed with shade and water, surrounded by a wall, with a well-fitted gate, well guarded like a casket. There they built a house variously decorated with inspired paintings for the king's amusement. That is called "royal lodging."

"Suppiya too": Suppiya too, at that place, having looked at the sun - "It is not the right time now to go; the wandering ascetics are many, young and old, and this road has many dangers from thieves, fierce demons, and fierce beasts. But this ascetic Gotama has entered the park, and deities take up protection at the dwelling place of the ascetic Gotama; come, let me too, having gone to spend one night here, go tomorrow itself" - and he entered that very park. Then the Community of monks, having shown their duty to the Blessed One, each considered their own dwelling place. The wandering ascetic too, on one side of the park, having set down his wandering ascetic's requisites, took up residence together with his own assembly. But only in accordance with what was included in the canonical text - "together with his own pupil, the brahmin youth Brahmadaṭṭa" was said.

But that wandering ascetic, having thus taken up residence, looked at the One of Ten Powers during the night-time. And at that time, all around, lamps were burning like scattered stars, in the middle the Blessed One was seated, and the Community of monks having surrounded the Blessed One. Therein, not even of a single monk was there any restlessness of the hands or restlessness of the feet or sound of coughing or sound of sneezing. For that assembly, for two reasons - both through their own

completion of training and through respect for the Teacher - was seated motionless, like a lamp flame in a windless place. The wandering ascetic, having seen that splendour, looked at his own assembly. Therein, some were flinging their hands, some their feet, some were talking nonsense, some with lolling tongues and dripping spittle, gnashing their teeth, snoring, breathing heavily, lay sleeping. He, even though the virtues and praise of the Triple Gem should have been spoken, out of jealousy again began only dispraise. But Brahmadata, in the manner already stated, spoke praise. Therefore it was said - "There too the wandering ascetic Suppiya" - all should be stated. Therein, "there too" means in that also, the meaning being in the park at Ambalaṭṭhikā.

3. "Several" means many. Therein, according to the method of the monastic discipline, three persons are called "several." Beyond that is a monastic community. But according to the method of the discourses, three are just three; from that onwards they are "several." Here, "several" should be understood according to the method of the discourses. "In the pavilion": in some places, a pinnacled hall made by taking two roof-peaks with a swan-and-quail covering is also called a "circular pavilion"; in some places, an assembly hall made by taking one roof-peak and encircling it with a row of pillars is also called a "circular pavilion." But here, a sitting hall should be understood as the "circular pavilion." "Seated together" means by way of sitting down. "Assembled" means by way of coming together. "This discussion" - "saṅkhiyā" is called talk; the meaning is "a subject of discussion." "Arose" means arisen. But which was it? "It is wonderful, friends" and so on. Therein, "wonderful" means that which does not occur constantly, like a blind man's climbing of a mountain. This is the method according to the word. But this is the method of the commentary - "Worthy of snapping the fingers" is "wonderful." The meaning is "fitting to snap the fingers." "What has not come to be before has come to be" is "marvellous." Both of these are indeed designations for astonishment. "How much" means "how much this" - it shows the immeasurability of that being well understood.

"By that Blessed One, who knows, etc. well understood" - here this is the meaning in brief. That Blessed One who, having fulfilled the thirty perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment - by that Blessed One who knows the inclinations and underlying tendencies of those various beings, who sees all phenomena that should be known as if an emblic myrobalan placed on the palm of the hand.

Furthermore, knowing by means of the recollection of past lives and so on, seeing with the divine eye. Or knowing by means of the three true knowledges or the six direct knowledges, seeing with the all-seeing eye that is unobstructed everywhere. Or knowing by means of wisdom capable of knowing all phenomena, seeing with the exceedingly pure physical eye even material forms of all beings that have gone beyond the domain of the eye, that have gone through walls and so on. Or knowing by means of the wisdom of penetration that accomplishes one's own welfare and has concentration as its proximate cause, seeing by means of the wisdom of teaching that accomplishes the welfare of others and has compassion as its proximate cause.

As the Worthy One, because of having destroyed the enemies and because of being worthy of requisites and so on. As the Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena - or knowing the things that are

obstructions, seeing the states leading to liberation; as the Worthy One, because of having destroyed the enemies that are mental defilements. As the Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena. Thus, by one praised in four ways by means of the four grounds of self-confidence, the different dispositions and different intentions of beings are well understood - and how well they are understood.

Now, in order to show that it was well understood by him, he said beginning with "for this." This is what is meant: that which was by the Blessed One - "Monks, beings flow together and meet according to element. Those of inferior disposition flow together and meet with those of inferior disposition; those of good disposition flow together and meet with those of good disposition. In the past too, monks, beings flowed together and met according to element. Those of inferior disposition with those of inferior disposition, etc. those of good disposition flowed together and met with those of good disposition. In the future too, monks, etc. they will flow together and meet. At present too, monks, in the present period of time, beings flow together and meet according to element. Those of inferior disposition with those of inferior disposition, etc. those of good disposition flow together and meet with those of good disposition" - thus the different dispositions of beings, the different intentions, the different views, the different acceptances, the different preferences, known by the knowledge of the different dispositions, by the omniscient knowledge, as if measuring with a measuring vessel, as if weighing with a scale - that is how well it was understood. Even two beings of the same disposition are rare in the world. When one wishes to go, another wishes to stand; when one wishes to drink, another wishes to eat. And even among these two, teacher and pupil, "for this wandering ascetic Suppiya, etc. follow closely behind the Blessed One and the Community of monks." Therein, "itiha me" means "itiha ime," the meaning is "thus these." The remainder is according to the method already stated.

4. "Then the Blessed One, having learned of this discussion among the monks": here "having learned" means having known by means of omniscient knowledge. For the Blessed One sometimes knows by having seen with the physical eye - as in such passages as "the Blessed One saw a great log of wood being carried along by the stream of the river Ganges." Sometimes he knows by having seen with the divine eye - as in such passages as "the Blessed One saw with the divine eye, which is pure and surpasses the human, those deities, in their thousands, taking possession of sites at Pāṭaligāma." Sometimes he knows by having heard with the natural ear - as in such passages as "the Blessed One heard this friendly conversation of the Venerable Ānanda with the wandering ascetic Subhadda." Sometimes he knows by having heard with the divine ear - as in such passages as "the Blessed One heard with the divine ear element, purified and surpassing the human, this friendly conversation of the householder Sandhāna with the wandering ascetic Nigrodha." But here he heard by means of omniscient knowledge and knew. What was he doing when he knew? The function of the last watch of the night; and function is indeed of two kinds: purposeful and purposeless. Therein, purposeless function was uprooted by the Blessed One through the path of arahantship while still on the seat of enlightenment. But the Blessed One's function is only purposeful. That is fivefold - the before-meal function, the after-meal function, the first-watch function, the middle-watch function, and the last-watch function.

Herein, this is the before-meal function -

For the Blessed One, having risen right early, having performed the bodily preparation of washing the face and so on for the purpose of assisting the attendant and for bodily comfort, having spent the time until the hour for the alms round on a secluded seat, at the time for the alms round, having dressed, having tied the waistband, having put on the robe, having taken the bowl, sometimes alone, sometimes surrounded by the Community of monks, enters a village or a market town for almsfood; sometimes in the ordinary way, sometimes with many wonders occurring. As follows: as the Protector of the World enters for almsfood, going ahead again and again, gentle breezes clean the ground, rain clouds releasing drops of water settle the dust on the road and remain above as a canopy, other winds gather flowers and scatter them on the road, raised areas of ground sink down, sunken areas rise up, at the time of placing the foot the ground becomes level, and lotus flowers of pleasant touch receive his feet. As soon as the right foot is placed within the gate, six-coloured rays issuing forth from the body, adorning the mansions, pinnacled buildings and so on as if they were tinted with liquid gold, as if surrounded by variegated cloths, run here and there; elephants, horses, birds and so on, remaining in their own respective places, make sounds in a sweet manner; likewise drums, lutes and other musical instruments, and ornaments worn on the bodies of human beings. By that sign human beings know - "Today the Blessed One has entered here for almsfood." They, well dressed and well robed, taking scents, flowers and so on, having come out from their houses, having proceeded to the middle of the street, having reverently venerated the Blessed One with scents, flowers and so on, having paid homage - "Give us, venerable sir, ten monks; give us twenty; fifty, etc. a hundred" - having requested, having taken even the Blessed One's bowl, having prepared a seat, they reverently serve with almsfood. The Blessed One, having finished the meal, having surveyed the continuities of consciousness of those beings, expounds the Teaching in such a way that some become established in the going for refuge, some in the five precepts, some in one of the fruits of stream-entry, once-returning, or non-returning; some, having gone forth, in the highest fruit, arahantship. Having thus assisted the great multitude, he rises from his seat and goes to the monastery. Having gone there, he sits down on the excellent Buddha-seat prepared in the circular pavilion, waiting for the monks to finish their meal. Then, when the monks have finished their meal, the attendant informs the Blessed One. Then the Blessed One enters the perfumed chamber. This is the before-meal function.

Then the Blessed One, having thus completed the before-meal function, having sat down at the attendance hall of the perfumed chamber, having washed his feet, having stood on the footstool, exhorts the community of monks - "Monks, strive with diligence; the arising of a Buddha is rare in the world, the attainment of human existence is rare, success is rare, going forth is rare, hearing the Good Teaching is rare." There some ask the Blessed One about a meditation subject. The Blessed One too gives them a meditation subject suitable to their conduct. Then all, having paid homage to the Blessed One, go to their own night-quarters and day-quarters. Some to the forest, some to the root of a tree, some to one among mountains and so on, some to the abode of the Four Great Kings, etc. some to the abode of those who wield power. Then the Blessed One, having entered the perfumed chamber, if he wishes, mindful and fully aware, lies down for a moment in the lion's posture on his right side.

Then, his body refreshed, having risen, in the second portion he surveys the world. In the third portion, in dependence on whatever village or market town he dwells, there the great multitude, having given a gift before the meal, after the meal, well dressed and well adorned, having taken perfumes, flowers and so on, gathers together at the monastery. Then the Blessed One, having gone with a wonder suitable to the assembly that has arrived, having sat down on the excellent Buddha-seat prepared in the Teaching hall, expounds the Teaching suited to the time and suited to the occasion; then, having known the proper time, he dismisses the assembly; the people, having paid homage to the Blessed One, depart. This is the after-meal function.

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

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

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

But on that day, the Blessed One, having completed the before-meal function at Rājagaha, came on the road after the meal; having spoken on the meditation subject to the monks in the first watch, having answered the questions of the deities in the middle watch, in the last watch, having ascended the walking path, while walking up and down, having heard with the knowledge of omniscience itself this discussion that had arisen concerning the knowledge of omniscience among the five hundred monks, he understood. Therefore it was said - "While performing the last-watch function, he understood."

And having known, this occurred to him - "These monks speak of virtues concerning my knowledge of omniscience, but the function of the knowledge of omniscience is not well known to them; it is well known only to me. But when I have gone, they will continuously report their own discussion; then, making that the occasion for them,

analysing the threefold morality, roaring an irrefutable lion's roar in sixty-two instances, having combined the mode of dependent conditions and having made the virtues of the Buddha well known, as if lifting up Sineru, as if striking the sky with a golden peak, I shall teach the Brahmajāla Suttanta that causes the ten-thousand world system to quake, bringing it to conclusion with the pinnacle of arahantship; that teaching of mine, even after my final Nibbāna, for five thousand years, will be one that leads beings to the Deathless, the great Nibbāna." Having thus reflected, he went to where the pavilion was. "Where" means in whatever direction that was to be approached. Or this is an instrumental expression used in the locative sense; in whatever place that pavilion was, he went there - this is the meaning here.

"He sat down on the prepared seat": during the time of the Buddha, it is said, wherever even a single monk dwells, everywhere a Buddha's seat was already prepared. Why? The Blessed One, it is said, attends to those who, having taken a meditation subject in his presence, are dwelling in a comfortable place - "Such and such a one, having taken a meditation subject in my presence, has gone; will he be able to produce a distinction or not?" Then he sees him having given up the meditation subject and thinking unwholesome thoughts; thereupon, thinking "How indeed could unwholesome thoughts, having overcome this son of good family who is dwelling having taken a meditation subject in the presence of a teacher such as myself, cause him to wander on in the suffering of the round of rebirths without discernible beginning," for the purpose of assisting him, having shown himself right there, having exhorted that son of good family, having flown up into the sky, he goes back again to his own dwelling place. Then those monks, being thus exhorted, thought - "The Teacher, having known our minds, having come, shows himself standing right near us." At that moment - "Venerable sir, please sit here, please sit here" - the search for a seat is indeed a burden. They dwell having already prepared a seat. Whoever has a chair, he prepares that. Whoever does not have one, he prepares a bed or a plank or a piece of wood or a stone or a heap of sand. Those not obtaining even that, having gathered together old leaves, having spread a rag-robe there, place it. But here there was only the king's sitting seat; having dusted it off, having prepared it, having arranged it, those monks sat down praising the virtues concerning the Blessed One's knowledge of dispositions. With reference to that it was said - "He sat down on the prepared seat."

But though seated thus, already knowing, he asked the monks for the purpose of bringing up the discussion. And they told him everything. Therefore it was said - "Having sat down, the Blessed One" and so on. Therein, "what were you engaged in" means "with what discussion were you seated?" - this is the meaning. "Kāya netthā" is also a reading; its meaning is "with which one here?" "Kāya notthā" is also a reading. Its meaning too is just the former one.

"Interrupted discussion" means another, different discussion in between the meditation subject, attention, recitation, interrogation and so on. "Interrupted" means unfinished on account of my arrival, not having reached its peak. What does he show by that? "I have not come for the purpose of breaking off your discussion; rather, I have come to bring your discussion to completion and conclusion through omniscience, and to show it" - thus, just by sitting down, he makes the invitation of the Omniscient One. "This, venerable sir, was our discussion that was interrupted

when the Blessed One arrived" - here too this is the intention. This, venerable sir, is our discussion of virtues concerning the Blessed One's omniscient knowledge that was interrupted, not pointless talk such as talk about kings and so on, and then the Blessed One arrived; please now bring that to completion and teach it.

To this extent, that which was spoken by the Venerable Ānanda as the introduction adorned with time, place, preacher, subject matter, assembly, and occasion, for the easy comprehension of this discourse which is accomplished in meaning and phrasing and which indicates the power of the virtues of the Buddha - like a jewelled stairway adorned with the graceful arrangement of spotless stone slabs for the easy descent into a pond whose waters are of excellent flavour, bright with lotuses and water-lilies, spotless and pure; like a landing place with a white stretch of ground strewn with sand resembling a surface of scattered pearls; like a staircase - brilliant with the splendour arising from the radiance of clusters of gems intertwined with golden creepers on smooth, soft planks made of ivory - for the easy ascent of a noble mansion of towering height, as if wishing to touch the path of the stars, enclosed by well-proportioned walls and variegated railings; and like a great doorway with well-established, broad door-posts illuminated by the abundant lustre of gold, silver, gems, pearls, coral, and the like, for the easy entrance into a great house resplendent with lofty lordly wealth, frequented by household members whose sweet-voiced talk and laughter are mingled with the sounds of the clinking of golden bangles, anklets, and the like - the explanation of its meaning is complete.

5. Now - the occasion has arrived for the explanation of the discourse laid down by the Blessed One by the method beginning with "Monks, if others should speak in dispraise of me." This, however, is the explanation of the discourse. Since, when explained after having examined the laying down of the discourse, it becomes clear, therefore we shall first examine the laying down of the discourse. For there are four layings down of discourses - one's own disposition, another's disposition, dependent on a question, and arising from an occasion.

Therein, whatever discourses the Blessed One spoke uninvited by others, solely through his own disposition; as follows: the Ākaṅkheyya Sutta, the Vattha Sutta, the Mahāsatipatṭhāna, the Mahāsaḷāyatanavibhaṅga Sutta, the Ariyavaṃsa Sutta, the collection of discourses on right striving, the collection of discourses on the bases for spiritual power, faculties, powers, factors of enlightenment, and path factors, and so on; for those, the laying down is one's own disposition.

But those which, thinking "Indeed, the mental states that ripen liberation have matured in Rāhula; what if I were to train Rāhula further in the elimination of mental corruptions"; thus, having observed the disposition, patience, mind, resolution, and capacity for awakening of others, were spoken by way of another's disposition; as follows: the Cūḷarāhulovāda Sutta, the Mahārāhulovāda Sutta, the Setting in Motion of the Wheel of the Teaching, the Dhātuvibhaṅga Sutta, and so on; for those, the laying down is another's disposition.

But having approached the Blessed One, the four assemblies, the four castes, serpents, supaṇṇas, gandhabbas, titans, demons, the great kings, the gods of Tāvatiṃsa and so on, the Great Brahmā, and such others - "Factors of enlightenment, factors of enlightenment, Venerable Sir, it is said." "Mental hindrances, mental

hindrances, Venerable Sir, it is said." "Are these indeed, Venerable Sir, the five aggregates of clinging?" They ask questions by the method beginning with "What here is the foremost wealth for a person?" Whatever was spoken by the Blessed One when thus asked - the Bojjhaṅga Saṃyutta and so on, or whatever others too such as the Devatā Saṃyutta, Māra Saṃyutta, Brahma Saṃyutta, Sakkapañha, Cūḷavedalla, Mahāvedalla, Sāmaññaphala, Āḷavaka, Sūciloma, Kharaloma Sutta, and so on; for those, the laying down is dependent on a question.

But those which were spoken dependent on an arisen occasion, as follows -the Dhammadāyāda, the Cūḷasīhanāda, the Simile of the Moon, the Simile of the Son's Flesh, the Simile of the Log of Wood, the Simile of the Mass of Fire, the Simile of the Lump of Foam, the Simile of the Coral Tree, and so on; for those, the laying down is arising from an occasion.

Thus, among these four layings down, the laying down of this discourse is arising from an occasion. For this was laid down by the Blessed One from an occasion. From which occasion? Praise and dispraise. The teacher spoke dispraise of the Triple Gem; the pupil spoke praise. Thus, having made this praise and dispraise the occasion, the Blessed One, skilled in teaching - began the teaching: "Monks, if others should speak in dispraise of me." Therein, "mamaṃ" is the genitive case; the meaning is "of me." The word "vā" has the meaning of alternative. "Pare" means beings who are opposed. "Tatra" means among those who speak dispraise.

By "not resentment" and so on, although those monks indeed had no resentment at all, yet preventing the arising of unwholesome states in sons of good family in the future even in such situations, he establishes the guide of the Teaching. Therein, "it strikes the mind" is "resentment" (āghāta); this is a designation for irritation. "They are displeased," meaning by that "dissatisfied, without pleasure" is "displeasure" (appaccaya); this is a designation for displeasure. "One accomplishes the welfare of neither oneself nor of others" is "discontent" (anabhiraddhi); this is a designation for irritation. Thus here, by two terms the aggregate of mental activities, and by one the aggregate of feeling - two aggregates are stated. By virtue of those, the production of the remaining associated mental states too is rejected.

Having thus prevented ill-will by the first method, showing the danger therein by the second method, he said - "If you become angry or displeased at that, it would be an obstacle for you yourselves." Therein, "if you become at that" means among those who speak dispraise, or if you should become so regarding that dispraise; the meaning is "if you should become so." "Angry" means through irritation; "displeased" means through displeasure. "It would be an obstacle for you yourselves" means for you yourselves, through that irritation and through that displeasure, there would be an obstacle to the first meditative absorption and so on.

Having thus shown the danger by the second method, showing by the third method the inability even to merely discern the meaning of words - he said beginning with "would you be able to recognise whether others'." Therein, "of others" means of any whomsoever. For one who is angry does not understand the meaning of what is well-spoken or ill-spoken, whether of Buddhas, Individually Enlightened Ones, or noble disciples, nor of parents, nor of enemies. As he said -

"One who is angry does not know benefit, one who is angry does not see the

Teaching;

Then there is deep darkness, when wrath overcomes a man.

Wrath is a producer of harm, wrath is an agitator of the mind;

The peril born from within, that people do not understand."

Having thus in every way prohibited ill-will regarding dispraise, now showing the manner in which one should proceed - he said beginning with "you should explain what is untrue as untrue."

Therein, "there, by you" means regarding that dispraise, by you. "What is untrue should be explained as untrue" means whatever is untrue, that should be removed by showing its very nature of being untrue. How? By the method beginning with "for this reason this is untrue." Herein this is the construction - Having heard such things as "your Teacher is not omniscient, the Teaching is badly preached, the Community is practising badly" and so on, one should not remain silent. Rather, thus it should be said - "For this reason this is untrue; what has been said by you, that is untrue for this reason too, incorrect for this reason too; 'this is not found in us,' 'nor does this occur among us'; our Teacher is indeed omniscient, the Teaching is well proclaimed, the Community is practising well; therein such and such is the reason." And here it should be understood that the second term is a synonym of the first, and the fourth of the third. And this explanation should be made only regarding dispraise, not everywhere. For if, when it is said "you are immoral, your teacher is immoral, such and such was done by you, was done by your teacher," one remains silent and accepts it, one becomes suspect. Therefore, without giving way to ill-will, the dispraise should be explained. But in the manner of "you are a camel, you are an ox" and so on, having disregarded a person who reviles with the ten grounds for reviling, the patience of endurance alone should be practised there.

6. Having thus shown the characteristic of such-likeness in the plane of dispraise, now in order to show it in the plane of praise, he said beginning with "Monks, if others should speak in praise of me." Therein, "others" means whatever gods and humans who are devoted. "Ānanda" means "one rejoices by means of this"; this is a designation for joy. The state of being glad-minded is pleasure (somanassa); this is a designation for mental happiness. The state of one who is elated is elation (upplāvitatta). Elation of what? Of the mind. This is a designation for the joy of elation that brings restlessness. Here too, by two terms the aggregate of mental activities, and by one the aggregate of feeling is stated.

Having thus prevented elation by the first method, showing the danger therein by the second - He said beginning with "if you become at that." Here too, "it would be an obstacle for you yourselves" should be understood as meaning that through that elation there would be an obstacle for you yourselves to the first meditative absorption and so on. But why was this said? Has not the Blessed One -

"For one who proclaims 'Buddha,' whatever joy arises in the body;
That joy is indeed better than the whole of the Indian subcontinent.

For one who proclaims 'Dhamma,' whatever joy arises in the body;
That joy is indeed better than the whole of the Indian subcontinent.

For one who proclaims 'Community,' whatever joy arises in the body;
That joy is indeed better than the whole of the Indian subcontinent."

And "Those, monks, who are devoted to the Buddha, they are devoted to the foremost" - and by such and many hundreds of discourses, joy and pleasure in the Triple Gem alone has been praised. True, it has been praised, but that is based upon renunciation. Here - Joy and pleasure based upon the household life, similar to that which arose for the Venerable Channa, by the method beginning with "our Buddha, our Dhamma," is what is intended. For this creates an obstacle to the attainment of meditative absorption and so on. For that very reason, the Venerable Channa too, as long as the Buddha had not attained final Nibbāna, was unable to produce a distinction; but at the time of final Nibbāna, threatened by the highest penalty that was laid down, having abandoned that joy and pleasure, he produced a distinction. Therefore it should be understood that this was said with reference to what creates an obstacle. For this is joy accompanied by greed. And greed is just like wrath. As he said -

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man.

Greed is a producer of harm, greed is an agitator of the mind;
The peril born from within, that people do not understand."

The third turn, however, although not included here, should be understood as having come in meaning. For just as one who is angry, so too one who is greedy does not know benefit.

In the section showing the manner in which one should proceed, however, this is the explanation - Having heard such things as "your Teacher is omniscient, a Worthy One, a Perfectly Enlightened One, the Teaching is well preached, the Community is practising well" and so on, one should not remain silent. Rather, thus it should be acknowledged - "For this reason this is true; what has been said by you, that is true for this reason too, correct for this reason too. For that Blessed One is thus indeed a Worthy One, thus indeed a Perfectly Enlightened One; the Teaching is thus indeed well preached, thus indeed visible here and now; the Community is thus indeed practising well, thus indeed practising uprightly." Even when asked "Are you virtuous?" if one is virtuous, one should indeed acknowledge "I am virtuous." Even when asked "Are you an obtainer of the first meditative absorption... etc. a Worthy One?" one should acknowledge only to monks of similar qualities. For in this way, evil desire is avoided, and the fruitfulness of the Dispensation is shown. The remainder should be understood by the method already stated.

Explanation of the Minor Morality

7. "It is a trifling matter, monks" - what is the connection? This discourse is bound by two terms: praise and dispraise. Therein, the dispraise - "For this reason this is untrue, for this reason this is incorrect" - just here, having reached the water's edge, it turned back like fire. But the praise, what is true should be acknowledged as true - "For this reason this is true" - thus it simply continues. That, however, is twofold: the

praise spoken by Brahmadata, and the praise begun by the Community of monks by the method beginning with "It is wonderful, friends." Among those, he will show the connection to the elucidation of emptiness above the praise spoken by the Community of monks. But here, in order to show the connection to the praise spoken by Brahmadata, the teaching beginning with "It is a trifling matter, monks" was begun.

Therein, "a trifling matter" is a name for what is small. "A mere matter" is a synonym for that very thing. "Mattā" is called "measure." "The measure of this is small" - thus "a trifling matter." "The measure of this is inferior" - thus "a mere matter." Morality itself is "a mere matter of virtuous behaviour." This is what is meant - What is called "a trifling matter, monks, a mere matter, a mere matter of virtuous behaviour" is that by which a worldling, even making the effort "I shall speak praise of the Truth-finder," when speaking praise, would speak. Therein one might ask - Is not this morality the supreme adornment of the meditator? As the ancients have said -

"Morality is the ornament of the meditator, morality is the adornment of the meditator;

The meditator adorned with morality has reached the foremost in adornment."

And by the Blessed One too, in many hundreds of discourses, morality has been spoken of as being indeed great. As he said - "If, monks, a monk should wish 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed,' he should be one who fulfils morality." And also:

"As a blue jay its egg, as a yak its tail;
As a dear son, as one's only eye.
Just so, guarding morality;
Be well-behaved, always respectful." And also:

"The odour of flowers does not go against the wind;
Nor sandalwood, tagara, or jasmine.
But the odour of the good goes against the wind;
A good person pervades all directions.

Sandalwood or tagara, water lily and also jasmine;
Of these kinds of odours, the odour of morality is unsurpassed.

This odour is insignificant, which is of tagara and sandal-wood;
But the odour of the moral ones, blows as the highest among the gods.

For those accomplished in morality, dwelling in diligence,
Completely liberated through final knowledge, Māra does not find the path."
And also:

"A wise man established in morality, developing the mind and wisdom;
An ardent and prudent monk, he can disentangle this tangle." And also:

"Just as, monks, whatever seed-plants and growing plants attain growth, increase, and expansion, all of them, in dependence on earth, established upon earth; thus these seed-plants and growing plants attain growth, increase, and expansion. Just so,

monks, a monk, in dependence on morality, established upon morality, developing the seven factors of enlightenment, cultivating the seven factors of enlightenment, attains growth, increase, and expansion in mental states." And also: Thus many other discourses too should be seen. Thus in many hundreds of discourses, morality has been spoken of making it a great thing indeed. Why then does he say it is "a trifle" in this instance? By comparing it with the higher virtues. For morality does not reach concentration, concentration does not reach wisdom; therefore, compared with the higher, the lower is called a trifle. How does morality not reach concentration? For the Blessed One, in the seventh year after the full enlightenment, at the gate of the city of Sāvattthī, at the foot of the Kaṇḍamba tree, having sat down on a jewelled divan of one yojana in extent in a jewelled pavilion of twelve yojanas, while a divine white parasol of three yojanas was being held aloft, before an assembly of twelve yojanas, displaying his own superiority and crushing the sectarians - "From the upper body a great mass of fire proceeds, from the lower body a torrent of water proceeds, etc. from each and every pore a great mass of fire proceeds, from each and every pore a torrent of water proceeds, of six colours" - thus proceeding in this and other ways, he displays the Twin Miracle. From his gold-coloured body, gold-coloured rays having risen up go as far as the highest point of existence; it is as if it were the time of adorning the entire ten-thousand world system; the second and second rays proceed as if in pairs with the former and former, as if at a single moment.

There is no occurrence of two consciousnesses at a single moment. But for the Buddhas, the Blessed Ones, because of the swiftness of the life-continuum's duration and because of the mastery practised in five ways, those proceed as if at a single moment. But for each and every ray, the adverting, preliminary work, and determination are each separate.

For the purpose of blue rays, the Blessed One attains the blue kasiṇa; for the purpose of yellow rays, the yellow kasiṇa; for the purpose of red and white rays, the red and white kasiṇa; for the purpose of a mass of fire, the fire kasiṇa; for the purpose of a torrent of water, he attains the water kasiṇa. The Teacher walks up and down, the created one stands or sits down or lies down - all this should be expanded. Here there is not even one function of morality; all is entirely the function of concentration. Thus morality does not reach concentration.

But when the Blessed One, having fulfilled the perfections over four incalculable aeons and a hundred thousand cosmic cycles, at the age of twenty-nine, having gone forth from the dwelling that was the abode of the glory of a universal monarch, having gone forth on the bank of the river Anomā, having practised the exertion of striving for six years, on the full moon day of Vesākha, in the village of Uruvelā, having eaten the milk-rice into which divine nutriment had been placed, given by Sujātā, in the evening time, having entered the ground of enlightenment from the south-west, having circumambulated the king of Assattha trees three times, having stood on the north-eastern side and spread a mat of grass, having folded his legs crosswise in the three-jointed cross-legged posture, having made the meditation subject of friendliness possessed of four factors as the forerunner, having determined the determination of energy, seated on the excellent cross-legged seat of fourteen cubits, having placed behind him the trunk of the Bodhi tree of fifty cubits like a mass of silver placed on a golden pedestal, being sheltered above by the branch of the

Bodhi tree like a jewelled umbrella, while the sprouts of the Bodhi tree resembling coral fell upon the golden-coloured robe, while the sun was setting, having scattered the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, towards the break of dawn having brought down knowledge into the mode of dependent conditions that was the habitual practice of all Buddhas, having produced the fourth meditative absorption of breathing, having made that itself the foundation and having developed insight, having exhausted all mental defilements through the fourth path attained in the succession of paths, he penetrated all the virtues of a Buddha - this was the function of his wisdom. Thus concentration does not reach wisdom.

Therein, just as water in the hand does not reach water in a bowl, water in a bowl does not reach water in a pot, water in a pot does not reach water in a large jar, water in a large jar does not reach water in a crock, water in a crock does not reach water in a great water-vessel, water in a great water-vessel does not reach water in a small pool, water in a small pool does not reach water in a grotto, water in a grotto does not reach water in a rivulet, water in a rivulet does not reach water in the five great rivers, water in the five great rivers does not reach water in the ocean surrounding the world-circle, water in the ocean surrounding the world-circle does not reach water in the great ocean at the base of Sineru. Compared with water in a bowl, water in the hand is small, etc. Compared with water in the great ocean at the base of Sineru, water in the ocean surrounding the world-circle is small. Thus, taking the water successively higher and higher as abundant, the water successively lower and lower is small.

Just so, taking the virtues successively higher and higher, morality successively lower and lower should be understood as a trifling matter, a mere trifle. Therefore he said - "Monks, it is a trifling matter, a mere matter of virtuous behaviour."

Regarding "by which a worldling," here -

"Two kinds of worldlings were declared, by the Buddha, the Kinsman of the Sun;
One is a blind worldling, one is a good worldling."

Therein, one for whom there is no learning, interrogation, hearing, retention, and reviewing regarding the aggregates, elements, sense bases and so on, this is a blind worldling. One for whom those exist, he is a good worldling. But this one of two kinds -

"By reasons such as generating manifold defilements, one is a worldling;
Because of being included among worldlings, this one is a manifold person,
thus."

For he is a worldling by reasons such as generating manifold defilements of various kinds and so on. As he said -

"They generate manifold defilements, thus they are worldlings; they have manifold undestroyed identity views, thus they are worldlings; they look to the faces of manifold teachers, thus they are worldlings; they have not emerged from all destinations, thus they are worldlings; they generate manifold various volitional

activities, thus they are worldlings; they are carried away by manifold various mental floods; they are tormented by manifold torments; they are burnt by manifold fevers; they are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure, thus they are worldlings; they are hindered, obstructed, covered over, shut, concealed, covered by the five mental hindrances, thus they are worldlings." He is also a worldling because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities; and this manifold person has gone to a separate reckoning, disconnected from noble persons endowed with virtues such as morality and learning - thus he is a worldling.

"Of the Truth-finder": the Blessed One is a Truth-finder for eight reasons. He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as the former Perfectly Enlightened Ones who had undertaken zeal for the welfare of the entire world came, just as the Blessed One Vipassī came, just as the Blessed One Sikhī, just as the Blessed One Vessabhū, just as the Blessed One Kakusandha, just as the Blessed One Koṇāgamana, just as the Blessed One Kassapa came. What is meant? By whatever resolution those Blessed Ones came, by that very same resolution our Blessed One too came. Or just as the Blessed One Vipassī, etc. Just as the Blessed One Kassapa, having fulfilled the perfection of giving, having fulfilled the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity, having fulfilled these ten perfections, ten secondary perfections, and ten ultimate perfections - thus thirty perfections, having relinquished these five great relinquishments - the relinquishment of limbs, the relinquishment of eyes, wealth, kingdom, sons, and wife, having fulfilled the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, having reached the summit of the conduct of higher intelligence, came; In the same way our Blessed One too came. Or just as the Blessed One Vipassī, etc. The Blessed One Kassapa, having developed and cultivated the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path, came; in the same way our Blessed One too came. Thus he is a Truth-finder in the sense of "he who has thus come."

"Just as in the world Vipassī and the others,
Sages who attained the state of omniscience came here;
So too this Sage of the Sakyans has come,
Therefore the One with Vision is called the Truth-finder."

Thus he is a Truth-finder in the sense of "he who has thus come."

How is "one who has thus gone" the Truth-finder? Just as the Blessed One Vipassī, just born, went... etc. the Blessed One Kassapa went.

And how did that Blessed One go? For he, just born, having stood firmly on even feet on the earth, facing north, went with seven strides. As he said - "Just born, Ānanda, the Bodhisatta, having stood firmly on even feet, facing north, walks with seven strides while a white umbrella is held over him, and surveys all directions, and speaks a bold speech - 'I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth.'"

And was that going of his true? It was unerring, by being an advanced sign of many specific attainments. For that he, just born, stood firmly on even feet. This was the advanced sign of his attainment of the four bases for spiritual power.

The state of facing north, however, was the advanced sign of the state of being entirely supramundane.

The seven strides were of the attainment of the jewel of the seven factors of enlightenment.

"Chowries with golden handles fly up and down" - the waving of chowries mentioned here, however, was of the crushing of all heretical teachers.

The holding of the white umbrella was of the attainment of the excellent, stainless white umbrella of liberation through arahantship.

Standing upon the seventh step and surveying all directions was of the attainment of the unobstructed knowledge of omniscience.

The speaking of the bold speech was the advanced sign of the setting in motion of the excellent, irreversible Wheel of the Teaching.

Likewise this Blessed One too went, and that going of his was true, unerring, by being an advanced sign of those very specific attainments.

Therefore the ancients said:

"Just as a lord of cattle, born but a moment,
With even feet he touched the earth;
He, Gotama, strode seven steps,
And the gods held over him a white umbrella.

Having gone seven steps, he, Gotama,
He looked at the directions evenly all around;
He uttered a word endowed with eight factors,
Like a lion standing on a mountain peak."

Thus "gone thus" means Truth-finder.

Or just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, this Blessed One too likewise, having abandoned sensual desire through renunciation, went forth; anger through non-anger; sloth and torpor through perception of light; restlessness and remorse through non-distraction; having abandoned sceptical doubt through defining of phenomena; having shattered ignorance through knowledge; having dispelled discontent through gladness; having opened the door panel of the mental hindrances through the first meditative absorption; having appeased applied and

sustained thought through the second meditative absorption; having removed rapture through the third meditative absorption; having abandoned pleasure and pain through the fourth meditative absorption; having transcended perceptions of material form, perceptions of sensory impingement, and perceptions of diversity through the attainment of the plane of infinite space; having transcended the perception of the plane of infinite space through the attainment of the plane of infinite consciousness; the perception of the plane of infinite consciousness through the attainment of the plane of nothingness; having transcended the perception of the plane of nothingness through the attainment of the plane of neither-perception-nor-non-perception, he went forth.

Having abandoned the perception of permanence through observation of impermanence; the perception of happiness through observation of suffering; the perception of self through observation of non-self; delight through observation of disenchantment; lust through observation of dispassion; origin through observation of cessation; grasping through observation of relinquishment; the perception of compactness through observation of destruction; accumulation through observation of fall; the perception of stability through observation of change; the sign through observation of the signless; aspiration through observation of the desireless; adherence through observation of emptiness; the adherence to grasping at substance through insight into phenomena through higher wisdom; the adherence to confusion through knowledge and vision of things as they really are; the adherence to attachment through observation of danger; non-reflection through observation of reflection; the adherence to bondage through observation of turning away; having destroyed the mental defilements standing together with views through the path of stream-entry; having abandoned the gross mental defilements through the path of once-returning; having uprooted the mental defilements having a residuum through the path of non-returning; having completely cut off all mental defilements through the path of arahantship, he went forth. In this way too, "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? The characteristic of hardness of the solid element is true, unerring. The characteristic of trickling of the liquid element. The characteristic of heat of the heat element. The characteristic of distension of the air element. The characteristic of non-contact of the space element. The characteristic of cognition of the consciousness element.

The characteristic of being deformed of matter. The characteristic of being felt of feeling. The characteristic of perceiving of perception. The characteristic of volitional activity of activities. The characteristic of cognition of consciousness.

The characteristic of application of applied thought. The characteristic of stroking of sustained thought; the characteristic of pervading of rapture. The characteristic of comfort of happiness. The characteristic of non-distraction of unified focus of mind. The characteristic of touching of contact.

The characteristic of decision of the faith faculty. The characteristic of exertion of the energy faculty. The characteristic of establishing of the mindfulness faculty. The characteristic of non-distraction of the concentration faculty. The characteristic of

understanding of the wisdom faculty.

The characteristic of unshakeability regarding faithlessness of the power of faith. Of the power of energy regarding idleness; of the power of mindfulness regarding unmindfulness. Of the power of concentration regarding restlessness; the characteristic of unshakeability regarding ignorance of the power of wisdom.

The enlightenment factor of mindfulness has the characteristic of establishing. The enlightenment factor of investigation of phenomena has the characteristic of investigation. The enlightenment factor of energy has the characteristic of exertion. The enlightenment factor of rapture has the characteristic of pervading. The enlightenment factor of tranquillity has the characteristic of appeasement. The enlightenment factor of concentration has the characteristic of non-distraction. The enlightenment factor of equanimity has the characteristic of reflection.

Right view has the characteristic of seeing. Right thought has the characteristic of application. Right speech has the characteristic of encompassing. Right action has the characteristic of origination. Right livelihood has the characteristic of cleansing. Right effort has the characteristic of exertion. Right mindfulness has the characteristic of establishing. Right concentration has the characteristic of non-distraction.

Ignorance has the characteristic of not knowing. Activities have the characteristic of volition. The characteristic of cognition of consciousness. Mentality has the characteristic of bending towards. The characteristic of being deformed of matter. The six sense bases have the characteristic of being a sense base. The characteristic of touching of contact. The characteristic of being felt of feeling. Craving has the characteristic of being a cause. Clinging has the characteristic of grasping. Becoming has the characteristic of accumulation. Birth has the characteristic of production. Ageing has the characteristic of decaying. Death has the characteristic of passing away.

The elements have the characteristic of emptiness. The sense bases have the characteristic of being a sense base. The establishments of mindfulness have the characteristic of establishing. The right strivings have the characteristic of striving. The bases for spiritual power have the characteristic of succeeding. The faculties have the characteristic of predominance. The powers have the characteristic of being unshakeable. The factors of enlightenment have the characteristic of leading out. The path has the characteristic of being a cause.

The characteristic of the truths is actuality. The characteristic of serenity is non-distraction. The characteristic of insight is observation. The characteristic of serenity and insight is single function. The characteristic of the paired practice is non-surpassing one another.

The characteristic of purification of morality is restraint. The characteristic of purification of mind is non-distraction. The characteristic of purification of view is seeing.

The characteristic of knowledge of destruction is eradication. The characteristic of knowledge of non-arising is tranquillity.

The characteristic of desire is root. The characteristic of attention is originating. The characteristic of contact is combination. The characteristic of feeling is convergence. The characteristic of concentration is chief. The characteristic of mindfulness is authority. The characteristic of wisdom is being superior to that. The characteristic of liberation is essence... the characteristic of Nibbāna grounded upon the Deathless is final goal - this is true, unerring. Thus, he who has arrived at the true characteristics by the course of knowledge, without failing, having attained, having reached - he is the Truth-finder. Thus, he who has arrived at the true characteristics is the Truth-finder.

How is it that he who has fully awakened to the true phenomena as they really are is the Truth-finder? The true phenomena are namely the four noble truths. As he said - "There are these four things, monks, that are true, unerring, not otherwise. What are the four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail. And the Blessed One has fully awakened to them; therefore, because of having fully awakened to the true phenomena, he is called 'Truth-finder'. For here the word "gata" has the meaning of "fully awakened to".

Furthermore, the meaning of ageing and death having arisen and come about with birth as condition is actual, unerring, not otherwise... etc. the meaning of activities having arisen and come about with ignorance as condition is actual, unerring, not otherwise... etc. Likewise, the meaning of ignorance being the condition for activities, the meaning of activities being the condition for consciousness... etc. the meaning of birth being the condition for ageing and death is actual, unerring, not otherwise. The Blessed One has fully awakened to all that; therefore too, because of having fully awakened to the true phenomena, he is called 'Truth-finder'. Thus, he who has fully awakened to the true phenomena as they really are is the Truth-finder.

How is he a Truth-finder by virtue of true seeing? The Blessed One, whatever in the world with its gods, etc. among the generation with its gods and humans, in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-door of immeasurable beings - that he knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised. "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies also to sounds and so on coming into the range of the ear-door and the other doors. And this was said by the Blessed One - "Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know. That I have directly known, that has been understood by the Truth-finder, to that the Truth-finder has not clung." Thus he is a Truth-finder by virtue of true seeing. Therein, the derivation of the term "Truth-finder" in the sense of "one who sees truly" should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the three Māras, fully awakened to the unsurpassed perfect

enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees, in the intervening period of forty-five years, during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever was spoken by the Blessed One - discourse, mixed prose and verse, etc. catechism - all that, both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, crushing the intoxication of hate and delusion. There is not even a hair-tip's worth of error therein; all that, as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, is just so, unerring, not otherwise. Therefore he said - "And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'." Here the word "gata" has the meaning of "gada" (speech). Thus he is a Truth-finder by virtue of true speaking.

Furthermore, speaking is "āgata"; the meaning is "utterance." His utterance regarding the three is unerring - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" in this meaning should be understood.

How is he a Truth-finder by virtue of true acting? For the Blessed One's body is in accordance with his speech, and his speech also with his body; therefore he speaks as he acts, and acts as he speaks. For one who is such, as is his speech, so too his body has gone forth in action - this is the meaning. And as is his body, so too his speech has gone forth in action - thus he is a Truth-finder. Therefore he said - "Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'." Thus he is a Truth-finder by virtue of true acting.

How is he a Truth-finder in the sense of overcoming? Making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; unequalled, immeasurable, unsurpassed, king above kings, god of gods, a Sakka above Sakkas, a Brahmā above Brahmās. Therefore he said - "In the world with its gods, monks, etc. among the generation with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'."

Therein the derivation of the term should be understood thus. Like a medicine, it is a medicine. But what is this? The beauty of instruction and the accumulation of merit. For by that, this physician of great might overcomes all proponents of other doctrines and the world including the gods, as if with a divine medicine against snakes. Thus, in the overcoming of the entire world, the beauty of instruction and the accumulation of merit are true, not distorted, and are a medicine. By changing the letter "da" to the letter "ta", it should be understood as "Truth-finder". Thus he is a Truth-finder in the sense of overcoming.

Furthermore, he is a Truth-finder as one who has gone to truth, and he is a Truth-finder as one who has gone truly. "Gone" means understood, transcended, attained, practised - this is the meaning.

Therein, he is a Truth-finder as one who has gone to truth, having understood the entire world through the full understanding by investigation. He is a Truth-finder as one who has gone to truth, having transcended the origin of the world through the full understanding by abandoning. He is a Truth-finder as one who has gone to truth, having attained the cessation of the world through realisation. He is a Truth-finder as one who has truly gone, having practised the practice leading to the cessation of the world. Therefore the Blessed One said -

"The world, monks, has been fully awakened to by the Truth-finder; the Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder; the origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder; the cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder; the practice leading to the cessation of the world has been developed by the Truth-finder. Whatever, monks, in the world including the gods, etc. all that has been fully awakened to by the Truth-finder. Therefore he is called 'Truth-finder'."

The meaning of that too should be understood thus. And this too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder.

"And what, monks, is that trifling matter, that mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise?" - what is that, he asks. Therein, a question is of five kinds: a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak.

Therein, what is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the making clear of that - this is a question for illuminating what has not been seen.

What is a question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear; one asks a question for the purpose of comparing with other wise persons - this is a question for comparing what has been seen.

What is a question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" He asks a question for the purpose of cutting off doubt. This is a question for cutting off doubt.

What is a question of approval? The Blessed One asks the monks a question by way of approval - "What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir" - all should be stated. This is a question of approval.

What is a question from the wish to speak? The Blessed One asks the monks a question from the wish to speak. "There are these four establishments of mindfulness, monks. Which four? Etc. There are these eight path factors, monks. Which eight?" This is a question from the wish to speak.

Thus, among these five questions, firstly, because there is no phenomenon whatsoever unseen by the Truth-finder, the question for illuminating what has not been seen does not exist for the Truth-finder. Because the attentiveness "I shall compare this with other wise ascetics and brahmins and then teach it" does not even arise, the question for comparing what has been seen also does not exist. But since for the Buddhas there is no trembling or hesitation regarding even a single phenomenon, and all uncertainties were cut off at the seat of enlightenment itself; therefore the question for cutting off doubt also does not exist at all. But the remaining two questions do exist for the Buddhas, and among those, this is called a question from the wish to speak.

8. Now, wishing to speak, he said beginning with "having abandoned the killing of living beings" and so on, in order to explain the meaning asked about by the question.

Therein, the striking down of a living being is the killing of living beings; it means the murder of a living being, the slaughter of a living being. "Living being" here means, in conventional terms, a being; in the ultimate sense, the life faculty. The killing of living beings is the murderous volition, in one who perceives a living being as a living being, that arises through an effort to cut off the life faculty, occurring through one or another of the doors of body and speech. That, among living beings devoid of virtues such as animals and so on, is of little fault in the case of a small living being, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort involved. Even when the effort is equal, because of the greatness of the object. Among those endowed with virtues, such as human beings and so on, it is of little fault in the case of a living being of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense.

There are five requisite factors of it - a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. There are six modes of action - by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. But when this matter is elaborated upon, there is excessive prolixity; therefore we shall not elaborate upon it, nor upon other matters of such a kind. But those who are interested should examine the *Samantapāsādikā*, the commentary on the Vinaya, and learn from it.

"Having abandoned" means having given up this immorality reckoned as the volition of killing living beings. "Abstains" means from the time of abandoning onwards, he is

simply abstaining from that immorality. "There is no 'I shall transgress' for him" - phenomena cognisable by eye and ear, how much more bodily ones - by this very method, the meaning should be understood in other similar passages too.

"Ascetic" - the Blessed One obtained this conventional expression because of having calmed evil. "Gotama" - by way of clan. And not only the Blessed One himself abstains from killing living beings, the Community of monks also abstains; but the teaching has come thus from the beginning. However, one who is explaining the meaning may properly explain it with reference to the Community of monks as well.

"With rod laid down, with knife laid down" means one who has laid down the rod and laid down the knife, because of not resorting to taking up a rod or a knife for the purpose of injuring others. The meaning is: one who has put aside the rod and put aside the knife. And here, apart from the rod, all remaining implements should be understood as "knife" because of their nature of harming beings. But when monks go about carrying a walking staff or a wooden toothbrush or an adze or a small knife, that is not for the purpose of injuring others. Therefore, he is reckoned simply as one with rod laid down and knife laid down.

"Conscientious" means endowed with shame characterised by abhorrence of evil. "Compassionate" means one who has attained compassion, that is, a mind of friendliness. "Concerned for the welfare of all living beings" - compassionate towards all living beings with their welfare in mind. Through that state of being compassionate, he has a mind of welfare towards all living beings. This is the meaning. "Dwells" means moves, sustains, supports, maintains. "Thus indeed, monks" means "thus or, monks." The word "or" is stated in the sense of an alternative, looking ahead to "having abandoned taking what is not given" and so on above. Thus everywhere, the alternative nature should be understood by looking at either the preceding or the following.

Here, however, this is the summary - Monks, a worldling, when praising the Truth-finder, would speak thus - "The ascetic Gotama does not kill living beings, does not cause them to be killed, is not approving of it, abstained from this immorality; Oh, indeed, the virtues of the Buddha are great!" Thus, even though wishing to speak praise having made great endeavour, he will speak only of a trifling matter, a mere matter, a mere matter of good conduct and morality. He will not be able to speak praise in dependence on the uncommon nature above. And not only a worldling, but even stream-enterers, once-returners, non-returners, and Worthy Ones, and even Individually Enlightened Ones are indeed not able; But only the Truth-finder is able; "I shall declare that to you above" - this here is the explanation of the meaning with its intention. From here onwards, however, we shall explain only the terms not previously encountered.

"Having abandoned taking what is not given" - here, the taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is

superior. Why? Because of the superiority of the object. When the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue. With reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case.

There are five requisite factors of it -belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. There are six modes of action -just those beginning with one's own hand and so on. And these indeed operate as appropriate by way of these modes of carrying away: carrying away by theft, carrying away by force, carrying away by concealment, carrying away by scheming, and carrying away by lot-drawing; this is the summary here. But the detail is stated in the Samantapāsādikā.

"He takes only what is given" - thus he is one who takes what is given. "Even in mind he expects only what is given" - thus he is one who expects what is given. "He steals" - thus he is a thief. Not by stealing, but by non-stealing. By the very state of non-stealing, by being pure. "By oneself" means by one's own individual existence. This is what is meant: having made oneself non-stealing and pure, he dwells. The remainder should be construed by the method stated in the first training rule. And as here, so everywhere.

"Unchaste conduct" means conduct that is not the foremost. One who practises the foremost, the excellent conduct is a "practitioner of the holy life." "Keeping far away" means one whose conduct is far from unchaste conduct. "Sexual intercourse" means unwholesome practices that have come to the designation of "sexual intercourse" because they are to be indulged in by those who have received the conventional expression "a pair" on account of their similarity through the obsession of lust. "Village practice" means the practices of those who dwell in villages.

9. "Having abandoned false speech" - here, "falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive; or, with the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech.

Another method: "falsely" means a subject matter that is not factual, that is untrue. "Speech" means the communicating of that as factual, as true. But by characteristic, false speech is the volition that gives rise to the intimation as true, of one who wishes to communicate to another an untrue subject matter as true. That is of little fault when the welfare it destroys is small, and of great fault when it is great.

Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little fault; that which is spoken for the purpose of destroying welfare after having become a witness is of great fault. For those gone forth, having obtained even a little oil or ghee, with the intention of amusement - that which occurs by the method of exaggeration such as "today in the village oil flows like a river, methinks" is of little fault; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great fault.

There are four requisite factors of it -an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. There is one mode of action, which is only by one's own hand. That should be understood as the act of deceiving another by body, or by something connected to the body, or by speech. If by that act the other person knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act.

But because just as one deceives another by body, by something connected to the body, and by speech, so too one who commands "tell him this," or one who having written a letter releases it in front of someone, or one who having written on walls and so on "this matter should be understood thus" and leaves it there. Therefore here, modes of action by command, by releasing, and by permanent means are also applicable; but since they have not come in the commentaries, they should be accepted after investigation.

"He speaks the truth" - thus he is a truth-speaker. "He connects truth with truth, joins them together" - thus he is devoted to truth. The meaning is that he does not speak falsely now and then. For whatever man sometimes speaks falsely, sometimes truthfully, because his truth is interrupted by false speech, truth is not joined with truth. Therefore he is not devoted to truth. But this one is not like that; even for the sake of his life, not having spoken falsely, he connects truth with truth indeed - thus he is devoted to truth.

"Reliable" means firm, of firm speech - this is the meaning. For one person is not of firm speech, like turmeric dye, like a stump buried in a heap of chaff, and like a gourd placed on a horse's back; another is of firm speech, like an inscription on rock, like a gate post; even when someone is cutting off his head with a sword, he does not speak two different things - this one is called reliable.

"Trustworthy" means one who is to be relied upon, one who is to be believed - this is the meaning. For a certain person is not trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "do not believe his word." Another is trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "if it was said by him, this itself is the standard; now there is nothing to be further examined; it is just so" - this one is called trustworthy. "Not a deceiver of the world" means by that truthfulness he does not deceive the world - this is the meaning.

In the passages beginning with "having abandoned divisive speech": the speech by which, to the one to whom he speaks that speech, he creates in that person's heart a sense of one's own dearness and a sense of the other's emptiness - that is divisive speech.

But that by which one makes both oneself and another harsh, speech which is itself harsh, neither pleasant to the ear nor going to the heart - this is harsh speech.

That by which one prattles frivolously what is pointless - that is idle chatter.

The volition that is their root also obtains the designation of divisive speech and so on, and it is that very volition which is intended here.

Therein, the volition of one with a defiled mind, which is instigated by bodily and verbal action, for the purpose of dividing others or for the desire to be dear to oneself, is divisive speech. That is of little fault due to the lesser virtue of the one whose division it causes, and of great fault due to the great virtue of that one.

There are four requisite factors of it -another person to be divided; either the aim of division, thinking "thus they will become separated, they will become estranged"; or the desire to be dear, thinking "thus I shall become dear, trustworthy"; the corresponding effort; and the other's cognition of that meaning. "For the division of these" means for the division of those in whose presence what was heard from those referred to as "here."

"Or one who reunites those who are divided" means having approached one by one two friends, or those having the same preceptor and so on, who have become divided for whatever reason, and having said such things as "For you who are born in such a family, who are so very learned, this is not proper," he is a maker and a supporter of reconciliation. "A promoter" means a promoter of reconciliation. Having seen two people who are united - having said such things as "For you who are born in such a family, who are endowed with such virtues, this is befitting," he is a maker of strengthening. This is the meaning. "Concord is his delight" - thus "rejoicing in concord." The meaning is that where there are no united people, he does not even wish to dwell there. "Samaggārāmo" is also a reading; the meaning here is the same. "Delighting in concord" means delighted among those who are united; the meaning is that he does not even wish to go elsewhere, leaving them. "One who rejoices having seen or having heard those who are united" is "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

The volition that is exclusively harsh, instigated by bodily and verbal action that wounds the vital spots of another, is harsh speech. For the purpose of making this manifest, here is a story - It is said that a certain boy, not heeding his mother's words, goes to the forest; his mother, being unable to make him turn back - reviled him saying "May a fierce buffalo pursue you!" Then indeed a buffalo arose for him in the forest in just that way. The boy made an act of truth, saying "May what my mother spoke with her mouth not come to be; may what she thought with her mind come to be." The buffalo stood right there as if bound. Thus even an action that wounds the vital spots, due to the gentleness of mind, is not harsh speech. For parents sometimes say to their little children thus - "May thieves cut you to pieces!" yet they do not wish even a waterlily petal to fall upon them. And teachers and preceptors sometimes say to their dependants thus - "Why do these shameless ones without moral fear conduct themselves so? Expel them!" yet they wish for them the achievement of scriptural learning and realisation. And just as due to the gentleness of mind it is not harsh speech, so too due to the gentleness of words it is not non-harsh speech. For indeed, for one who wishes to have someone killed -the words "Make this one lie down comfortably" are not non-harsh speech; rather, due to the harshness of mind, that is indeed harsh speech. That, with reference to whomever it is directed, is of little fault due to the lesser virtue of that one, and of great fault due to the great virtue of that one. There are three requisite factors of it -another person to be reviled, an angered mind, and the reviling.

"Nelā": "ela" is called fault; "there is no ela in it" thus "nelā"; the meaning is faultless. As the "ela" stated here in "Faultless, with white covering." "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in the ear like the piercing of a needle. Through the sweetness of meaning, without generating irritation in the whole body, it generates affection - thus "affectionate." It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane"; also "urbane" as delicate like a woman brought up in a city. Also "urbane" as "this belongs to the city." The meaning is the talk of city-dwellers. For city-dwellers are indeed proper in their talk. They call one who is merely a father "father," they call one who is merely a brother "brother," they call one who is merely a mother "mother." Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people."

Idle chatter is the unwholesome volition that conveys what is unbeneficial, originating from bodily and verbal action. That is of little fault when the practice is slight, and of great fault when the practice is great; there are two requisite factors of it - the inclination towards pointless talk such as the Bhārata war, the abduction of Sītā, and so on; and the speaking of such talk.

"He speaks at the right time" - thus "one who speaks at the right time"; the meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, true, real, and of intrinsic nature - thus "one who speaks what is factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching"; he speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline."

"Nidhāna" is called a place of depositing; "there is nidhāna in it" - thus "worth treasuring." The meaning is he speaks words fit to be treasured in the heart. "Timely": and even though speaking such words - He does not speak at an improper time thinking "I will speak words worth treasuring"; but the meaning is he speaks only having waited for the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation, he speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal": he speaks what is accomplished in meaning, because it cannot be exhausted even by one analysing it by many methods. Or alternatively, whatever benefit that speaker of what is beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal; it is said that he does not set aside one thing and speak of another.

10. "Damaging seed and plant life" means abstained from injuring the fivefold seed-kingdom - namely, root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds - and from injuring any growing plants such as green grass, trees and so on, by way of cutting, breaking, cooking and so on. The meaning is: abstained from damaging them.

"One who eats one meal a day" means there are two meals - the morning meal and the evening meal. Of these, the morning meal is delimited by the end of midday, and the other from midday onwards up to dawn. Therefore, even if one eats ten times within the period before midday, one is still one who eats one meal a day. With reference to that it was said "one who eats one meal a day."

The meal of the night is "night"; abstaining from that is "abstaining from eating at night." When midday has passed, food eaten up until sunset is called eating at the improper time. Because of abstaining from that, he is abstained from eating at the improper time. When did he abstain? From the day he went forth on the bank of the river Anomā.

Because of not being in conformity with the Dispensation, seeing that which has become an obstacle is "seeing shows." "Watching dancing, singing, music and shows" means by way of dancing oneself and causing others to dance and so on, and the seeing that has become a show of dancing, singing, and music, and even those occurring by way of peacock-dancing and so on. For dancing and so on - whether to perform them oneself, or to cause others to perform them, or to watch them being performed - is not proper for either monks or nuns.

Among garlands and so on, "garland" means whatever flower. "Perfume" means whatever kind of perfume. "Cosmetic" means that which colours the skin. Therein, one who puts on adorns is called "wearing"; one who fills in deficient places is called "decorating"; one who accepts by way of perfume and by way of skin-colouring is called "embellishing." "Occasion" is called "reason." Therefore, the meaning is: abstained from that volition of immorality by which the great multitude engages in wearing garlands and so on.

"High bed" is called that which exceeds the proper measure. "Luxurious bed" means a bed-covering that is not allowable. The meaning is: abstained from that.

"Gold" means gold. "Silver" means a coin, a copper small coin, a lac small coin, a wooden small coin - those which are used as a medium of exchange. Abstained from the acceptance of both of those; he neither takes it himself, nor causes others to take it, nor consents to it being deposited for him. This is the meaning.

"Accepting raw grain" means the acceptance of raw grain of seven kinds, reckoned as rice, paddy, barley, wheat, millet, beans, and kudrūsaka. And not only the acceptance of these, but even the touching of them is not proper for monks. "Accepting raw meat" means here, apart from those specifically permitted, only the acceptance of raw meat and fish is not proper for monks, not the touching of them.

"Accepting women and girls" means here, "woman" means one who has gone to a man; the other is called a "girl." Both the acceptance and the touching of them is not allowable.

"Accepting female and male slaves" means here, their acceptance in the capacity of female and male slaves is not proper. But when it is said "I give a caretaker of legally allowable things" or "I give a monastery attendant," then it is proper.

In the sections beginning with goats and sheep and ending with fields and sites, the method of what is allowable and not allowable should be examined by means of the monastic discipline. Therein, a field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land not prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated lakes and so on are also included.

Messenger duty is called the work of a messenger, taking a letter or a message sent by householders and going here and there. Going as a messenger is called the minor going of one sent from house to house. Pursuit means the doing of both of those. Therefore, "from the pursuit of messenger duty and going as a messenger." Thus the meaning here should be understood.

"Buying and selling" means buying and selling. In the sections beginning with false weighing, "false" means fraud. Therein, false weighing is fourfold: appearance fraud, limb fraud, grip fraud, and concealed fraud. Therein, appearance fraud means having made two scales similar in appearance, when taking he takes with the larger one, and when giving he gives with the smaller one. Limb fraud means when taking he presses the scales at the back end with his hand, and when giving at the front end. Grip fraud means when taking he grasps the rope at the base, and when giving at the tip. Concealed fraud means having made the scales hollow and having inserted iron filings inside, when taking he places that at the back end, and when giving at the front end.

"Kaṃsa" is called a gold bowl; fraud with that is false metal. How? Having made one gold bowl, he makes two or three other copper bowls gold-coloured, then having gone to the countryside and having entered some wealthy family - Having said "buy golden vessels," when the price is asked, they wish to give at a fair price. Then by them - When it is said "how is the golden nature of these to be known?", having said "examine and take them," he rubs the gold bowl on a stone and gives all the bowls and departs.

False measure is threefold by way of interior fraud, crest fraud, and rope fraud. Therein, interior fraud is found at the time of measuring ghee, oil and so on. For when taking those, with a measure having a hole at the bottom - Having said "pour slowly," he lets much leak into the inner vessel and takes, and when giving he covers the hole, fills it quickly, and gives.

Crest fraud is found at the time of measuring sesame seeds, rice grains and so on. For when taking those, he slowly raises the crest and takes, and when giving he fills quickly and cutting the crest gives.

The rope-fraud is obtained at the time of measuring fields and land. For those not receiving a bribe measure even a small field making it large.

Among cheating and so on, "cheating" means accepting a bribe in order to make non-owners into owners. "Deceiving" means the deceiving of others by various means. Herein there is one story - A certain hunter, it is said, comes having taken a deer and a young deer; a certain cheat said to him - "What, my dear, is the deer worth, what is the young deer worth?" When it was said "The deer is two coins, the young deer is one," having given one coin and having taken the young deer, having gone a little

way, he turned back - "I have no need, my dear, for the young deer; give me the deer." If it is so - give two coins. He said - "Was not one coin given to you first by me?" "Yes, it was given." "Take this young deer; thus that coin and this young deer worth one coin - there will be two coins." He, having considered "he speaks reason," took the young deer and gave the deer. "Fraud" means cheating by means of a counterfeit, by the power of craft or by the power of deceit making what is not a waist-band to be a waist-band, what is not a gem to be a gem, what is not gold to be gold. "Crooked dealings" means crooked practice; this is the name for those very things such as cheating and so on. Therefore - crooked dealings in cheating, crooked dealings in deceiving, crooked dealings in fraud - thus the meaning here should be understood. Some say that showing one thing and exchanging it for another is "crooked dealings." But that is included under deceiving itself.

Among cutting and so on, "cutting" means cutting off of hands and so on. "Killing" means murder. "Imprisoning" means binding with ropes and so on. "Highway robbery" is twofold: snow highway robbery and thicket highway robbery. When, at the time of snowfall, having become concealed by snow, they rob people travelling on the road, this is snow highway robbery. When, concealed by thickets and so on, they rob, this is thicket highway robbery. "Plunder" is called the plundering of villages, market towns and so on. "Violence" means a violent act. Having entered a house, placing a knife on people's chests, and seizing desired goods. Thus from this cutting, etc. the ascetic Gotama abstains from violence. Thus indeed, monks, would a worldling speak when praising the Truth-finder.

To this extent the basic morality is completed.

Explanation of the Middle Morality

11. Now, expanding the middle morality, he said beginning with "While some venerable ones." Herein this is the explanation of obscure terms. "Offerings given in faith" means given having believed in action and its fruit, and in this world and the world beyond. 'This one is my relative' or 'this one is my friend,' or 'this one will reciprocate,' or 'this was previously done by him' - not given in such a way is the meaning. For things given in such a way are indeed not called offerings given in faith. "Food" - this is merely the heading of the teaching; but as regards meaning, having consumed food given in faith, having worn robes, making use of lodgings, consuming medicine for the sick - all this is included in what has been said.

"Seyyathidaṃ" is an indeclinable particle. Its meaning is: which is that seed-kingdom and plant life, the damaging of which they engage in? Then, showing that, he said beginning with "root-propagated seeds." Therein, root-propagated seeds means turmeric, ginger, sweet flag, galangal, ativisā, kaṭukarohiṇī, vetiver, bhaddamuttaka, and so on. Stem-propagated seeds means the holy fig tree, the banyan tree, the wave-leafed fig tree, the glamorous fig tree, the kacchaka tree, the wood-apple tree, and so on. Joint-propagated seeds means sugar-cane, reed, bamboo, and so on. Cutting-propagated seeds means ajjaka, phaṇijjaka, hirivera, and so on. Seed-propagated seeds means early crops, late crops, and so on. All of this, when separated from the tree and still capable of growing, is called "seed-kingdom." But

that which is not separated from the tree and not dried up is called "growing plants." Therein, damaging growing plants is a case for expiation, and damaging the seed-kingdom is a case for wrong-doing - this should be understood.

12. "Storing up goods for consumption" means the use of what has been stored. Therein the discussion is twofold: by way of monastic discipline and by way of detachment. By way of monastic discipline, first, whatever food accepted today becomes stored on the following day; in its use there is an expiation. But having given what one has received oneself to novices, having had what they received set aside, it is proper to eat it on the second day; but it is not detachment.

In the case of storage of beverages too, the same method applies. Therein, "beverage" means the eight beverages beginning with mango beverage, and those that are in conformity with them. Their judgment is stated in the Samantapāsādikā.

In the case of storage of cloth, what is not determined and not assigned is storage and disturbs detachment; this is the indirect teaching. But directly, one should be content with three robes; having obtained a fourth, it should be given to another. If one is not able to give it to anyone, but the one to whom one wishes to give it has gone for the purpose of recitation or for the purpose of interrogation, it should be given as soon as he has arrived; not to give it is not proper. But when robes are insufficient, with mindful expectation, it is proper to keep them for the permitted period. Through the unavailability of needle, thread, and robe-making monks, it is proper to keep them even beyond that period, having performed a disciplinary legal act. But to keep them thinking "When this one is worn out, where shall I obtain another like it?" is not proper, and it is storage and disturbs detachment.

In the case of storage of vehicles, "vehicle" means a litter, a chariot, a cart, a palanquin, a sedan chair, a hammock; this is not a vehicle for one gone forth. But sandals are indeed a vehicle for one gone forth. For one monk, one pair for the purpose of the forest, one pair for the purpose of a foot-wiping cloth - at most two pairs of sandals are proper. Having obtained a third, it should be given to another. For to keep them thinking "When this one is worn out, where shall I obtain another?" is not proper, and it is storage and disturbs detachment.

In the case of storage of beds, "bed" means a bed. For one monk, one in the inner room, one in the day-quarters - at most two beds are proper. Having obtained more than that, it should be given to another monk or to a group; not to give it is not proper. It is storage and disturbs detachment.

In the case of storage of perfumes, when a monk has an affliction of itching, scabies, skin disease and so on, perfumes are proper. Having had those perfumes brought, when that disease has subsided, they should be given to other sick persons, or they should be applied at the door for five-finger house-fumigation and so on. But to keep them thinking "They will be useful when the disease recurs" is not proper, and it is storage and disturbs detachment.

"Material things" should be understood as the remainder of what has been stated. As follows, here a certain monk - thinking "It will be of help at such a time," has sesame, rice-grain, green gram, beans, coconut, salt, fish, meat, dried flesh, ghee, oil, molasses, vessels and so on brought and keeps them. He, during the rainy season,

early in the morning, having had rice gruel cooked by novices and having eaten it, sends them saying: "Novice, it is difficult to enter the village in the water and mud; go to such and such a family and announce that I am seated in the monastery; bring curds and so on from such and such a family." By monks - even when asked "What, venerable sir, will you not enter the village?" he says "The village is difficult to enter now, friends." They - saying "Very well, venerable sir, you stay; we shall seek almsfood and bring it" go. Then the novice too, having brought curds and so on, having prepared food and curry, presents it; while he is eating that very thing, attendants send food; from that too he eats whatever is agreeable. Then monks, having taken almsfood, come; from that too he eats whatever is agreeable, stretching his neck. Thus he passes even four months. This is called - "A monk lives the livelihood of a shaven-headed householder, not the livelihood of an ascetic." Such is what is called storage of material things.

However, at a monk's dwelling place, it is proper to store this much: one measure of rice-grains, one lump of molasses, and a quarter-measure of ghee, for the sake of thieves who may arrive at an improper time. For they, not receiving even this much material hospitality, might deprive one even of life; therefore, if this much is not available, it is proper to have it brought and stored. And in a time of difficulty, whatever therein is allowable, it is proper to consume that even oneself. However, for one who stores even much in a hut for what is allowable, there is no storage. But for the Truth-finder, whether among measures of rice-grains and so on, or any piece of rag even four finger-breadths in size, there is nothing stored thinking "this will be for me today or tomorrow."

13. Regarding seeing shows, "dancing" means whatever dancing; it is not proper even for one going along the road to see it by stretching out the neck. But the detailed judgment here should be understood in the manner stated in the Samantapāsādikā. And just as here, so in all discourse passages connected with training rules. For from here onwards, without saying even this much, we shall explain only the essential application in each case.

"Plays" means a theatrical display. "Story-telling" means the Bhārata war and so on. It is not proper even to go to the place where it is recited. "Hand-clapping" means bronze cymbals; some also say hand-clapping. "Cymbals" means a solid drum; some say the raising up of a dead body by means of a spell. "Drums" means a four-sided covered drum; some say a pot-like sound. "Magic shows" means the movements of dancers, or that which makes beautiful; the meaning is inspired art. "Acrobatic shows" means playing with iron balls; some also say the game of washing hempen cloth of the outcasts. "Bamboo-pole climbing" means playing by raising up a bamboo pole.

"Washing" means bone-washing; in certain countries, it is said, when relatives have died, they do not cremate them but bury them. Then, having known that their bodies have become putrid, having taken them out, having washed the bones, having anointed them with perfumes, they place them. They, at the time of a festival, having placed the bones in one place and having placed liquor and so on in another place, crying and lamenting, drink liquor. And this too was said - "There is, monks, in the southern countries a festival called 'bone-washing'; there is food and drink and hard food and soft food and lickable food and drinkable food and dancing and singing and

music. There is this washing, monks; I do not say it does not exist."But some say that "washing" means bone-washing by means of magic.

Regarding elephant fights and so on, it is not proper for a monk either to fight together with elephants and so on, or to make them fight, or to see them fighting. "Wrestling matches" means wrestling. "Military parades" means where fighting is seen. "Battle arrays" means the place for counting troops. "The massing of the army" means the encampment of the army, the settling of the army by means of cart activities and so on. "Troop reviews" means - The reviewing of the military unit stated in the manner beginning with "three elephants are the smallest elephant unit."

14. "Heedlessness remains here" - thus it is a state of heedlessness (pamādaṭṭhānaṃ). "Both gambling and that state of heedlessness" - thus it is gambling and recreation (jūtappamādaṭṭhānaṃ). "In each row there are eight squares" - thus it is eight-row chess (aṭṭhapadaṃ); the same method applies to ten-row chess as well. "In the air" means playing just in the air as with eight-row and ten-row chess. "Hopscotch" means having made various circular paths on the ground, one must navigate here and there; it is the game of those who navigate the path. "Spillikins" means the game of spillikins. Pieces or pebbles placed together, without shaking them, one removes and brings them near using only the fingernail; if any one of them moves there, it is a defeat. This is the designation for such a game. "Dice games" means playing with dice on a gambling board. "Stick games" is called the game of striking a short stick with a long stick. "Drawing straws" means having moistened the hand-stick with lac or madder or rice-water - saying "what will it be?" and striking it on the ground or on a wall, it is the game of seeing the forms of elephants, horses, and so on. "Games with dice" means playing with balls. "Leaf-tubes" is called a leaf-tube; they play by blowing it. "Toy ploughs" means a small plough, a plaything for village boys. "Somersaults" is called the game of turning over; it means the game of turning upside down either by grasping a stick in the air or by placing the head on the ground. "Toy windmills" is called a revolving wheel made from palm leaves and the like, which spins by the force of the wind. "Toy measures" is called a leaf-tube. With it they play by measuring sand and the like. "Toy chariots" means a small chariot. "Toy bows" means just a small bow. "Guessing letters" is called the game of guessing letters written in the air or on the back. "Guessing thoughts" means the game of guessing what has been thought in the mind. "Mimicking deformities" means the game of displaying whatever faults of the one-eyed, the crippled, the hunchbacked, and so on, by imitating each respective defect.

15. "Sofa" means a seat exceeding the proper measure. "Engage in" - having regard to this, the accusative case was used in all terms. "Divan" means one made by placing fierce animal figures on the legs. "Woollen cover with long fleece" means a large fleecy coverlet with long fleece; its hairs, it is said, exceed four finger-breadths. "Multicoloured spread" means a woollen covering decorated with weaving. "White spread" means a woollen white covering. "Embroidered coverlet" means a woollen covering with dense flower patterns. Which is also called "āmalakapatto." "Cotton quilt" means a quilt stuffed with any one of the three kinds of cotton. "Spread decorated with animal figures" means a woollen covering decorated with figures of lions, tigers and so on. "Rug with fur on both sides" means a woollen covering with fringes on both sides; some say "with raised flower patterns on one side." "Rug with

fur on one side" means a woollen covering with fringes on one side. Some say "with raised flower patterns on both sides." "Gem-studded coverlet" means a bed-sheet made of silk embroidered with gems, studded with jewels. "Silk coverlet" means a bed-sheet made of silkworm thread, likewise studded with jewels. But it is said in the Vinaya that pure silk is allowable. But in the Dīgha Nikāya Commentary it is said: "Except for the cotton quilt, all woollen covers with long fleece and so on that are studded with jewels are not allowable."

"Grand carpet" means a woollen covering suitable for sixteen dancing women to stand and dance on. "Elephant rug, horse rug" means coverings spread on the backs of elephants and horses only. In the case of chariot rugs too, the same method applies. "Spread of antelope skins" means a spread made by sewing antelope hides to the measure of a bed. "Spread of kadali-deer hide" means there is what is called kadali-deer hide; an excellent bed-sheet made from that. The meaning is "the finest bed-sheet." They make that, it is said, by spreading kadali-deer hide over white cloth and sewing it. "With awning" means together with an upper canopy; the meaning is together with a red canopy fastened above. Even with a white canopy, when there is a not allowable bed-sheet underneath, it is not allowable; but when there is none, it is allowable. "With red cushions at both ends" means a head-cushion and a foot-cushion - a cushion red at both ends of the bed; this is not allowable. But if a single cushion is red on both sides, or lotus-coloured, or variegated, if it is of proper measure, it is allowable. But a large cushion is rejected. Even two that are not red are indeed allowable. Having obtained more than that, they should be given to others. One who is unable to give them may spread them crosswise on the bed, and having placed a bed-sheet on top, is permitted even to lie down. But regarding sofas and so on, one should proceed in the manner already stated. For this was said: "I allow, monks, having cut off the legs of a sofa, to use it; having broken off the animal figures of a divan, to use it; having disentangled a cotton quilt, to make a pillow; the remainder to make a floor covering."

16. Regarding rubbing and so on: the body odour of children born from the mother's womb disappears at the time of reaching twelve years. For the purpose of removing their bodily bad smell, they rub them with scented powder and so on. Such rubbing is not proper. But they lay meritorious children on their thighs, anoint them with oil, and massage them for the purpose of achieving the proper shape of hands, feet, thighs, navel, and so on. Such massaging is not proper.

"Bathing" means the bathing of those very children with scents and so on. "Kneading" means the strengthening of the arms by striking the hands and feet with mallets and so on, as for great wrestlers. "Mirror" means it is not proper to carry about any mirror whatsoever. "Eye-ointment" means only decorative eye-ointment. "Garland" means either a bound garland or an unbound garland. "Cosmetic" means whatever produces colouring of the skin. "Face-powder" and "face-cream" mean: for the purpose of removing dark spots and so on from the face, they apply clay paste; when the blood is thereby disturbed, they apply mustard paste; when the impurities are thereby consumed, they apply sesame paste; when the blood has thereby subsided, they apply turmeric paste; when the complexion has thereby improved, they powder the face with face-powder. All that is not proper.

Regarding bracelets and so on: they go about having tied variegated conch-shell

pieces and so on on their hands. That or any other hand ornament whatsoever is not proper. Others go about having tied a top-knot. And they encircle it with golden strips, pearl creepers, and so on; all that is not proper. Others go about having taken a four-cubit stick or else another decorated rod, likewise a medicine container well-encased, decorated with figures of women, men, and so on, hung on the left side; others a sword extremely sharp with a sheath encircled with pericap-jewels, an umbrella stitched with five-coloured threads and decorated with sea-monster tooth designs and so on, sandals variegated with gold, silver, and so on and encircled with peacock feathers and so on. Some, having shown a hair-line border measuring a jewel's length and four finger-breadths in width, like a streak of lightning on the face of a cloud, tie a turban-cloth on the forehead, wear a crest-jewel, carry a yak-tail fan. All that is not proper.

17. Because of not leading to liberation from the paths to heaven and deliverance, talk that has become pointless is "pointless talk." Therein, talk that has arisen about kings by the method beginning with "Mahāsammata, Mandhātā, Dhammāsoka were of such great majesty" is talk about kings. The same method applies to talk about thieves and so on. Among those, by the method beginning with "such and such a king was handsome, good-looking," talk that is merely household-based talk is pointless talk. But when it proceeds thus: "Even he, of such great majesty, has gone to destruction," it stands in the state of a meditation subject. Among thieves, "Mūladeva was of such great majesty, Meghamāla was of such great majesty" - dependent on their deeds, "Oh, what heroes!" - talk that is merely household-based talk is pointless talk. Regarding battles too, in the Bhārata war and so on, "such and such a one was thus killed by such and such a one, thus pierced" - talk by way of gratification of sensual pleasure is pointless talk. But when it proceeds thus: "Even they have gone to destruction," everywhere it becomes just a meditation subject. Furthermore, regarding food and so on, it is not proper to speak by way of gratification of sensual pleasure thus: "We ate and consumed what was so colourful, so fragrant, so flavourful, so accomplished in touch." But having made it purposeful, it is proper to speak thus: "Formerly we gave food, drink, cloth, beds, garlands, and odours endowed with such colour and so on to the virtuous ones; we made offerings at the shrine." But regarding talk about relatives and so on, it is not proper to say by way of gratification: "Our relatives are heroes, able" or "Formerly we travelled about in such varied vehicles." But having made it purposeful, it is proper to speak thus: "Those relatives of ours too have gone to destruction" or "Formerly we gave such sandals to the Community." Talk about villages too, by way of well-settled, poorly-settled, having plenty of food, famine, and so on, or "The inhabitants of such and such a village are heroes, able" - thus by way of gratification, it is not proper. But having made it purposeful, it is proper to say "They had faith, had confidence" or "They have gone to destruction and passing away." In talk about towns, cities, countries, and so on too, the same method applies.

Talk about women too, dependent on beauty, figure, and so on, by way of gratification, is not proper; but just so it is proper thus: "They had faith, had confidence, have gone to destruction and passing away." Talk about heroes too, "The warrior named Nandimitta was a hero" - by way of gratification, is not proper. But just so it is proper: "He had faith, he has gone to destruction." Talk about streets too, "Such and such a street is well-settled, poorly-settled, its people are heroes, able" -

by way of gratification, is not proper. But just so it is proper: "They had faith, had confidence, have gone to destruction and passing away."

"Talk about wells" means talk about water-places; it is also called talk about water-fords; or talk about water-carrying slave-women. That too, "They are pleasing, skilled in dancing and singing" - by way of gratification, is not proper; it is proper only by the method beginning with "they had faith, had confidence." "Talk about the dead" means talk about deceased relatives. Therein, the judgment is similar to that for talk about present relatives.

"Talk about diversity" means the remaining pointless talk of various natures, freed from the preceding and following talks. "Speculations about the world" means: "By whom was this world created? It was created by such and such a one." "The crow is white, because of the whiteness of its bones; the crane is red. Because of the redness of its blood" - such is the worldly sophistic conversational talk.

"Tales about the sea" means: why is the ocean called "sāgara"? It was dug by the god Sāgara, therefore it is called "sāgara." Because it made itself known by the hand-gesture "it was dug by me," it is called "samudda" - such and similar is the useless talk of tales about the sea. "Becoming" means growth. "Non-becoming" means deterioration. "Thus becoming, thus non-becoming" - talk carried on by stating whatever this or that useless reason is talk about becoming and non-becoming.

18. "Argumentative talk" means quarrelsome talk, talk involving rivalry. Therein, "what I say is consistent" means my word is consistent, smooth, connected with meaning, connected with reason - this is the meaning. "What you say is inconsistent" means your word is inconsistent, not smooth. "What you have thought out for so long has been turned inside out" means that which was well-practised by you by way of long habitual practice, that has been turned inside out by just a single word of mine, having been overturned it stands - you know nothing - this is the meaning.

"Your doctrine has been refuted" means a fault has been imputed to you by me. "Go and free yourself from your doctrine" means go, wander about, for the purpose of freeing yourself from the fault; having gone here and there, train - this is the meaning. "Or disentangle yourself if you can" means then if you yourself are able, disentangle yourself right now.

19. In the discussion on messenger duty, "go here" means go from here to such and such a place. "Go there" means come from there to such and such a place. "Take this" means take such and such a thing from here. "Bring that from there" means bring such and such a thing here from such and such a place. In brief, however, this messenger duty, setting aside the five legitimate matters and messages for householders connected with service to the Triple Gem, is not proper for others.

20. Regarding "fraudulent" and so on: they deceive the world, astonishing it, by means of the threefold basis of scheming - thus they are "fraudulent." Having become desirous of material gain and honour, they talk - thus they are "deceitful." Hinting is the habit of these - thus they are "fortune-telling." Belittling is the habit of these - thus they are "dishonest." They seek to gain profit from profit, they track it down, they search for it - thus they are "seekers of gain with gain." Scheming, talking, hinting, belittling, seeking gain with gain - this is the designation for persons endowed

with these. This is the summary here. However, these matters beginning with scheming and so on have been explained in detail in the Visuddhimagga in the description of morality itself, having brought together both the canonical text and the commentary.

To this extent the middle morality is completed.

Explanation of the Great Morality

21. From here onwards is the greater morality. "Limbs" means the science of limbs that operates according to the method beginning with "one endowed with such and such a limb among the hands, feet, and so on is long-lived, famous." "Signs" means the science of signs. It is said that King Paṇḍu, having placed three pearls in his fist, asked a fortune-teller - "What is in my hand?" He looked here and there, and at that time a fly was being caught by a house lizard and released; he said "pearls." Again, when asked "how many?" having heard the sound of a cock crowing three times, he said "three." Thus, having predicted this and that, they dwell engaged in signs.

"Celestial events" means the occurrence of great events such as thunderbolts and so on; for having seen that, they predict "this will happen, thus it will happen." "Dreams" means whoever sees a dream in the earlier period of the day, thus is the result; whoever sees such and such a thing, for him such and such a thing happens - by this and such methods they dwell engaged in dream interpretation. "Marks on the body" means one endowed with this characteristic becomes a king, with this one a viceroy, and so on. "Gnawed by mice" means gnawed by rats. For by that too, whether in a new cloth or in an old cloth, when cut in such a way from this point onwards, they predict "such and such a thing happens." "Fire oblation" means the fire offering whereby when offered with such a kind of wood in such a way, such and such a thing happens. Oblations from a ladle and so on are also just fire oblations; but they are stated separately by way of their different procedures, as "when offered with such a ladle, with such rice powder and so on, such and such a thing happens."

Therein, "rice powder" means the powder obtained from the inner rind of rice. "Rice grains" means the grains of rice and so on as well as the grains of grass varieties. "Ghee" means cow's ghee and so on. "Oil" means sesame oil and so on. But taking mustard seeds and so on with the mouth and throwing them into the fire, or making an offering having recited a charm, is the oblation from the mouth. Making an offering with the blood of the right collar-bone, knee, and so on is the blood oblation. "Palmistry" means previously, "limbs" was stated by way of prediction merely from seeing the limb itself; but here, "palmistry" is stated by way of prediction beginning with "this one is a son of good family or not, endowed with fortune or not," having seen the finger bones and having recited a charm. "Geomancy" means the science of discerning the virtues and faults of house sites, monastery sites, and so on. For indeed, having seen the distinction of clay and so on and having recited a charm, they perceive the virtues and faults in a region measuring about thirty cubits below in the earth and about eighty cubits in the space above. "Knowledge of protective charms" means the science of rehabilitation, the treatise on demon-protection, the treatise on royal protection, and so on. "Knowledge of appeasing spirits" means the science of pacification performed by entering a cemetery; they also call it the science of jackal cries. "Exorcism" means the charm for healing spirits. "Earth magic" means

the charm to be learnt by one dwelling in an earth-house. "Snake charming" means both the science of treating snake bites and the science of summoning snakes. "Poison craft" means that by which they either ward off old poison, or make new poison, or render one poisonous. "Scorpion craft" means the science of treating scorpion stings. For rat craft too, the same method applies. "Bird craft" means the knowledge of birds based on the cries, movements, and so on of winged creatures, wingless creatures, bipeds, and quadrupeds. "Crow craft" means the knowledge of crow cries; that is a separate science, therefore it is stated separately.

"Foretelling life span" means reflection that has reached maturity. The meaning is knowledge of prediction occurring thus: "This one will live this long, this one this long." "Chanting protective spells" means protection from arrows, the art of making it so that they do not come upon oneself. "Interpreting animal calls" - this is stated as all-inclusive, spoken by way of knowledge of the cries of all birds and quadrupeds.

22. Regarding reading marks on gems and so on, the meaning is: they dwell engaged in reading the characteristics of gems and so on by way of colour, shape and so on, thus: "such a gem is praised, such a gem is not praised, it is the cause of the owner's health, supremacy and so on, or it is not." Therein, "weapons" means the remaining weapons apart from swords and so on. Reading marks on women and so on too should be understood by way of the growth and deterioration of whatever family those women, men and so on dwell in. But regarding reading marks on goats and so on, this distinction should be known: the meat of such goats and so on should be eaten, and of such ones it should not be eaten.

And furthermore, here regarding the characteristic of lizards, in paintings, ornaments and so on too, this distinction should be known: when there is such a lizard, such and such a thing happens. And here is the story for this - It is said that in a certain monastery, in a painting, they made a lizard blowing fire. Thenceforth a great contention arose among the monks. One visiting monk, having seen that, smeared it over. Thenceforth the contention subsided. Reading marks on earrings should be understood by way of both ornamental earrings and house-tops. Reading marks on tortoises is just similar to reading marks on lizards. Reading marks on deer is stated as all-inclusive, by way of the characteristics of all quadrupeds.

23. "There will be a march forth of the king" means on such and such a day, under such and such a constellation, there will be a departure of such and such a king - thus he declares the kings' going abroad. This same method applies everywhere. Only here, however, "there will not be a march forth" means the return of those who have been away. "There will be an advance of our king, there will be a retreat of the foreign kings" means our king within the city will approach the opposing foreign kings, and thereafter there will be a retreat of that one - thus he declares the advance and retreat of kings. In the second term too, the same method applies. Victory and defeat are obvious indeed.

24. "Eclipse of the moon" and so on should be understood by way of declaration thus: "On such and such a day Rāhu will seize the moon." Furthermore, the conjunction of a constellation with the planet Mars and so on is also indeed an eclipse of a constellation. "Falling of meteors" means the falling of meteors from the sky. "Blazing of the directions" means the obscuring of the directions, as if a state of confusion

caused by flames of fire, columns of smoke, and so on. "Thunder from a clear sky" means thunder from dry clouds. "Rising" means ascending. "Setting" means passing away. "Darkening" means impurity. "Brightening" means purity. "Such will be the result" means bringing such various happiness and suffering to the world.

25. "Good rainfall" means the god's proper bestowing of rain. "Poor rainfall" means drought; what is meant is obstruction of rain. "Counting" means hand signals. "Accounting" is called unbroken counting. "Calculation" means aggregate counting by way of addition, multiplication, and so on. For one to whom it is well-practised, even having seen a tree, he knows "there are so many leaves here." "Composing poetry" - "There are these four poets, monks. Which four? The poet by thought, the poet by learning, the poet by meaning, the poet by inspiration." Of these four poets, by way of one's own thought, or; having heard such things as "there was a king named Vessantara," by way of learning, or; "this is the meaning of this, thus I shall compose it" - thus by way of meaning, or; having seen something, "I shall produce a counterpart of that which is to be made" - thus by way of spontaneously arising inspiration, or; the making of poetry for the sake of livelihood. "Philosophising" has already been explained.

26. "Arranging marriages" means the arranging of marriage thus: "Bring a girl from such and such a family for this boy under such and such a constellation." "Arranging divorces" means the arranging of divorce thus: "Give this girl to such and such a boy under such and such a constellation; thus there will be growth for her." "Bringing together" means bringing together is the making of unity thus: 'Today the constellation is auspicious; be united this very day, thus there will be no separation for you.' "Breaking apart" means the making of separation thus: 'If you wish to be separated, separate this very day, thus there will be no reunion for you.' "Collecting debts" means the accumulating of wealth thus: 'Collect today whatever wealth has been earned through work or lent as a debt or given; for what is collected today becomes lasting.' "Lending money on interest" means the investing of wealth thus: 'If you wish to invest wealth by way of business undertaking or withdrawal of interest and so on, what is invested today becomes twofold or fourfold.' "Making lucky" means making dear and agreeable or making glorious. "Making unlucky" means the opposite of that. "Causing miscarriage" means the treatment of an embryo that is obstructed, dissolved, not established, or dead. The meaning is the giving of medicine for its non-destruction again. For an embryo perishes due to three causes: due to wind, due to insects, and due to action. Therein, when it is perishing due to wind, one gives cooling, soothing medicine; when it is perishing due to insects, one applies a remedy against the insects; but when it is perishing due to action, even Buddhas are unable to prevent it.

"Paralysing the tongue" means the making of a binding of the tongue by means of a spell. "Locking the jaws" means the making of a binding by means of a mouth-binding spell such that one is unable to move the jaw. "Casting spells on hands" means the mumbling of a spell for the purpose of turning the hands. It is said that when that spell is mumbled while standing within seven paces, the other person turns his hands and throws them. "Casting spells on ears" means the mumbling of a charm for the purpose of not hearing sounds with the ears. It is said that having mumbled that, at the place of judgment one says whatever one wishes, the opponent does not hear it,

and therefore is unable to produce a reply. "Consulting a mirror" means the asking of questions having brought down a deity into a mirror. "Consulting young girls" means the asking of questions having brought down a deity into the body of a young girl. "Consulting deities" means the asking of questions having brought down a deity into the body of a female slave. "Sun-worship" means the service of the sun for the sake of livelihood. "Great-being-worship" means likewise the service of the Great Brahmā. "Breathing fire" means the bringing forth of flames of fire from the mouth by means of a spell. "Invoking the goddess of fortune" means the invoking of fortune by the head thus: "Come, Fortune, be established upon my head."

27. "Pacification rites" means the act of making a promise of peace, to be performed at the time of success, having gone to a temple of a deity, saying "If this particular thing succeeds for me, I will make an offering to you with this and that." But when that has succeeded, the carrying out of that promise is called "vow-fulfilling rites." "Earth magic" means the practice of applying a charm acquired by dwelling in an earth-house. "Rain-making" and "drought-making" - here "vassa" means a man, and "vossa" means a eunuch. Thus making a eunuch into a man is "rain-making," and making a man into a eunuch is "drought-making." But one performing that causes only the mere state of unwillingness in the woman; he is not able to make the male feature disappear. "Building consecration" means the establishment of a house on an unprepared site. "Ritual bathing" means performing an oblation for the site, having said "Bring this and that." "Ceremonial washing" means the purification of the mouth with water. "Bathing" means the bathing of others. "Fire oblations" means the offering of fire for their benefit. "Administering emetics" means causing vomiting by administering a preparation. In the case of purgatives too, the same method applies. "Administering expectorants" means the expulsion of humours upwards. "Administering enemas" means the expulsion of humours downwards. "Administering head treatments" means head purging. "Preparing ear-oils" means the cooking of medicinal oil for the purpose of binding the ears or for the purpose of removing wounds. "Making eye-drops" means oil for soothing the eyes. "Administering nose treatments" means performing nasal treatment by applying oil. "Applying collyrium" means alkaline eye ointment capable of removing two or three films. "Counter-applying collyrium" means cooling, soothing medicinal eye ointment. "Eye surgery" means medical treatment with a probe. "Surgery" means medical treatment by a surgeon. "Pediatrics" is called the medical treatment of children. "Administering root medicines" - by this he shows the treatment of the body. "Binding on medicinal herbs" means the removal of those alkaline substances and so on, having applied them, when the corresponding wounds have healed.

To this extent the greater morality is completed.

Explanation of the Doctrine of Eternalism of Those Who Speculate about the Past

28. Having thus expanded the threefold morality by way of the connection to the praise spoken by Brahmādatta, now by way of the connection to the praise spoken by the Community of monks - he began the elucidation of emptiness by the method beginning with "There are, monks, other things, profound, hard to see." Therein, "things" (dhammā): the word "dhamma" occurs in the sense of virtue, teaching, the Scriptures, soulless, and so on.

"For the Teaching and what is not the Teaching, both do not have similar results;
What is not the Teaching leads to hell, the Teaching causes one to reach a good destination."

In such passages as these, indeed, the word "dhamma" is in the sense of virtue. In such passages as "I will expound to you, monks, the Teaching, good in the beginning," it is in the sense of teaching. In such passages as "Here a monk learns the Teaching thoroughly - discourse, mixed prose and verse," it is in the sense of the Scriptures. In such passages as "Now at that time there are mental states, there are aggregates," it is in the sense of soulless. But here it occurs in the sense of virtue. Therefore the meaning here should be understood thus: "There are, monks, other virtues of the Truth-finder."

"Profound" means like the great ocean, where, apart from the Truth-finder, the knowledge of others cannot find a footing, like a mosquito's proboscis-needle; because of their very profundity they are hard to see. Because of their very difficulty of being seen, they are hard to understand. Peaceful because all fever has been quenched; peaceful also because they occur with peaceful objects. Sublime in the sense of never causing satiety, like food of pleasant flavour. Beyond the sphere of reasoning because, being the domain of the highest knowledge, they cannot be traversed by mere reasoning. "Subtle" means because of having a smooth and refined intrinsic nature. To be experienced by the wise because they are not within the domain of the foolish, and are to be known only by the wise.

"Which the Truth-finder, having realised by direct knowledge himself, proclaims" means which things the Truth-finder, not needing to be guided by another, by himself alone, having made them evident through most excellent knowledge, proclaims, explains, speaks of, makes known - this is the meaning. "About which" means by which virtuous qualities. "In accordance with reality" means as it really is. "Would rightly speak in praise" means wishing to speak praise of the Truth-finder, they would rightly speak; the meaning is they would be able to speak without omitting anything. But what are those things thus praised by the Blessed One? The knowledge of omniscience. If so, why was the description made in the plural? Because of conjunction with many types of consciousness, and because of many objects. For that is found in the four great functional consciousnesses associated with knowledge, and there is no phenomenon whatsoever that is not its object. As he said - "He knows all the past - this is the knowledge of omniscience; therein there is no obstruction - this is the unobstructed knowledge," and so on. Thus the description in the plural was made because of conjunction with many types of consciousness, by way of arising again and again, and because of many objects.

"Other" - this here is a word of definition: "other only, not abstention from killing living beings and so on. Profound only, not shallow" - thus it should be connected with all the terms. For the knowledge of the perfections of a disciple is profound, but that the knowledge of individual enlightenment is more profound than that - there is no defining there; and that the knowledge of omniscience is more profound than that too

- there is no defining there either; but there is nothing more profound than this; therefore the defining "profound only" is obtained. Likewise, "hard to see only, hard to understand only" - all should be understood in the same way.

"And what are those, monks" - this, however, is a question from the wish to speak about those qualities. "There are, monks, some ascetics and brahmins" and so on is the question and answer. But if one asks: why was this begun in this way? For when the Buddhas reach four grounds, their thunder is great, knowledge enters in, the greatness of the Buddha's knowledge becomes evident, the teaching is profound, struck by the three characteristics, connected with emptiness. What are the four? The regulation of the monastic discipline, the intermediate planes, the mode of dependent conditions, and the other doctrines. Therefore - "This is light, this is heavy, this is curable, this is incurable, this is an offence, this is no offence, this leads to expulsion, this leads to rehabilitation, this requires confession, this is a worldly fault, this is a fault by regulation, in this case this should be laid down" - that which is called the laying down of training rules when such a case has arisen, therein others have neither strength nor power; this is outside the domain of others, it is the domain of the Truth-finder alone. Thus, having reached the regulation of the monastic discipline, the thunder of the Buddhas is great, knowledge enters in, etc. connected with emptiness.

Likewise, these are called the four establishments of mindfulness, etc. the noble eightfold path, the five aggregates, the twelve sense bases, the eighteen elements, the four noble truths, the twenty-two faculties, the nine causes, the four nutriments, the seven contacts, the seven feelings, the seven perceptions, the seven volitions, the seven consciousnesses. Among these, this many are called sensual-sphere phenomena, this many are called phenomena included in the fine-material-sphere and immaterial-sphere, this many are called mundane phenomena, this many are called supramundane phenomena - to analyse and teach the Canon of the Higher Teaching with its twenty-four universal conditional relations and infinite methods, others have neither strength nor power; this is outside the domain of others, it is the domain of the Truth-finder alone. Thus, having reached the delimitation of the intermediate planes, the thunder of the Buddhas is great, knowledge enters in, etc. connected with emptiness.

Likewise, this ignorance is a condition for activities in nine ways: having been arising, it is a condition; having been occurrence, sign, accumulation, bondage, impediment, origin, cause, having been a condition, it is a condition; likewise activities and so on for consciousness and so on. As he said - "How is wisdom in discernment of conditions knowledge of the stability of phenomena? Ignorance is the presence of arising and the presence of occurrence and the presence of sign and the presence of accumulation and the presence of bondage and the presence of impediment and the presence of origin and the presence of cause and the presence of condition for activities. By these nine aspects ignorance is the condition, activities are arisen from conditions, both these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the stability of phenomena. In the past too, in the future too, ignorance is the presence of arising for activities, etc. birth is the presence of arising for ageing and death, etc. the presence of condition - by these nine aspects birth is the condition, ageing and death is arisen from conditions, both

these phenomena are arisen from conditions - wisdom in discernment of conditions is knowledge of the stability of phenomena." Thus, to analyse and teach this dependent origination, which proceeds by way of this and that phenomenon being in such and such a way a condition, with its three rounds, three periods, three connections, four abridgements, and twenty aspects - others have neither strength nor power; this is outside the domain of others, it is the domain of the Truth-finder alone. Thus, having reached the mode of dependent conditions, the thunder of the Buddhas is great, knowledge enters in, etc. connected with emptiness.

Likewise, four groups of people are called eternalists, four partial eternalists, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists, sixteen doctrines of perception, eight doctrines of non-perception, eight doctrines of neither-perception-nor-non-perception, seven doctrines of annihilationism, five doctrines of Nibbāna in this present life. To analyse the sixty-two wrong views - "they, in dependence on this, grasp this" - having made them disentangled and cleared of thickets, and to expound them, others have neither the strength nor the power; this is not the domain of others, it is the domain of the Truth-finder alone. Thus, having reached the subject of other doctrines, the roar of the Buddhas is great, knowledge enters deeply, the greatness of the Buddha's knowledge becomes evident, the Teaching is profound, struck with the three characteristics, and connected with emptiness.

But in this instance, the subject of other doctrines is found; therefore, the King of the Teaching, entering into the subject of other doctrines for the purpose of showing the greatness of omniscient knowledge and for the purpose of elucidating and making clear the emptiness of the Teaching - "There are, monks, some ascetics and brahmins" - thus began the question and answer.

29. Therein, "there are" means there is, they exist, they are found. "Monks" is a term of address. "Some" means certain ones. "Ascetics and brahmins": ascetics by having gone forth into the state of going forth, brahmins by birth. Or those regarded by the world as "ascetics" and "brahmins." Those who, having theorized and variously theorized about the past, grasp it are "theorists about the past." Or those who have theorizing about the past are "theorists about the past." Therein, "anta": this word is seen in the senses of intestine, interior, boundary, inferior, the further end, and portion. For in such passages as "full of intestines, full of belly," the word "anta" is used in the sense of intestine. In such passages as "They wander in the world covered by a retinue, unclean within, shining outwardly," it is used in the sense of interior. "Within the waistband it decays." In such passages as "She comes to the edge of green vegetation, or the edge of a road, or the edge of a rock, or the edge of water," it is used in the sense of boundary. In such passages as "This is the lowest of livelihoods, monks, that is to say, going for alms," it is used in the sense of inferior. In such passages as "This itself is the end of suffering," it is used in the sense of the further end. For the elimination of all conditions is called the further end, the culmination of suffering. In such passages as "Identity, friend, is one extreme," it is used in the sense of portion. That same word here too is used in the sense of portion.

The word "kappa" too - In such passages as "Let the Blessed One remain for a cosmic cycle, venerable sir," "there is reason to lie down," "what is not made allowable is sewn together with what is made allowable," thus it is used in numerous meanings

such as life-span cycle, trifling allowance, monastic discipline allowance, and so on. Here it should be understood as being used in the sense of craving and wrong view. And this too was said - "'Assign' - there are two kinds of assigning: assigning through craving and assigning through wrong view." Therefore, the meaning here should be understood thus: "theorists about the past" means those who stand having theorized and planned about the past portion of aggregates by way of craving and wrong view. Of those who thus stand having theorized about the past, the views that follow the past itself by way of arising again and again are "views about the past" - thus they are "holders of views about the past." Those holding such views, with reference to, based on, and dependent on that past, making other people too followers of wrong views, assert various doctrinal positions based on eighteen grounds.

Therein, "various" means of many kinds. "Doctrinal positions" means terms of designation. Or alternatively, because they proceed having overridden the factual meaning and not grasping it according to its intrinsic nature, they are called "dispositions," that is, wrong views. The terms of dispositions are "doctrinal positions" - the meaning is utterances that illuminate wrong views. "Based on eighteen grounds" means on eighteen reasons.

30. Now, wishing to speak about the eighteen grounds by which they assert, having asked by way of the question beginning with "And based on what, these good ones," in order to classify and show those grounds, he said beginning with "There are, monks." Therein, "doctrine" (vādo) means "they speak by means of this"; this is a designation for wrong view (diṭṭhigata). "The doctrine of eternalism is theirs" thus "eternalists" (sassatavādā); the meaning is "those holding the eternalist view." By this very method, the meaning of such terms for the others from here onwards should be understood. "The self and the world to be eternal" means having taken one or another among matter and so on as "the self" and as "the world," they proclaim that as eternal, immortal, permanent, and stable. As he said - "Matter is both the self and the world and is eternal - thus they proclaim the self and the world; likewise feeling, perception, activities, consciousness is both the self and the world and is eternal - thus they proclaim the self and the world."

31. In the passage beginning with "through ardour" (ātapamanvāya) and so on, energy is called "ardour" (ātappa) because of its nature of scorching the mental defilements. That same thing, by way of exertion, is striving (padhāna). By way of being engaged again and again, it is pursuit (anuyoga). Thus, "having come to, dependent on" energy of three kinds is the meaning. Diligence is called the continuous presence of mindfulness. "Right attention" means skilful attention, the first attention; in meaning it is said to be knowledge. For the attention in which, when one is established, the knowledge of recollecting past lives succeeds - this is the attention intended in this instance. Therefore, "having come to energy, mindfulness and knowledge" - this is the meaning here in brief. "Such" (tathārūpa) means of such a kind. "Concentration of mind" (cetosamādhi) means concentration due to developed mind (cittasamādhi). "Attains" (phusati) means finds, obtains. "When the mind is concentrated" means when the mind is rightly placed by that concentration, well established - the meaning of "manifold past lives" and so on has been stated in the Visuddhimagga.

"He speaks thus" means he, having become accomplished in the power of meditative

absorption, the holder of views thus speaks. "Barren" (vañjha) means fruitless, not productive of anything, like a barren cow, a barren palm tree and so on. By this, he rejects the productive nature of matter and so on for what is grasped as "self" and "world" through meditative absorptions and so on. "Steadfast as a mountain peak" (kūṭaṭṭha) means standing like a mountain peak. "Standing firm like a pillar" (esikaṭṭhāyiṭṭhita) means having become like one standing firm as a pillar, thus "standing firm like a pillar." Just as a well-planted pillar post stands motionless, so it stands - this is the meaning. By both, he explains the absence of destruction of the world. Some, however, stating the Pāḷi text as "īsikaṭṭhāyiṭṭhita," say it means "standing like a reed in the muñja grass." Herein, this is the intention - That which is said "is born," that comes forth already existing, like a reed from the muñja grass. And because it stands firm like a reed, therefore those very same beings transmigrate, going from here to elsewhere - this is the meaning.

"Wander through the round of rebirths" (saṃsaranti) means they move about from one existence to another. "They pass away" (cavanti) means they come to be reckoned thus. Likewise "they arise" (upapajjanti). In the commentary, however, it is said that having previously stated "the self and the world are eternal," now by the statement "and those beings transmigrate" and so on, this holder of views by himself breaks his own doctrine; the seeing of a holder of views is indeed not constant, it is unsteady like a stump buried in a heap of chaff, and here in it there is both what is fair and what is unfair, like pieces of cake, dung, cow-dung and so on in a madman's basket. "Yet these persist eternally" (atthitveva sassatisama) - here, "eternally" (sassati) means he imagines it to be like the great earth, by virtue of its being permanently existing; likewise Mount Sineru, the moon and the sun. Then, imagining themselves to be equal to those, they say "yet these persist eternally."

Now, showing the cause for the purpose of establishing the assertion beginning with "the self and the world are eternal," he said "What is the reason for this? For I, through ardour" and so on. Therein, "by this I know that" shows that "by this specific attainment I know that directly, I do not speak merely on the basis of faith alone"; the letter "m" here is stated for the purpose of making a connection between words. "This, monks, is the first position" means: among the four positions stated by the word "grounds" as "based on four grounds," this is the first position; the meaning is that this recollection of merely a hundred thousand births is the first reason.

32-33. In the two cases above as well, the same method applies. However, this case is stated by way of recollecting many hundreds of thousands of births. The others are by way of recollecting ten and forty cosmic cycles of universe-contraction and universe-expansion. Indeed, a heretical teacher of dull wisdom recollects only as far as many hundreds of thousands of births, one of middling wisdom recollects ten cosmic cycles of universe-contraction and universe-expansion, one of sharp wisdom recollects forty, but not beyond that.

34. In the fourth case, "he reasons" thus he is a reasoner (takkī), or "reasoning belongs to him" thus he is a reasoner (takkī). Having reasoned and reflected - this is a designation for holders of views. "Endowed with inquiry" means an inquirer (vīmaṃsī). Inquiry (vīmaṃsā) means scrutiny, liking, and acceptance. For just as a man, having tested the water with a stick, descends into it, just so whoever, having weighed, having found it agreeable, having made it acceptable, takes up a view, he

should be understood as an "inquirer." "Beaten out through reasoning" means struck by reasoning, having reasoned by this and that method - this is the meaning.

"Following his line of inquiry" means followed by that inquiry of the aforementioned kind. "His own ingenuity" means arisen merely from one's own discernment. "He speaks thus" means having taken up the eternalist view, he thus speaks.

Therein, the reasoner is fourfold - one based on hearsay, one who remembers former births, an obtainer, and a pure reasoner. Therein, whoever, having heard such things as "there was a king named Vessantara," reasoning "if so, if the Blessed One was indeed Vessantara, the self is eternal," takes up a view - this one is called one based on hearsay. Having remembered two or three births - reasoning "I myself was formerly in such and such a place, therefore the self is eternal" - he is called a birth-remembering reasoner. But whoever, by virtue of being an obtainer, having reasoned "just as my self is now happy, so it was in the past, and so it will be in the future," takes up a view - this one is called an obtainer-reasoner. But one who takes up a view by mere reasoning alone, thinking "when this exists, that comes to be" - he is called a pure reasoner.

35. "Or on one or other of them" means on one or other of those very same four grounds, or on one, or on two, or on three. "There is nothing outside of this" - but outside of these grounds there is not even one single reason for the proclamation of eternalism - thus he roars an irrefutable lion's roar.

36. "Monks, the Truth-finder understands this": monks, the Truth-finder knows this fourfold wrong view in various ways. Then, showing that manner of understanding, he said beginning with "these standpoints for views." Therein, views themselves are called standpoints for views. But further, the cause of views is also itself a standpoint for views. As it was said: "What are the eight standpoints for views? The aggregates are also a standpoint for views, ignorance also, contact also, perception also, applied thought also, unwise attention also, an evil friend also, the sound from others is also a standpoint for views." "The aggregates are the cause, the aggregates are the condition for the standpoint for views, with reference to the meaning of origination - thus the aggregates are also a standpoint for views. Ignorance is the cause, etc. An evil friend is the cause. The sound from others is the cause, the sound from others is the condition for the standpoint for views, with reference to the meaning of origination - thus the sound from others is also a standpoint for views." "Thus grasped" means: first, the standpoints for views reckoned as views - "The self and the world are eternal" - thus grasped, taken up, set in motion - this is the meaning. "Thus adhered to" means: through the state of having an unsuspecting mind, touched and adhered to again and again, concluded as "only this is the truth, anything else is vain." But the standpoints for views reckoned as causes, in the way that when grasped they give rise to views, are thus grasped by way of object, by way of occurrence, and by way of habitual practice. Through not seeing the danger, they are adhered to by way of grasping again and again. "Leading to such destinations" means having one or another destination among the destinations of hell, the animal realm, and the sphere of ghosts. "To such future positions" - this is a synonym for the preceding term; it means "to such a kind of future world."

"And the Truth-finder understands this" means: not only does the Truth-finder understand the wrong view together with its cause and its destination, but he

understands all that, and what is beyond that he understands - morality, concentration, and the knowledge of omniscience. "And he does not grasp at that understanding" means: even while understanding that unsurpassed distinction of such a kind, he does not grasp at that by way of the adherence of craving, views, and conceit, thinking "I understand." "And because he does not grasp, quenching is directly known by him" means: thus, because he does not grasp, by the condition of non-adherence, by himself alone, the quenching of those mental defilements of adherence is known. It shows that Nibbāna is well known to the Truth-finder, monks.

Now, in order to show the practice by which the Truth-finder, having thus practised, attained that quenching - regarding those feelings in which the sectarians, being attached, enter the thicket of views thinking "here we shall be happy, there we shall be happy" - describing the meditation subject by way of those very feelings, he said beginning with "the origin of feelings." Therein, "having understood as it really is" means: "from the origin of ignorance is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising; from the origin of craving is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising; from the origin of action is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising; from the origin of contact is the origin of feeling - one sees the rise of the aggregate of feeling in the sense of conditioned arising. Even seeing the characteristic of production, one sees the rise of the aggregate of feeling" - having understood as it really is the origin of feelings by way of these five characteristics; "From the cessation of ignorance is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions; from the cessation of craving is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions; from the cessation of action is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions; from the cessation of contact is the cessation of feeling - one sees the fall of the aggregate of feeling in the sense of cessation of conditions. Even seeing the characteristic of change, one sees the fall of the aggregate of feeling" - having understood as it really is the passing away of feelings by way of these five characteristics; having understood as it really is the gratification thus: "whatever happiness and pleasure arises dependent on feeling, this is the gratification of feeling"; having understood as it really is the danger thus: "that feeling is impermanent, suffering, subject to change, this is the danger of feeling"; having understood as it really is the escape thus: "whatever is the removal of desire and lust, the abandoning of desire and lust regarding feeling, this is the escape from feeling" - through the state of being free from desire and lust, without clinging, the Truth-finder, monks, is liberated through non-clinging; If there were clinging by which he might cling to something, and because of being clung to an aggregate might come to be - due to the absence of that, without clinging to any phenomenon whatsoever, the Truth-finder, monks, is liberated.

37. "These, monks" - those which I -asked "And what, monks, are those things that are profound," and which were pointed out thus: "The Truth-finder understands this and he understands what is beyond this" - these qualities of omniscient knowledge are profound, hard to see, etc. should be understood as "to be experienced by the wise." By which neither a worldling nor a certain one among stream-enterers and so on is able to speak praise of the Truth-finder in accordance with reality, but only the

Truth-finder himself, speaking rightly, would speak praise in accordance with reality - thus, even by the one asking, it was the knowledge of omniscience itself that was asked about; even by the one presenting, it was that very thing that was presented; but in between, the views were analysed.

The explanation of the first recitation section is completed.

Explanation of the Doctrine of Partial Eternalism

38. "Partial eternalists" means those holding the doctrine of partial eternalism. They are of two kinds - partial eternalists regarding beings, and partial eternalists regarding activities. Both kinds are included here.

39. "Ya" is merely an indeclinable particle. "Kadāci" means at some time. "Karahaci" is a synonym for that very thing. "Dīghassa addhuno" means of a long period of time. "Accayena" means by the passing. "Saṃvaṭṭati" means perishes. "Yebhuyyena" is said with reference to the remainder, excluding those who are reborn in the higher Brahma worlds or in the immaterial realms. They are mind-made because they are reborn through the mind of meditative absorption. Rapture is their food and nutriment, thus they are "feeding on rapture." Their own selves are their radiance, thus they are "self-luminous." They move through the sky, thus they are "moving through the air." They remain in beautiful places such as parks, mansions, wish-fulfilling trees and so on, thus they are "remaining in glory"; or, having become beautiful with delightful garments and ornaments, they remain, thus they are "remaining in glory." "For a long time, for a long duration" means at the highest, eight cosmic cycles.

40. "Expands" (vivaṭṭati) means is established. "An empty Brahma-mansion" means empty due to the absence of beings arisen by nature; the meaning is that the plane of the Brahmā's retinue arises. There is no maker or causer of it; but according to the method stated in the Visuddhimagga, a jewelled ground arises, originated by temperature with kamma as condition. And here, parks, wish-fulfilling trees, and so on arise only in the places where they naturally arise. Then attachment arises in beings towards the place where they naturally dwelt; having developed the first meditative absorption, they descend from there; therefore he said beginning with "then a certain being." "Due to the exhaustion of their life-span or the exhaustion of their merit": those who, having performed lofty meritorious action, are reborn in any short-lived heavenly world, they are unable to remain by the power of their own merit, but they pass away at the very measure of the life-span of that heavenly world - thus they are called "passing away due to the exhaustion of their life-span." But those who, having performed slight meritorious action, are reborn in a long-lived heavenly world, they are unable to remain as long as life lasts, but pass away in between - thus they are called "passing away due to the exhaustion of their merit." "Continues for a very long time" means for a cosmic cycle or half a cosmic cycle.

41. "Discontent" means the longing for the arrival of yet another being. But the dissatisfaction associated with aversion does not exist in the Brahma world. "Agitation" means uneasiness and trembling; and this is fourfold: terror-agitation, craving-agitation, view-agitation, and knowledge-agitation. Therein, "dependent on birth, fear, frightfulness, trepidation, terror, mental fright. Ageing... Illness..."

Dependent on death, etc. Mental fright" - this is called terror-agitation. "Oh, may other beings come to this state of being!" - this is called craving-agitation. "It is merely the agitated struggling" - this is called view-agitation. "They too, having heard the Truth-finder's proclamation of the Teaching, for the most part experience fear, anxiety, and terror" - this is called knowledge-agitation. But here, both craving-agitation and view-agitation are applicable. "Brahma-mansion": but here it is not said to be empty, because of the existence of the one who was first reborn there. "Arise" means they approach by way of rebirth. "In company with" means the state of being together.

42. "Overlord" (abhibhū) means one who stands having overcome, thinking "I am the foremost." "Unvanquished" (anabhibhūto) means not overcome by others. "Surely" (aññadatthu) is an indeclinable particle used in a definitive statement. "Seer" (daso) is by means of seeing; the meaning is "I see all." "Wielder of Power" (vasavattī) means "I wield mastery over all people." "The Lord, the Maker, the Creator" (issaro kattā nimmātā) means "I am the lord in the world, I am the maker and the creator of the world; the earth - the Himalayas, Sineru, the world-circle, the great ocean, the moon and the sun were created by me." "The Supreme, the Ordainer" (seṭṭho sajītā) means "I am the highest and the ordainer of the world: 'You shall be a warrior, you a brahmin, a merchant, a worker, a householder, one gone forth. At the very least, you shall be a camel, you shall be a bull' - thus 'I am the one who arranges beings'" - he imagines. "The Almighty, the Father of all that are and are to be" (vasī pitā bhūtabhabyānaṃ) means he imagines "I am the almighty through practised mastery, I am the father of those that have come to be and those that are to be." Therein, beings born in eggs and born in wombs are called "those that are to be" (bhabyā) while inside the eggshell and inside the womb, and are called "those that have come to be" (bhūtā) from the time of emerging outside. Those born in moisture are "those that are to be" at the first moment of consciousness, and "those that have come to be" from the second onwards. Spontaneously born beings should be understood as "those that are to be" in the first bodily posture, and "those that have come to be" from the second onwards. With the perception "All these are my children," he imagines "I am the father of all that are and are to be."

Now, wishing to establish this by reason -having made the assertion "These beings were created by me," he said beginning with "What is the reason for this?" "This state of being" (itthattaṃ) means this state, the meaning is the state of Brahmā. "By this one, we" (iminā mayaṃ) means those who have passed away and been reborn by the power of their own actions, merely by the force of imagining alone, thinking "We were created by this one," bending down like a crooked peg into a crooked hole, they go to his very feet.

43. "Of greater beauty" means of greater beauty; the meaning is handsome, pleasing. "More influential" means of greater fame by virtue of sovereignty and retinue.

44. "There is indeed the possibility" means there is indeed the reason. He, having passed away from there, does not go elsewhere, but comes right here; with reference to that, this was said. "From home" means from the house. "Homelessness" means going forth. For since in the going forth that work of ploughing, cow-keeping, and so on which belongs to the house does not exist therein, therefore it is called

"homelessness." "Goes forth" means undertakes. "Does not recollect beyond that" means he does not remember beyond that past life; being unable to remember, standing there, he takes up a view.

Regarding "permanent" and so on: not seeing his rebirth, he says "permanent"; not seeing his death, he says "stable"; because of always existing, "eternal"; because of the absence of change even by way of ageing, "not subject to change." The remainder here in the first section is clear in itself.

45-46. In the second section, "corrupted by play" means they are corrupted by play and perish. Some also write the Pāḷi text as "padūsikā," but that is not found in the commentary. "Excessively" means for a protracted time; the meaning is for too long. "Devoted to laughter, play, and delight" means attained to and engaged in the quality of delight in laughter and the quality of delight in play, engaged in the pleasure of jesting laughter and the pleasure of bodily and verbal sport, having become endowed with the quality of delight of the aforesaid kind, they dwell - this is the meaning.

"Mindfulness becomes confused" means mindfulness regarding solid and soft food becomes confused. It is said that they, celebrating a festival with their great splendour and glory attained through the distinction of merit, due to the greatness of that prosperity - do not even know whether "we have consumed food or have not consumed food." Then, from the passing of one meal-time onwards, even though eating and drinking continuously, they just pass away and do not remain. Why? Because of the powerfulness of the kamma-born fire element and the weakness of the material body. For in human beings, the kamma-born fire element is weak and the material body is powerful. Because of the weakness of their fire element and the powerfulness of their material body, even having passed beyond seven days, it is possible to sustain the body with hot water, clear rice gruel, and so on. But for the gods, the fire element is powerful and the material body is weak. They are unable to remain stable even having passed beyond one meal-time. Just as a lotus or a waterlily placed on a heated stone at midday in summer, even if sprinkled with a hundred pots of water in the evening time, does not return to its natural state and just perishes. Just so, afterwards, even though eating and drinking continuously, they just pass away and do not remain. Therefore it is said: "Due to the decay of mindfulness, these deities fall from that realm." But which are those gods? "These gods" - there is no examination of this in the commentary. But since it was stated without distinction that "the kamma-born fire element of the gods is powerful and the material body is weak," it should be understood that whatever gods who subsist on edible food act thus, those very ones pass away. Some, however, say - "Those gods are the Nimmānarati and Paranimmitavasavatti gods." These are called "corrupted by play" merely by the corruption of play alone. The remainder here should be understood by the former method.

47-48. In the third section, "corrupted by mind" means they are corrupted by mind and perish; these are the gods ruled by the four great kings. Among them, it is said, one young god - thinking "I shall celebrate the festival," proceeds along the street by chariot with his retinue; then another, coming out, having seen him going in front - "My dear, this miserable wretch," having seen him as if never seen before - becomes angry, thinking "He goes as if bloated with joy, as if about to burst." The one going in front too, having turned back and having seen him angry - having known his state of

anger, since those who are angry are indeed well recognised - becomes angry in return, saying "You are angry; what will you do to me? This success was obtained by me through the power of giving, morality and so on, not through your power." For when one is angry, the other who is not angry protects him; but when both are angry, the wrath of one becomes a condition for the other. His wrath too becomes a condition for the other, and thus both pass away from their celestial abodes while still wailing. This is the natural order here. The remainder should be understood by the method already stated.

49-52. In the case of the rationalist's doctrine, he sees the dissolution of the eye and so on, but since consciousness ceases only after having given a condition for each successive latter by each former, therefore he does not see the dissolution of consciousness, which is even more rapid than the dissolution of the eye and so on. He, not seeing that, having taken it that just as a bird, having left one tree, hides in another, just so when this individual existence is broken up, consciousness goes elsewhere, speaks thus. The remainder here should be understood by the method already stated.

Explanation of the Doctrine of the Finite and the Infinite

53. "Finitists and infinitists" means those holding doctrines of finitude and infinitude; the meaning is those whose doctrines proceed with reference to either the finite, or the infinite, or the both finite and infinite, or the neither finite nor infinite.

54-60. "He dwells perceiving the world as finite" means not having extended the counterpart sign to the limit of the world-circle, that - having taken as "the world," he dwells perceiving the world as finite. But one who has extended the kasiṇa to the limit of the world-circle perceives it as infinite. However, one who has not extended it above and below but has extended it across perceives it as finite above and below, and infinite across. The rationalist's doctrine should be understood in the manner already stated. These four too are included among the speculators about the past because they have grasped their view merely in accordance with what they themselves have previously seen.

Explanation of the Doctrine of Eel-Wriggling

61. "Does not die" (na marati) means "eel" (amarā). What is that? The view and speech of one gone to views, without limit, by the method beginning with "I do not say it is thus." "Manifold throwing" (vividho khapo) means "evasion" (vikkhepo); evasion by means of the eel-like view and speech is "eel-wriggling" (amarāvikkhepo); that is present in them, thus they are "eel-wrigglers" (amarāvikkhepikā). Another method - "Eel" (amarā) is a certain species of fish; as it runs about in the water by means of emerging and diving and so on, it cannot be caught; just so this doctrine too runs here and there, and does not submit to being grasped - thus it is called "eel-wriggling" (amarāvikkhepo). That is present in them, thus they are "eel-wrigglers" (amarāvikkhepikā).

62. "Does not understand as it really is 'this is wholesome'" means the meaning is that one does not understand as it really is the ten wholesome courses of action. Regarding "unwholesome" too, the ten unwholesome courses of action are intended. "What would be vexation for me" means through the arising of remorse that

"falsehood was spoken by me," there would be vexation for me, the meaning is it would be suffering. "What would be an obstacle for me" means that would be an obstacle for me to both heaven and the path. "From fear of false speech, from loathing of false speech" means by moral fear and by shame regarding false speech. "Resorts to verbal evasion" means one resorts to evasion by speech. Of what kind? Eel-wriggling, the meaning is evasion without limit.

Among the phrases beginning with "I do not say it is thus," "I do not say it is thus" is undetermined evasion. "I do not say it is that way" rejects the doctrine of eternalism stated as "the self and the world are eternal." "I do not say it is otherwise" rejects partial eternalism stated as different from eternalism. "I do not say it is no" - rejects annihilationism stated as "the Truth-finder does not exist after death." "I do not say it is not no" rejects the rationalist doctrine stated as "neither exists nor does not exist." But when he himself is asked "this is wholesome" or "this is unwholesome," he does not declare anything. When asked "this is wholesome," he says "I do not say it is thus." Then when it is said "is it unwholesome?" he says "I do not say it is that way." When it is said "is it otherwise than both?" he says "I do not say it is otherwise." Then when it is said "even in the threefold way it is not so, what is your view?" he says "I do not say it is no." Then when it is said "is 'it is not no' your view?" he says "I do not say it is not no" - thus he resorts only to evasion, and does not stand on even a single side.

63. "Desire or lust": even not knowing, having hastily said what is wholesome as "wholesome" and what is unwholesome as "unwholesome," having asked other wise persons "it was thus declared by me regarding so-and-so, was that well declared?" and by them - when it was said "It was well declared, good-faced one; what is wholesome was declared by you as wholesome, what is unwholesome as unwholesome," there is no wise person equal to me - thus the meaning is that there would be desire or lust in me there. And here, desire is weak lust; lust is powerful lust. "Hatred or aversion": but having said what is wholesome as "unwholesome," or what is unwholesome as "wholesome," having asked other wise persons, and by them - when it was said "it was badly declared by you," I do not know even this much - the meaning is that there would be hatred or aversion in me there. Here too, hatred is weak wrath; aversion is powerful wrath.

"That would be clinging on my part, that would be vexation for me": that dyad of desire and lust would be my clinging; the dyad of hatred and aversion would be vexation. Or both, by way of firm grasping, are clinging; by way of afflicting, vexation. For lust grasps the object through the wish not to release, like a leech. Hatred, through the wish to destroy, like a venomous snake. And both of these afflict in the sense of tormenting - thus "clinging" and "vexation" are said. The remainder is similar to the first turn.

64. "Wise" means possessed of wisdom. "Subtle" means those of smooth and refined intelligence, capable of penetrating subtle differences of meaning. "Experienced in controversy" means both those who have cognised the doctrines of others and those who have gained familiarity in debate with others. "Like hair-splitters" means like archers who can hit a hair. "They go about, methinks, demolishing" means the meaning is that, like an archer who can hit a hair splitting a hair, they go about as if demolishing even the subtle wrong views of others with their own wisdom. "They

might me there" means those ascetics and brahmins might me regarding those wholesome and unwholesome things. "Might cross-examine" means they might ask about one's view, saying "What is wholesome, what is unwholesome? State your own theory." "Might press for reasons" means when one has said "It is such and such," they might ask for the reason, saying "For what reason do you hold this meaning?" "Might scrutinize" means when one has said "For such and such a reason," having shown the fault in the reason, they might cross-examine thus: "You do not know this; rather, take this up; give up this." "I might not be able to satisfy them" means I would not be able to accomplish it; the meaning is I would not be able to speak having accomplished it. "That would be vexation for me" means that which is called the inability to satisfy even after speaking again and again, that would be vexation for me; the meaning is it would be nothing but the suffering of the drying up of the lips, palate, tongue, and throat. The remainder here too is similar to the first instance.

65-66. "Dull" means of dull wisdom; this is a name for one without wisdom. "Stupid" means extremely deluded. In such passages as "the Truth-finder exists," a being is intended by "Truth-finder." The remainder here is clear in itself. These four too are included among the speculators about the past because they have grasped their view merely in accordance with previously occurring phenomena.

Explanation of the Doctrine of Fortuitous Arising

67. The view that "the self and the world arose fortuitously" is "fortuitously arisen." Those who have that are "fortuitous originationists." "Fortuitously arisen" means arisen without cause.

68-73. "Non-percipient beings" - this is the heading of the teaching; the meaning is: an individual existence consisting of mere materiality without the arising of consciousness. Their arising should be understood thus - For a certain person, having gone forth in the sphere of a sectarian doctrine, having done the preliminary work on the air kasiṇa, having produced the fourth meditative absorption, having emerged from the absorption - he sees fault in consciousness: "When there is consciousness, there are sufferings such as the cutting off of hands and so forth, and all fears; enough with this consciousness; the state without consciousness alone is peaceful" - thus, having seen fault in consciousness, having died without having fallen away from the absorption, he is reborn among the non-percipient beings; his consciousness, through the cessation of the death consciousness, turns back right here; only the mere aggregate of matter appears there. They there, just as an arrow shot by the force of a bowstring travels through space only as far as the force of the bowstring extends. Just so, having been reborn, propelled by the force of the absorption, they remain for just as long as the force of the absorption lasts; but when the force of the absorption is exhausted, the aggregate of matter disappears there, and here the reconnection perception arises. But since by that perception arisen here, their passing away there becomes evident, therefore it is said: "And when perception arises, these deities pass away from that realm." "Santatāya" means to the state of existing. The remainder here is clear in itself. The doctrine of the rationalist too should be understood in the manner already stated.

Explanation of Those Who Speculate about the Future

74. Having thus shown the eighteen theorists about the past, now in order to show the forty-four theorists about the future - he said beginning with "There are, monks." Therein, "theorists about the future" means those who theorize by taking up the future, which is reckoned as the portion belonging to what has not yet come; or those who have theorizing about the future are "theorists about the future." Thus the remainder too should be understood by the same method of the manner stated before.

Explanation of the Doctrine of Percipient Existence

75. "Uddhamāghātanikā": "āghātana" is called death; those who speak of self after death are "uddhamāghātanikā." "Saññī" is the theory that occurs, thus "saññīvāda"; that is present in them, thus they are "saññīvādā."

76-77. Regarding "the self has form" and so on, having taken the kasiṇa form as "the self" and the perception occurring therein as "perception," or like the ājīvakas and others, by mere reasoning alone, they proclaim it thus: "The self has form, is healthy after death, and percipient." Therein, "healthy" means permanent. But having taken the sign of the immaterial attainment as "the self" and the perception of the attainment as "perception," or like the Jains and others, by mere reasoning alone, they proclaim it thus: "The self is formless, is healthy after death, and percipient." The third, however, is a view that has arisen by way of a mixed grasp. The fourth is by the grasp of reasoning only. The second set of four should be understood by the very method stated in the doctrine of the finite and infinite. In the third set of four, it should be understood that "having unified perception" is by way of one who has attained, "having diverse perception" is by way of one who has not attained, "having limited perception" is by way of a limited kasiṇa, and "having measureless perception" is by way of an extensive kasiṇa. But in the fourth set of four, having seen with the divine eye beings being reborn in the plane of the third and fourth meditative absorptions, he takes it as "exclusively happy." Having seen beings being reborn in hell, he takes it as "exclusively suffering." Having seen beings being reborn among human beings, he takes it as "experiencing both happiness and suffering." Having seen beings being reborn among the Vehapphala gods, he takes it as "experiencing neither suffering nor happiness." For, in particular, those who have gained the knowledge of recollecting past lives are theorists about the past, and those possessing the divine eye are theorists about the future.

Explanation of the Doctrine of Non-Percipient Existence

78-83. The doctrine of non-perception should be understood by way of the two tetrads stated at the beginning in the doctrine of perception. Likewise the doctrine of neither-perception-nor-non-perception. For there those are the views of those who grasp "the self is percipient," while here they grasp "non-percipient" and "neither percipient nor non-percipient." Therein, one should not invariably seek a reason. For it has been said that the grasping of a holder of views is like a madman's basket.

Explanation of the Doctrine of Annihilationism

84. "Of an existing" in the annihilationist doctrine means of one who is present. "Annihilation" means cutting off. "Destruction" means disappearance. "Non-existence" means the departure of existence. All these are merely synonyms of one

another. Therein, two persons grasp the annihilationist view: an obtainer and a non-obtainer. The obtainer, having seen with the divine eye the passing away of a Worthy One but not seeing his rebirth, or one who is able to see only the passing away, not the rebirth; he grasps the annihilationist view. And the non-obtainer, either through greed for sensual happiness, thinking "who knows the world beyond?" Or he grasps annihilation by reasoning such as "just as leaves fallen from a tree do not grow again, just so beings" and so on. But here it should be understood that these seven views have arisen by speculating in this way and otherwise through the influence of craving and wrong views.

85. Therein, "material" means possessing material form. "Made of the four great elements" means composed of the four great elements. "Of mother and father, this" means originating from mother and father. What is that? Semen and blood. "Arisen and born from what comes from mother and father" means originating from mother and father. Thus, by the heading of the material body, he speaks of human existence as "self." "Thus some" means "in this way some, thus some" is the meaning.

86. The second, having rejected that, speaks of a divine individual existence. "Divine" means arisen in the heavenly world. "Belonging to the sense-sphere" means included among the six sensual-sphere gods. "Feeds on edible food" means one who feeds on edible food.

87. "Mind-made" means reborn through the mind of meditative absorption. "With all major and minor parts" means endowed with all major and minor limbs. "With complete faculties" means with faculties that are complete. This is said by virtue of whichever exist in the Brahma world, and by virtue of the configuration of the others.

88-92. The meaning of "with the complete transcendence of perceptions of material form" and so on has been stated in the Visuddhimagga. Regarding "belongs to the plane of infinite space" and so on, however, the meaning should be understood as "has reached the existence of the plane of infinite space." The remainder here is clear in itself.

Explanation of the Doctrine of Nibbāna in the Present Life

93. In the doctrine of Nibbāna in this present life, "present life" is called a directly evident phenomenon; this is a designation for the individual existence attained here and there. Nibbāna in the present life is Nibbāna in this present life; the meaning is the appeasement of suffering in this very individual existence. Those who speak of that are the proponents of the doctrine of Nibbāna in this present life. "Supreme Nibbāna in this present life": the supreme Nibbāna in this present life; the meaning is the highest.

94. "With the five cords of sensual pleasure" means with the five portions of sensual pleasure, namely agreeable forms and so on, or with the bonds. "Endowed" means having been well applied and clinging. "Furnished" means possessed of. "Amuses oneself" means among those types of sensual pleasure one directs the faculties as one pleases, causes them to move about, and brings them here and there. Or alternatively, one dallies, delights, and plays. And here the types of sensual pleasure are twofold - human and divine. The human ones should be regarded as similar to the types of sensual pleasure of King Mandhātu, and the divine ones as similar to the

types of sensual pleasure of the king of the gods who control what is created by others. For those who have attained such sensual pleasures, they proclaim the achievement of Nibbāna in this very life.

95. In the second section, "impermanent" should be understood in the sense of non-existence after having been, "suffering" in the sense of oppression, and "subject to change" in the sense of abandoning their natural state. "From their alteration and change" means the alteration, which is called the change, of those sensual pleasures; according to the method stated as "what I had, that too is no longer mine," sorrow, lamentation, suffering, displeasure and anguish arise. Therein, sorrow has the characteristic of inward burning; lamentation has the characteristic of crying out dependent upon that; suffering has the characteristic of bodily oppression; displeasure has the characteristic of mental vexation; anguish has the characteristic of dejection. The meaning of "quite secluded from sensual pleasures" and so on has been stated in the Visuddhimagga.

96. "Thought about" means applied thought that has occurred by way of fixing upon. "Examined" means sustained thought that has occurred by way of stroking. "By that" means by that applied thought and sustained thought, this first meditative absorption appears gross, as if with husks.

97-98. "Rapture-gone" means rapture itself. "Mental elation" means the causing of an elated state of consciousness. "Mental reflective attention" means having emerged from the meditative absorption, the reflective attention, the attention, the attentiveness of consciousness again and again towards that happiness. The remainder here in the doctrine of Nibbāna in this present life is clear in itself.

To this extent, all sixty-two views have been spoken of. Of which only seven are annihilationist views, the remaining are eternalist views.

100-104. Now - By this turn of phrase "Monks, these are," having gathered together all those theorists about the future, he answers with the knowledge of omniscience. Again - By the turn of phrase beginning with "Monks, these are," having gathered together all those theorists about the past and the future, he answers with that very same knowledge. Thus, even when asking beginning with "And what, monks, are those teachings," having asked about the knowledge of omniscience itself, and even when answering, as if weighing the disposition of beings on a scale, as if pulling up sand from the foot of Sineru, having pulled out the sixty-two wrong views, he answers with the knowledge of omniscience itself. Thus this teaching has come by way of the natural connection.

For there are three connections of a discourse - the connection by question, the connection by disposition, and the natural connection. Therein, "When this was said, a certain monk said this to the Blessed One - 'What indeed, venerable sir, is the near shore, what is the far shore, what is sinking in the middle, what is getting stranded on dry ground, what is being seized by humans, what is being seized by non-human spirits, what is being seized by a whirlpool, what is the state of being rotten inside?'" - thus, by way of the discourse answered by the Blessed One when they asked in this way, the connection by question should be understood.

Then this reflection arose in the mind of a certain monk: "Thus indeed, friend, materiality is non-self, feeling, perception, activities, consciousness is non-self; actions done by a non-self, upon which self will they touch?" Then the Blessed One, having known with his mind the reflection in the mind of that monk, addressed the monks: "There is the possibility, monks, that here some foolish man, not knowing, gone to ignorance, with a mind dominated by craving, might think that the Teacher's instruction should be overstepped - 'Thus indeed, friend, materiality is non-self, etc. will they touch?' What do you think, monks, is matter permanent or impermanent?" Thus, by way of the discourse spoken by the Blessed One having known the disposition of others, the connection by disposition should be understood.

But by whatever expounding the Teaching arose at the beginning, by way of a teaching conforming to that teaching or by way of its opposite, in whatever discourses the teaching comes above, by way of those the natural connection should be understood. As follows, in the Ākaṅkheyya Sutta, below the teaching arose by way of morality, above the six direct knowledges came. In the Vattha Sutta, below the teaching arose by way of mental defilement, above the divine abidings came. In the Kosambaka Sutta, below it arose by way of quarrel, above the principles of cordiality came. In the Simile of the Saw, below it arose by way of impatience, above the simile of the saw came. In this Brahmajāla too, below the teaching arose by way of views, above the elucidation of emptiness came. Therefore it was said - "Thus this teaching has come by way of the natural connection."

Explanation of the Section on Agitation and Writhing

105-117. Now, for the purpose of showing the distinction of boundaries -the teaching beginning with "Therein, monks" was begun. "That too is only the feeling of those good ascetics and brahmins who do not know and do not see, the agitation and vacillation of those who are caught in craving" means: by whatever gratification of views, happiness of views, feeling of views they become joyful and proclaim the self and the world to be eternal on four grounds, that too is the feeling of those good ascetics and brahmins who do not know and do not see the intrinsic nature of phenomena as they really are, of those caught in craving - it is only the feeling of those caught in craving alone, and that indeed is nothing but agitation and vacillation. It shows that through agitation reckoned as views and reckoned as craving, it is nothing but vacillation, nothing but wavering, nothing but trembling, like a stump buried in a heap of chaff, not motionless like the vision of a stream-enterer. This same method applies also to the doctrines of partial eternalism and so on.

Explanation of the Section on Contact as Condition

118-130. Again - "Therein, monks, as to those ascetics and brahmins who are eternalists" and so on was begun for the purpose of showing the succession of conditions. Therein, "that too is conditioned by contact" shows that by whatever gratification of views, happiness of views, feeling of views they become joyful and proclaim the self and the world to be eternal on four grounds, that too is feeling agitated by craving and views, conditioned by contact. This same method applies everywhere.

131-143. Now, for the purpose of showing the powerful nature of that condition in the feeling of views, again - he said beginning with "Therein, monks, as to those

ascetics and brahmins who are eternalists." Therein, "that they should indeed without contact" means: that those ascetics and brahmins should indeed experience that feeling without contact - there is no such reason. For just as a pillar is a powerful condition for the purpose of supporting a falling house, and it is not able to stand unsupported by the pillar, just so contact too is a powerful condition for feeling, and he shows that without it this feeling of views does not exist. This same method applies everywhere.

Explanation of the Account of the Round of Rebirths Based on the Foundations of Views

144. Now, by the method beginning with "Therein, monks, those ascetics and brahmins who are eternalists and who proclaim the self and the world to be eternal on four grounds, and those ascetics and brahmins who are partial eternalists" and so on, he combines all the feelings associated with views. Why? For the purpose of introducing contact above. How? "All of them experience this through repeated contact with the six bases of contact." Therein, the six sense bases of contact are - the eye sense base of contact, the ear sense base of contact, the nose sense base of contact, the tongue sense base of contact, the body sense base of contact, and the mind sense base of contact - these six. For this word "sense base" is used in the senses of origin, coming together, cause, and mere designation. Therein - "Kamboja is the sense base of horses, the southern route of cattle" - it is used in the sense of origin; the meaning is "place of origin." "In a delightful place, birds resort to it" - in the sense of coming together. "When there is mindfulness, the sense base of mindfulness" - in the sense of cause. "In the forest haunt they dwell in leaf huts" - in the sense of mere designation. Here this is fitting in the three senses beginning with origin as well. For in the eye and so on, mental states having contact as the fifth are born and come together, and those are their cause - thus they are sense bases. But here, by the method "dependent on the eye and forms, eye-consciousness arises; the meeting of the three is contact," having set up the teaching under the heading of contact itself, making contact the starting point, the sense bases of contact and so on were stated in order to show the succession of conditions.

"Through repeated contact they experience" means having touched again and again, they experience. And here, although it is stated as if the function of touching belongs to the sense bases, nevertheless their function of touching should not be understood. For the sense bases do not touch; it is contact itself that touches this and that object; but the sense bases are shown by being attributed to contact. Therefore, the meaning here should be understood thus: all of them, having touched objects such as forms and so on through contact arisen from the six sense bases of contact, experience that feeling associated with views.

In the passage beginning with "with their feelings as condition, craving," feeling means feeling arisen from the six sense bases of contact. That is a condition for craving, which is classified as craving for forms and so on, by way of decisive support. Therefore it was said - "With their feelings as condition, craving." And that is a condition for the fourfold clinging by way of decisive support and by way of conascence. Likewise, clinging for existence. Existence is a condition for birth by way of decisive support.

But here, by "birth" should be seen the five aggregates together with their transformations; birth is a condition for ageing and death and for sorrow and so on by way of decisive support. This is the summary here; but in detail, the discussion of dependent origination is stated in the Visuddhimagga. But here, only its essential application should be understood. For the Blessed One, when speaking about the round of rebirths - "A first point, monks, is not discerned of ignorance: 'Before this, ignorance did not exist, then afterwards it came into being.' Even though this is said, monks, and yet it is discerned: 'Ignorance has this as its condition' - thus under the heading of ignorance, or: a first point, monks, is not discerned of craving for existence, etc. 'Craving for existence has this as its condition' - thus under the heading of craving, or: a first point, monks, is not discerned of the view of existence, etc. 'The view of existence has this as its condition' - thus under the heading of view, he spoke." But here, speaking under the heading of view, having spoken of views arising through lust for feeling, he spoke of dependent origination rooted in feeling. By that he shows this - "Thus these holders of wrong views, having grasped this view, transmigrating and wandering in the round of rebirths in the three existences, in the four modes of generation, in the five destinations, in the seven stations of consciousness, in the nine abodes of beings, 'from here, there, from there, here' - like an ox yoked to a machine, like a dog tied to a post, like a boat gone astray by the wind - they keep revolving in the suffering of the round of rebirths alone, unable to raise their heads from the suffering of the round of rebirths."

Explanation of the Account of the End of the Round of Rebirths and So On

145. Having thus spoken of the round of rebirths with the standpoint of holders of views, now, making the standpoint of the monk engaged in exertion, showing the end of the round of rebirths - he said beginning with "When, monks, a monk." Therein, "when" means whenever. "Of the six sense bases of contact" means of those very six sense bases of contact through which, having made contact, the round of rebirths turns for those holders of views who experience. Regarding "origin" and so on, the origin and so on of the sense bases of contact should be understood by the method stated in the feeling meditation subject beginning with "from the origin of ignorance is the origin of the eye" and so on. But just as there it was said "from the origin of contact, from the cessation of contact," so here, regarding the eye and so on, that - should be understood as "from the origin of nutriment, from the cessation of nutriment." Regarding the mind sense base, "from the origin of mentality-materiality, from the cessation of mentality-materiality."

"Understands what is superior" means the holder of views knows only the view. But this one knows both the view and what is beyond the view - morality, concentration, wisdom, and liberation - up to arahantship. Who knows thus? One who has eliminated the mental corruptions knows, a non-returner, a once-returner, a stream-enterer, a very learned monk, a bearer of the texts knows, one who has begun insight knows. But the teaching was concluded with the pinnacle of arahantship.

146. Having thus spoken of the end of the round of rebirths, now, for the purpose of showing that "there is no holder of views who is liberated from the net of the Teaching," again - he began "Whatever indeed, monks." Therein, "caught within the net" means made within this net of my Teaching itself. "Attached here" means attached, dependent, settled in this net of my Teaching. "When they emerge, they

emerge" - what is meant? They, whether sinking downwards or rising upwards, having been attached to my net of the Teaching, both sink and rise. "Included here" means included here in my net of the Teaching, bound by this, and having been caught within the net, when they emerge, they emerge; for there is no holder of views here who is not included.

"With a fine-meshed" means with a smooth-meshed one, with fine holes - this is the meaning. For the Blessed One is like a fisherman, the Teaching is like a net, the ten-thousand world-system is like a small body of water, and the sixty-two holders of views are like gross living beings. Just as his seeing the state of gross living beings being caught within the net while standing on the shore and looking on, so is the Blessed One's seeing the state of all holders of views being made within the net of the Teaching - thus here the comparison of the simile should be understood.

147. Thus, since all views are included by these sixty-two views, having shown the state of being included in this net of the Teaching for all holders of views, now showing his own state of not being included anywhere - he said beginning with "Monks, the body of the Truth-finder has the cord of existence cut off." Therein, "they lead by means of it" is netti (conduit). "They lead" means they drag by tying around the neck; this is the name for a rope. But here, due to its similarity to a conduit, craving for existence is intended as "conduit." For it, having tied the great multitude by the neck, leads and brings them to this and that existence - thus it is the "cord of existence." "One whose cord of existence is cut off" means one whose cord of existence has been cut off by the knife of the path of arahantship.

"After the breaking up of the body, beyond" means beyond the breaking up of the body. "Beyond the ending of life" means because life has been altogether exhausted, because it has been depleted; the meaning is the state of there being no further rebirth-linking. "Will not see him" means that Truth-finder. Neither gods nor humans will see him; the meaning is that he will go to the state of being beyond designation.

"Just as, monks" - but this is the comparison in the simile. For the body of the Truth-finder is like a mango tree, and the craving that formerly operated in dependence on it is like a great stalk grown on the tree. Just as a bunch of mangoes tied to that stalk, measuring five fruits, twelve fruits, or eighteen fruits, so the five aggregates, twelve sense bases, and eighteen elements, which, when craving exists, having become bound to craving, would arise in the future. But just as when that stalk is cut, all those mangoes follow along with it, having followed that very stalk, being cut by the cutting of the stalk - this is the meaning; just so, whatever five aggregates, twelve sense bases, and eighteen elements would arise in the future due to the cord of existence not being cut off, all those phenomena follow along with it, having followed the cord of existence; when that is cut, they too are cut - this is the meaning.

But just as when that tree too, having come into contact with the poison of frog-thorns, gradually withered and died - there is merely the conventional expression "In this place there was such and such a tree," but no one sees that tree; just so, having come into contact with the noble path, because the moisture of craving has been exhausted, when this body has broken up as if having gradually withered, after the breaking up of the body, beyond the ending of life, they will not see him; gods and humans will not see the Truth-finder either; there will be merely the conventional

expression "This was the Dispensation of such a Teacher" - thus, having brought the Teaching to the Nibbāna element without residue of clinging, he concluded the Teaching.

148. "When this was said, the Venerable Ānanda" means when this discourse was thus spoken by the Blessed One, the Elder, having collected together the entire discourse from the beginning, having thus explained the power of the Buddha, thinking "A name has not been taken by the Blessed One for the discourse that was spoken; come, I shall have him take a name for it," said this to the Blessed One.

In the passage beginning with "Therefore, you" and so on, this is the interpretation of the meaning - Ānanda, because in this exposition of the Teaching the benefit here and the benefit hereafter have been classified, therefore remember this exposition of the Teaching as "The Net of Benefit"; because, moreover, many textual teachings have been spoken of herein, therefore remember it as "The Net of Teaching"; and because herein the knowledge of omniscience, which is supreme in the sense of being the foremost, has been classified, therefore remember it as "The Net of Brahmā"; because herein the sixty-two views have been classified, therefore remember it as "The Net of Views"; but because, having heard this exposition of the Teaching, it is possible to crush the Māra who is a son of a god, the Māra of the aggregates, the Māra of death, and the Māra of mental defilements, therefore remember it as "The Unsurpassed Victory in Battle."

"This the Blessed One said" means this entire discourse, from the end of the introduction up to "remember it as 'The Unsurpassed Victory in Battle'," the Blessed One said while making known the knowledge of omniscience - supremely profound, whose support cannot be obtained by the wisdom of others - dispelling the great darkness of wrong views like the sun dispelling darkness.

149. "Those monks were delighted": those monks were delighted, joyful, having become elated in mind with joy directed towards the Buddha - this is what is meant. "What the Blessed One had said": the word of the Blessed One who was speaking this discourse, endowed with the beauty of teaching in various methods, with a divine voice as sweet as the call of the Indian cuckoo, pleasant to the ear, like a consecration of the Deathless upon the hearts of wise people. "Rejoiced in": they both gave thanks and accepted. For this word "abhinandati" - In passages such as "delights in, asserts," it occurs in the sense of craving too. In passages such as "Both gods and humans delight in food alone," it occurs in the sense of approaching too.

A man long absent from home, who has returned safely from afar;
Relatives, friends and companions delight in his arrival."

In such passages, it occurs in the sense of receiving too. In passages such as "having delighted in, having given thanks," it occurs in the sense of thanksgiving too. Here it is fitting in the senses of thanksgiving and receiving. Therefore it was said - "'Rejoiced in' means they both gave thanks and accepted."

The well-spoken, the well-said, saying "Good! Good!" of such a one;
Giving thanks, with bowed heads, the monks accepted.

"And while this explanation": in this discourse without verses. Because it is without verses, it is called an explanation - thus it was said.

"The ten-thousand world-system": the world-system measuring ten-thousand world-circles. "Trembled": it should be understood that it did not tremble only at the conclusion of the discourse. For "while being spoken" was said. Therefore, as the sixty-two wrong views were being disentangled and taught, at the conclusion of each and every wrong view, it should be understood that it trembled in sixty-two instances.

Therein, an earthquake should be understood by eight causes - By disturbance of the elements, by the power of one possessing supernormal power, by the Bodhisatta's descent into the womb, by the emergence from the mother's womb, by the attainment of the highest enlightenment, by the setting in motion of the Wheel of the Teaching, by the relinquishing of the life-force, and by the final Nibbāna. The determination of these - We shall explain at the time of commenting on the passage that has come in the Mahāparinibbāna thus: "Ānanda, there are these eight causes, eight conditions for the manifestation of a great earthquake." But this great earth also trembled on eight other occasions - At the Great Renunciation, at the approach to the seat of enlightenment, at the taking up of the rag-robe, at the washing of the rag-robe, at the Kāḷakārāma Sutta, at the Gotamaka Sutta, at the Vessantara Jātaka, and at this Brahmajāla. Therein, at the Great Renunciation and the approach to the seat of enlightenment, it trembled by the power of energy. At the taking up of the rag-robe, it trembled, struck by the force of wonder, because a difficult deed had been done by the Blessed One in abandoning the four great continents with their retinue of two thousand islands, having gone forth, having gone to the cemetery, and taking up the rag-robe. At the washing of the rag-robe and the Vessantara Jātaka, it trembled by an untimely trembling. At the Kāḷakārāma and Gotamaka Suttas - It trembled by way of bearing witness, as "I am a witness, the Blessed One." But at this Brahmajāla, it should be understood that it trembled by way of giving applause, as the sixty-two wrong views were being disentangled, cleared of thickets, and taught.

And not only at these occasions did the earth tremble, but also during the three compilations, and on the day when the Elder Mahāmahinda, having come to this island and having sat down in the Joti grove, expounded the Teaching, it trembled. And at the Kalyāṇī monastery, when the Elder Piṇḍapātiya, having swept the shrine courtyard and having sat down right there, having taken up rapture with the Buddha as object, began this discourse, at the conclusion of the discourse, making the water its boundary, it trembled. To the east of the Lohapāsāda there was a place called Ambalaṭṭhika. Having sat down there, the elder monks who were reciters of the Dīgha began the Brahmajāla Sutta, and at the conclusion of their recitation too, making the water its very boundary, the earth trembled.

Thus, by the power of which, the earth trembled on many occasions;
Of the foremost discourse, taught by the Self-become One.

Of that Brahmajāla, the Teaching and the meaning here, let the wise,
Having learnt it attentively, practise thoroughly.

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

the explanation of the Discourse on the Supreme Net is completed.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 16 August 2026

HOW TO CITE

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

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

PaliVerse.org