

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)
2. Commentary on the Great Chapter (2. Mahāvaggaṭṭhakathā)
 1. Commentary on the Great Discourse on the Lineage
(1. Mahāpadānasuttavaṇṇanā)

[DN 14, PTS 2.1-2.54]



PaliVerse

1. The Collection of the Long Discourses - Commentaries

2. Commentary on the Great Chapter

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

In the Collection of the Long Discourses

Commentary on the Great Chapter

1. Explanation of the Great Discourse on the Lineage

The Discussion Connected with Past Lives

1. Thus have I heard... etc. "in the Kareri hut" - this is the Discourse on the Great Legend. Herein this is the explanation of terms not previously explained - "In the Kareri hut": "Kareri" is the name of the Varuṇa tree. A Kareri pavilion stood at the door of that hut; therefore it is called "the Kareri hut," just as "the Kosamba hut" is so called because of a Kosamba tree standing at its door. Within Jeta's Grove, it is said, there were four great buildings - the Kareri hut, the Kosamba hut, the Perfumed Chamber, and the Salaḷa House - each produced at a cost of a hundred thousand. Among these, the Salaḷa House was caused to be built by King Pasenadi; the rest were caused to be built by Anāthapiṇḍika. Thus the Blessed One dwells in the Kareri hut, which was caused to be built by the householder Anāthapiṇḍika above pillars, resembling a heavenly mansion of the gods. "After the meal": for those who eat only once a day and those who do not eat after midday, even within the midday period, having eaten right early, it is still after the meal. But here, "after the meal" is intended as after the ordinary meal. "Having returned from their alms round" means having returned from the almsfood; the meaning is having risen after finishing the meal duty.

"In the Kareri circular pavilion" means in the sitting hall made not far from that very Kareri pavilion. It is said that the Kareri pavilion was situated between the Perfumed Chamber and the hall; therefore the Perfumed Chamber, the Kareri hut, and the hall - are all called "the Kareri circular pavilion." "Connected with past lives" means directed in connection with past lives, which is reckoned as the continuity of aggregates formerly inhabited, as analysed thus: "even one birth, even two births." "On the Teaching" means connected with the Teaching.

"Arose" - Oh, wonderful is the knowledge of past lives of the One of Ten Powers! Who indeed recollects past lives, and who does not recollect? Sectarious recollect, and disciples and Individually Enlightened Ones and Buddhas recollect. Which sectarious recollect? Those who are proponents of action who have reached the highest, even they recollect only forty cosmic cycles, not beyond that. Disciples recollect a hundred thousand cosmic cycles. The two chief disciples recollect one incalculable period and

a hundred thousand cosmic cycles. Individually Enlightened Ones recollect two incalculable periods and a hundred thousand cosmic cycles. But for Buddhas there is no limit as "this much"; as much as they wish, that much they recollect.

Sectarians recollect by the succession of aggregates; having let go of the succession, they are unable. Even while recollecting by succession, having reached the non-percipient existence, they do not see the occurrence of aggregates; they become like the blunt fallen into a net, and like cripples fallen into a well. Standing there, they grasp the view: "This much only; beyond this there is nothing." Thus the recollection of past lives of sectarians is like the walking of the blind by the tip of a stick. For just as the blind walk only when there is a stick-tip to grasp, and when there is not, they sit down right there, just so sectarians are able to recollect only by the succession of aggregates; having given up the succession, they are unable.

Disciples too recollect only by the succession of aggregates; having reached the non-percipient existence, they do not see the occurrence of aggregates. Even this being so, there is no time called the absence of aggregates of beings wandering in the round of rebirths. But since five hundred cosmic cycles elapse in the non-percipient existence, having passed beyond that period of time, standing on the method given by the Buddhas, they recollect beyond; just as the Venerable Sobhita. The two chief disciples and the Individually Enlightened Ones, however, recollect by observing the death and rebirth-linking. For Buddhas there is no task of death and rebirth-linking; whatever state they wish to see, that very thing they see.

And sectarians, when recollecting past lives, recollect only what was seen, done, and heard by themselves. Likewise disciples and Individually Enlightened Ones. But Buddhas recollect everything that was seen, done, and heard by themselves or by others.

The knowledge of past lives of sectarians is like the light of a firefly, of disciples like the light of a lamp, of chief disciples like the light of the morning star, of Individually Enlightened Ones like the light of the moon, of Buddhas like the light of the autumnal sun's orb. For him there is no limit of so many hundreds of births, so many thousands of births, so many hundreds of thousands of births, or so many hundreds of cosmic cycles, so many thousands of cosmic cycles, so many hundreds of thousands of cosmic cycles; whatever he recollects, there is neither stumbling nor obstruction; it is dependent solely upon adverting, dependent solely upon the arising of consciousness through desired attention. Like an arrow shot with force through a container of weak leaves, and like Indra's thunderbolt released upon the peak of Sineru, it goes without being obstructed at all. "Oh, how great is the Blessed One's knowledge of past lives!" - thus the discussion arose, was born, proceeded concerning the Blessed One himself - this is the meaning. To show all of that in brief, only this much was stated in the canonical text: "Such was a past life, such was a past life." Therein, "itipi" means "in this way too."

2-3. He heard etc. Regarding "then the Blessed One arrived," what should be said here has already been stated in the explanation of the Discourse on the Supreme Net. This alone is the distinction - there he heard by means of the knowledge of omniscience, here by means of the divine ear. And there the discussion of praise and blame was not finished, here the discussion of past lives. Therefore the Blessed One -

"These monks praise virtues concerning my knowledge of past lives, but they do not know the accomplishment of my knowledge of past lives; come, let me explain to them the accomplishment of that," having come and sat down on the excellent Buddha-seat which had been placed solely for the purpose of expounding the Teaching, as is natural even for Buddhas, which at that moment had been shaken out and offered by the monks, having sat down, at the conclusion of the question "What were you engaged in, monks?" and the reply beginning with "Here, venerable sir," wishing to teach them a talk on the Teaching connected with past lives, he said beginning with "Would you wish" and so on. Therein, "iccheyyātha no" means "iccheyyātha nu." Then the monks, with delighted minds, entreating him, said beginning with "of this, Blessed One." Therein, "of this" means of this giving of a talk on the Teaching.

4. Then the Blessed One, having accepted their entreaty, wishing to speak, having urged them to listen attentively and pay close attention by saying "If so, monks, listen," wishing to make known the recollection of those who have cut off the path - not shared with others - said beginning with "It was from now, monks." Therein, "in which Vipassī" means in which cosmic cycle Vipassī. For this word "ya" is seen in the nominative case in such passages as "What I have heard face to face with the gods of the Thirty-three, what I have received face to face, that I report to the Blessed One" and so on. In the accusative case in such passages as "What we asked you, you declared to us; we ask you another thing, please tell us that" and so on. In the instrumental case in such passages as "This is impossible, monks, there is no chance, that in one world system" and so on. But here it should be understood in the locative sense. Therefore it was said - "in which cosmic cycle." "Arose" means he arose resounding throughout the ten-thousandfold world system.

"Fortunate cosmic cycle" - because it is adorned with the arising of five Buddhas, the Blessed One, praising this cosmic cycle as a beautiful cosmic cycle, an essential cosmic cycle, said thus. It is said that from the time our Blessed One made his resolution, in this interval there has never been even a single cosmic cycle in which five Buddhas arose. But before our Blessed One's resolution, Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara - four Buddhas arose in one cosmic cycle. In the period before them, one incalculable period was entirely void of Buddhas.

But at the end of an incalculable period of cosmic cycles, the Buddha named Koṇḍañña arose alone in one cosmic cycle. From that too, an incalculable period was entirely void of Buddhas. At the end of an incalculable period of cosmic cycles, Maṅgala, Sumana, Revata, and Sobhita - four Buddhas arose in one cosmic cycle. From that too, an incalculable period was entirely void of Buddhas. But at the end of an incalculable period of cosmic cycles, more than one incalculable period plus a hundred thousand cosmic cycles from now, Anomadassī, Paduma, and Nārada - three Buddhas arose in one cosmic cycle. From that too, an incalculable period was entirely void of Buddhas. But at the end of an incalculable period of cosmic cycles, more than a hundred thousand cosmic cycles from now, the Blessed One Padumuttara arose alone in one cosmic cycle. In the period before him, more than thirty thousand cosmic cycles from now, Sumedha and Sujāta - two Buddhas arose in one cosmic cycle. In the period before that, more than eighteen thousand cosmic cycles from now, Piyadassī, Atthadassī, and Dhammadassī - three Buddhas arose in one cosmic

cycle. Then ninety-four cosmic cycles from now, the Buddha named Siddhattha arose alone in one cosmic cycle. Ninety-two cosmic cycles from now, Tissa and Phussa - two Buddhas arose in one cosmic cycle. Ninety-one cosmic cycles from now, the Blessed One Vipassī arose. Thirty-one cosmic cycles from now, Sikhī and Vessabhū - two Buddhas arose. In this fortunate cosmic cycle, Kakusandha, Koṇāgamana, Kassapa, and Gotama our Perfectly Enlightened One - four Buddhas have arisen; Metteyya will arise. Thus this cosmic cycle, because it is adorned with the arising of five Buddhas, is a beautiful cosmic cycle, an essential cosmic cycle - the Blessed One, praising this cosmic cycle, said thus.

But is this well-known only to the Buddhas - "In this cosmic cycle this many Buddhas have arisen or will arise" - or is it well-known to others too? It is well-known to others too. To whom? To the Brahmā gods of the Pure Abodes. For at the time of the re-formation of the cosmic cycle, when the world community has stood for one incalculable period as one open space, the rain god begins to rain for the purpose of the re-formation of the world. At first it is like a snowfall during the coldest eight days of winter. Then, becoming torrents of water the size of sesame seeds, the size of rice husks, the size of rice grains, the size of mung beans, beans, jujube fruits, emblic myrobalans, cucumbers, pumpkins, and gourds, and gradually the size of one usabha, two usabhas, half a league, a league, two leagues, half a yojana, a yojana, two yojanas, etc. becoming the size of a hundred yojanas, a thousand yojanas, a hundred thousand yojanas, filling the interior of a hundred thousand ten million world-circles up to the undestroyed Brahmā world, they remain. Then that water gradually subsides; as the water subsides, the heavenly worlds are re-formed in the places of the original heavenly worlds. The process of their re-formation has been stated in the Visuddhimagga in the treatise on past lives.

But when the water has reached the place where the human world is to be re-established, that water remains fixed by the force of wind, as if the opening of a bellows were closed, and the earth is established on the surface of the water, like a leaf of a water lily pond. The Great Enlightenment Seat is the last to be destroyed when the world is perishing, and the first to be re-established when it is being re-established. There, as an advanced sign, a single lotus plant arises; if a Buddha will arise in that cosmic cycle, a flower arises on it. If not, it does not arise. And if, when arising, one Buddha will arise, one arises. If two, three, four, or five Buddhas will arise, five arise. And those are bound together in a single pericarp on a single stalk. The Pure Abode brahmā gods come to the place of the Great Enlightenment Seat, saying "Come, sirs, let us see the advanced sign," but in a cosmic cycle when no Buddhas will arise, there is no flower. But they, having seen the flowerless plant - "Alas, the world will be in darkness, beings dying again and again will fill the realms of misery, the six heavenly worlds and the nine brahmā worlds will become empty" - they are displeased. But at the time of flowering, having seen the flower - "When the omniscient Bodhisattas descend into their mothers' wombs, when they come forth, when they attain full enlightenment, when they set in motion the wheel of the Teaching, when they perform the Twin Miracle, when they make the descent from the heavenly world, when they relinquish the life principle, when they attain final Nibbāna, we shall see the wonders such as the trembling of the ten-thousand world-systems" and "The four realms of misery will decline, the six heavenly worlds and the nine brahmā worlds will be filled" - delighted, uttering inspired utterances, they go

each to their own brahmā world. In this fortunate cosmic cycle, five lotuses arose. By the power of those signs, four Buddhas have arisen, and a fifth will arise. The Pure Abode brahmā gods too, having seen those lotuses, knew this matter. Therefore it was said - "It is well-known to others too."

Commentary on the Determination of Life Span

5-7. Thus the Blessed One - Having shown past lives by way of the delimitation of cosmic cycles through the method beginning with "It was from now, monks," now in order to show those Buddhas by way of the delimitation of birth and so on, he said beginning with "Vipassī, monks." Therein, in the delimitation of life span, "small" and "light" - both of these are synonyms for "little" only. For whatever is little, that is both small and light.

"A little more" means a little above a hundred years; without reaching another hundred years, one lives twenty or thirty or forty or fifty or sixty years. But one so long-lived is extremely rare; one has to go here and there to see "such and such a person, it is said, lives so long." Therein, the female lay follower Visākhā lived one hundred and twenty years; likewise the brahmin Pokkharasāti, the brahmin Brahmāyu, the brahmin Sela, the brahmin Bāvari, the Elder Ānanda, and the Elder Mahākassapa. But the Elder Anuruddha lived one hundred and fifty years, and the Elder Bākula lived one hundred and sixty years. This one was the longest-lived of all. Even he did not live two hundred years.

But all the Bodhisattas beginning with Vipassī took conception in the mother's womb with unprompted consciousness accompanied by pleasure and associated with knowledge, preceded by the preliminary part of friendliness. Through the conception taken by that consciousness, the life span is incalculable; thus all Buddhas have incalculable life spans. Why did they not remain for an incalculable period? Because of the failure of climate and food. For by way of climate and food, the life span both diminishes and increases.

Therein, when kings are unrighteous, then the viceroys, the general, the millionaire, the whole city, and the whole country are unrighteous indeed. Then their guardian deities, the friends of those deities are the earth-dwelling deities, the friends of those deities are the sky-dwelling deities, the friends of the sky-dwelling deities are the hot rain cloud deities, their friends are the cloud rain cloud deities, their friends are the cold rain cloud deities, their friends are the rain rain cloud deities, their friends are the gods ruled by the four great kings, their friends are the gods of the Thirty-three, their friends are the Yāma gods, and so on. Thus, up to the highest point of existence, except for the noble disciples, all the assemblies of gods and brahmās are unrighteous indeed. Because of their unrighteousness, the moon and sun revolve unevenly, the wind does not blow along its proper path, blowing along an improper path it agitates the sky-dwelling mansions, when the mansions are agitated the minds of the deities do not incline towards the purpose of sport, when the minds of the deities do not incline towards the purpose of sport the differentiation of cold and heat as a season does not succeed at the proper time, when that does not succeed the rain god does not rain properly, sometimes it rains, sometimes it does not rain. Somewhere it rains, somewhere it does not rain; even when raining, in whatever way it is not beneficial to the crops at the sowing time, the sprouting time, the stalk time,

the flowering time, the milk-absorbing time and so on, in that way it rains and ceases, and because of that the crops ripen unevenly, endowed with the disappearance of odour, colour, flavour, and so on. Even among rice grains placed in a single vessel, in one area the food has uncooked grains, in one area it is overcooked, and in one area it is evenly cooked. That, when consumed, is cooked in the belly too in three ways. Because of that, beings are full of illness and short-lived. Thus, for now, by way of climate and food the life span diminishes.

But when kings are righteous, then the viceroys too are righteous; by the former method itself, up to the Brahmā world all are righteous. Because of their righteousness, the moon and sun revolve evenly, the wind blows along its proper path, blowing along its proper path it does not agitate the sky-dwelling mansions, because of their non-agitation the minds of the deities incline towards the purpose of sport. Thus the season succeeds in proper time, the rain god rains properly, beginning from the sowing time, raining at the proper time benefiting the crops, ceasing at the proper time, because of that the crops are evenly ripened, fragrant, of good colour, of good flavour, and nourishing; the food produced from them, even when consumed, goes to proper digestion, and because of that beings are healthy and long-lived. Thus by way of climate and food the life span increases.

Therein, the Blessed One Vipassī arose at the time when the life span was eighty thousand years, Sikhī at the time when the life span was seventy thousand years - this appears to be made as a gradual decline, but it should be understood that it did not decline in this way; rather, it declined after having increased and increased. How? In this very cosmic cycle, the Blessed One Kakusandha arose at the time when the life span was forty thousand years; having divided the life-span measure into five portions and having stood for four, he attained final Nibbāna while the fifth was still existing. That life span, declining, having reached the time of ten years, again increasing, having become incalculable, then declining, stood at the time of thirty thousand years. Then the Blessed One Koṇāgamana arose. When he too had likewise attained final Nibbāna, that life span, having reached the time of ten years, again increasing, having become incalculable, having declined, stood at the time of twenty thousand years. Then the Blessed One Kassapa arose. When he too had likewise attained final Nibbāna, that life span, having reached the time of ten years, again increasing, having become incalculable, having declined, reached the time of a hundred years; then our Perfectly Enlightened One arose. Thus it should be understood as having declined gradually by declining and declining and increasing and increasing. Therein, it should be understood that among whatever life-span measures of human beings the Buddhas arise, for them too that very same life-span measure exists.

The explanation of the determination of life span is completed.

Commentary on the Determination of Enlightenment

8. In the section on the enlightenment tree, "at the root of a trumpet-flower tree" means underneath the trumpet-flower tree. But the trunk of that trumpet-flower tree on that day, having been fifty ratanas, rose up, and the branches were fifty ratanas, so in height it was a hundred ratanas. And on that day that trumpet-flower tree was entirely covered from the root upwards with flowers as if bound into sheaves, wafting

divine fragrance. And not only this one alone was in bloom at that time; all trumpet-flower trees in the ten-thousand world-systems were in bloom. And not only the trumpet-flower trees; in the ten-thousand world-systems, on the trunks of all trees trunk-lotuses, on the branches branch-lotuses, on the creepers creeper-lotuses, in the sky sky-lotuses bloomed, and even breaking through the surface of the earth great lotuses arose. The great ocean too was covered with lotuses of five colours and with blue water-lilies and red water-lilies. The entire ten-thousand world-systems were entangled with garlands of flags, here and there strewn with bound flower-garlands, scattered clusters of tossed garlands, resplendent with flowers of various colours, resembling the Nandana grove, the Cittalatā grove, the Missaka grove, and the Phārusaka grove. Flags raised on the eastern rim of the world-system struck the western rim of the world-system. Flags raised on the western, southern, and northern rim of the world-system struck the southern rim of the world-system. Thus the world-systems were endowed with mutual splendour. "Fully awakened" means he fully awakened to the four truths, penetrating the entire splendour of the glory of the Buddha's virtues.

In the passages beginning with "Monks, the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, fully awakened at the root of a white lotus tree," the explanation of terms should be understood by this very method. But here "puṇḍarīka" means the white mango tree. Its measurement too was the same. And on that day it too was well covered with flowers of divine fragrance. And not only with flowers; it was covered with fruits too. On one side young fruits, on one side middle fruits, on one side not-overly-ripe fruits, on one side thoroughly ripe fruits hang down, delicious as if infused with divine nutritive essence. Just as that one, so in the entire ten-thousand world-systems, flower-bearing trees were adorned with flowers, and fruit-bearing trees were adorned with fruits.

"Sāla" means the sal tree. Its measurement too was the same, and the splendour of its glory of flowers should be understood likewise. For the acacia tree too, the same method applies. For the fig tree there were no flowers, but the splendour of fruits here was just as the method stated for the mango; likewise for the banyan tree, likewise for the holy fig tree. Thus for all Buddhas the divan is one and the same, but the trees are also different. Among those, at the root of whichever tree the Buddhas penetrate the enlightenment reckoned as the knowledge of the four paths, that tree is called the Bodhi tree. This is called the section on the enlightenment tree.

Commentary on the Determination of the Pair of Disciples

9. In the section on the pair of disciples, "Khaṇḍatissa" means Khaṇḍa and Tissa. Among them, Khaṇḍa was a younger brother having the same father, and Tissa was the son of the royal chaplain. Khaṇḍa reached the summit of the perfection of wisdom, and Tissa reached the summit of the perfection of concentration. "Foremost" means the highest, setting aside the Blessed One Vipassī, by the quality of being incomparable together with the rest. "Best pair" means the best pair precisely because of being foremost. "Abhibhūsambhava" means Abhibhū and Sambhava. Among them, Abhibhū reached the summit of the perfection of wisdom. Having gone together with the Blessed One Sikhī from Aruṇavatī to the Brahma world, displaying various wonders before the assembly of Brahmā, having expounded the Teaching, having pervaded the ten-thousandfold world system with darkness - having pervaded

with light those in whom a sense of urgency had arisen thinking "What is this?" - having determined "Let all see my form and hear my sound" - reciting the pair of verses beginning with "Strive forth," he made his voice heard. Sambhava had reached the summit of the perfection of concentration.

"Soṇuttara" means Soṇa and Uttara. Among them too, Soṇa reached the perfection of wisdom, and Uttara reached the perfection of concentration. "Vidhurasañjīva" means Vidhura and Sañjīva. Among them, Vidhura reached the perfection of wisdom, and Sañjīva reached the perfection of concentration. Being one who frequently entered attainments, meditating by the power of attainment in night-quarters, day-quarters, huts, rock cells, pavilions, and so on, one day he entered the cessation attainment in the forest; then woodsmen and others, having observed "He is dead," cremated him. He, having risen from the attainment at the determined time, having shaken off his robes, entered the village for almsfood. And from that very incident they recognised him as "Sañjīva." "Bhiyyosuttara" means Bhiyyosa and Uttara. Among them, Bhiyyosa was the highest in wisdom, and Uttara was the foremost in concentration.

"Tissabhāradvāja" means Tissa and Bhāradvāja. Among them, Tissa reached the perfection of wisdom, and Bhāradvāja reached the perfection of concentration.

"Sāriputtamoggallāna" means Sāriputta and Moggallāna. Among them, Sāriputta was the foremost in the domain of wisdom, and Moggallāna was the foremost in the domain of concentration. This is called the section on the pair of disciples.

Commentary on the Determination of the Assembly of Disciples

10. In the section on the assemblage of disciples, the first assemblage of the Blessed One Vipassī was fourfold: all were "come, monk" monks, all had bowls and robes produced by supernormal power, all came uninvited, and that was on the fifteenth day, the Observance day. Then the Teacher, having taken the fan, seated, expounded the Observance. In the second and third too, the same method applies. Likewise in all the assemblages of the remaining Buddhas. But since for our Blessed One the assemblage took place at the very first enlightenment, and this discourse was spoken at a later time, therefore without establishing it as "Monks, at present I have one assemblage of disciples," it was said "had."

Therein, "one thousand two hundred and fifty monks" means: a thousand of the former matted-hair ascetics, and the retinues of the two chief disciples numbering two hundred and fifty - thus one thousand two hundred and fifty monks. Therein, having related the story of the two chief disciples beginning from their resolution, their going forth should be explained. But of those who had gone forth, Mahāmoggallāna attained arahantship on the seventh day. The General of the Teaching, on the fifteenth day, in the middle of Vulture's Peak mountain, at the Boar's Cave overhang, when the discourse on the discernment of feeling was being expounded at the Teaching-sacrifice prepared for his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge that was comprehending the teaching, attained the knowledge of the perfections of a disciple. The Blessed One, having known the elder's attainment of arahantship, having risen up into the sky, appeared at the Bamboo Grove itself. The elder - reflecting "Where indeed has the Blessed One gone?" having known that he was established at the Bamboo Grove, himself too having risen up into the sky, appeared at the Bamboo Grove itself. Then the Blessed One expounded the Pātimokkha. With reference to that assemblage, the Blessed One

- said "one thousand two hundred and fifty monks." This is called the section on the assemblage of disciples.

Commentary on the Determination of the Attendant

11. In the section on the attendant, however, "Ānanda" was said with reference to the state of being a constant attendant. For the Blessed One had non-regular attendants at the time of his first enlightenment. At one time Nāgasamāla went about having taken the bowl and robes, at one time Nāgita, at one time Upavāna, at one time Sunakkhatta, at one time Cunda the novice, at one time Sāgata, at one time Meghiya. Therein, once the Blessed One, travelling on a highway together with the Elder Nāgasamāla, reached a crossroad. The Elder, turning aside from the road - said "Blessed One, I am going by this road." Then the Blessed One - said "Come, monk, let us go by this road." He having said "Well then, Blessed One, take your bowl and robes, I am going by this road," began to place the bowl and robes on the ground. Then the Blessed One - having said "Bring them, monk," took the bowl and robes and went. As that monk too was going by the other road, thieves stole his bowl and robes and split his head. He having thought "The Blessed One is now my refuge, no other," with blood flowing, went to the presence of the Blessed One. When it was said "What is this, monk?" he reported that incident. Then the Blessed One - having said "Do not worry, monk, having observed this very reason, we tried to prevent you," consoled him.

Once, however, the Blessed One went to Jantugāma together with the Elder Meghiya at the Pācīnavamsa deer park. There too, Meghiya, having walked for almsfood in Jantugāma, having seen a pleasing mango grove on the riverbank - having said "Blessed One, take your bowl and robes, I shall practise the ascetic duty in that mango grove," even though being prevented three times by the Blessed One, having gone, was troubled and beset by unwholesome thoughts. Having returned, he reported that incident. Him too the Blessed One - having said "Having observed this very reason, we tried to prevent you," gradually went to Sāvattthī. There, seated on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, surrounded by the Community of monks, he addressed the monks - "Monks, now I am old; when it is said 'Let us go by this road,' some monks go by another; some put down my bowl and robes. Find me one monk as a constant attendant." Religious emotion arose among the monks. Then the Venerable Sāriputta, rising from his seat, having paid homage to the Blessed One - said "I, venerable sir, aspiring to you alone, fulfilled the perfections for an incalculable period exceeding a hundred thousand cosmic cycles. Is it not fitting that one of great wisdom like me should be an attendant? I shall attend upon you." Him the Blessed One - rejected, saying "Enough, Sāriputta, in whatever direction you dwell, that direction is indeed not empty for me; your exhortation is similar to the exhortation of the Buddhas; there is no need for me of the duty of an attendant from you." By this same method, beginning with Mahāmoggallāna, the eighty great disciples rose up. The Blessed One rejected all of them too.

But the Elder Ānanda just sat silently. Then the monks said thus to him - "Friend Ānanda, the community of monks requests the position of attendant; you too should request it." He said - "What kind of thing is attendance obtained by requesting, friends? Does the Teacher not see me? If it pleases him, he will say 'Let Ānanda

attend upon me." Then the Blessed One - "Monks, Ānanda should not be encouraged by another; having known by himself, he will attend upon me," he said. Then the monks - "Rise up, friend Ānanda, rise up, friend Ānanda, request the position of attendant to the One of Ten Powers," they said. The Elder, having risen, requested eight boons - four rejections and four requests.

The four rejections are - "If, venerable sir, the Blessed One will not give me a superior robe obtained by himself, will not give me almsfood, will not give me to dwell in the same perfumed chamber, will not go having accepted an invitation, then I shall attend upon the Blessed One," having said this - When it was said "But what danger do you see herein, Ānanda?" - "If, venerable sir, I were to receive these things, there would be those who would say - 'Ānanda uses a superior robe obtained by the One of Ten Powers, uses almsfood, dwells in the same perfumed chamber, goes together to invitations; obtaining this gain he attends upon the Truth-finder - what burden is there in attending thus?'" He requested these four rejections.

The four requests are - "If, venerable sir, the Blessed One will go to an invitation accepted by me, if I shall be permitted to show the Blessed One to an assembly that has come from foreign countries and foreign regions to see the Blessed One at the very moment of their arrival, if whenever uncertainty arises in me I shall be permitted to approach the Blessed One at that very moment, if whatever Teaching the Blessed One teaches in my absence, he will come and tell it to me, then I shall attend upon the Blessed One," having said this - When it was said "But what benefit do you see herein, Ānanda?" - "Here, venerable sir, faithful sons of good family, not obtaining permission from the Blessed One, say thus to me - 'Tomorrow, venerable Ānanda, please accept almsfood at our house together with the Blessed One.' If, venerable sir, the Blessed One will not go there, I shall not obtain the opportunity to show the assembly at the very moment desired, and to dispel uncertainty; there would be those who would say - 'Why does Ānanda attend upon the One of Ten Powers? The Blessed One does not even grant him this much assistance.' And in the Blessed One's absence they will ask me - 'This, friend Ānanda, is a verse; this is a discourse; this is a birth story - where was it taught?' If I cannot provide that, there would be those who would say - 'You do not even know this much, friend; why do you wander about for a long time not leaving the Blessed One, like a shadow?' Therefore I wish for the retelling even of the Teaching taught in my absence." He requested these four requests. The Blessed One also granted them to him.

Thus, having received these eight boons, he became the regular attendant. He attains the fruit of the perfections fulfilled for a hundred thousand cosmic cycles for the purpose of that very position - with reference to his state of being the regular attendant - "Monks, at present the monk Ānanda is my attendant, my chief attendant," he said. This is called the section on the attendant.

12. The section on the father is of manifest meaning.

"Entered the dwelling" - why did he enter the dwelling? The Blessed One, it is said, having spoken this much, thought - "The lineage of the seven Buddhas has not yet been spoken by me continuously, bringing it to the summit. But today, when I have entered the dwelling, these monks will exceedingly speak praise concerning the knowledge of past lives. Then I, having come, having spoken the Buddha lineage

continuously, having brought it to the summit, shall show it" - thus, having given the monks the opportunity for their turn of discussion, he rose from his seat and entered the dwelling.

And as for this text that the Blessed One spoke, therein the section on the cosmic cycle, the section on birth, the section on the clan, the section on the life span, the section on the enlightenment tree, the section on the pair of disciples, the section on the assemblage of disciples, the section on the attendant, the section on the father - these nine occasions have come, but the miscellaneous occasion has not come; it should be brought in and explained.

Commentary on the Discussion of Many Occasions

For it is the lineage, the tradition of all Bodhisattas that when one son suitable to the family lineage has been born, they should go forth and take ordination. Why? For from the time of descending into the mother's womb, the omniscient Bodhisattas have many wonders of the kind previously described; therein, if for them neither the birth city, nor the father, nor the mother, nor the wife, nor the son were known, people thinking "For this one neither the birth city, nor the father, nor the wife, nor the son is known; this is, methinks, a god or Sakka or Māra or Brahmā, and for gods such a wonder is not marvellous" would consider it neither worth hearing nor worth believing. From that there would be no full realisation; in the absence of full realisation, the arising of a Buddha would be utterly useless, and the Dispensation would not be leading to liberation. Therefore, for all Bodhisattas - "When one son suitable to the family lineage has been born, one should go forth and take ordination" - this alone is the lineage, this is the tradition. Therefore, the miscellaneous occasion should be brought in and explained by way of sons and so on.

Commentary on the Determination of Many

Therein -

Samavattakkhandha, Atula, Suppabuddha, and Uttara;
Sattavāha, Vijitasena, and Rāhula is the seventh.

These should be understood as the seven sons of the seven Bodhisattas in due order.

Therein, when the auspicious Rāhula was born, they brought the letter and placed it in the hands of the Great Man. Then at that very instant, having agitated his entire body, affection for his son remained. He thought - "When just one is born, such affection for a son arises; it is said that I shall have more than a thousand sons; when each one of them is born, this bond of affection, thus growing, will become unbreakable. A Rāhu is born, a bondage is born," he said. And on that very day, having abandoned the kingdom, he went forth. This is the method for the arising of sons for all of them. This is the section on sons.

Sutanā, Sabbakāmā, and Sucittā, then Rocinī;
Rucaggaṭī, Sunandā, and Bimbā is the seventh.

These were the mothers of the sons of those seven. But Queen Bimbā, when Prince Rāhula was born, became known as Rāhula's mother. This is the section on wives.

"Vipassī and Kakusandha" - these two Bodhisattas, having mounted a harnessed thoroughbred chariot, went forth in the great renunciation. "Sikhī and Koṇāgamana" - these two, having gone upon the back of an excellent elephant, went forth. Vessabhū, having sat down in a golden palanquin, went forth. Kassapa, while seated on the great flat roof of the upper storey of the mansion, having produced the fourth meditative absorption of breathing, having risen from the meditative absorption and having made that meditative absorption the foundation - he determined: "Let the mansion rise up and descend at the seat of enlightenment." The mansion went through the sky and descended at the seat of enlightenment. The Great Man too, having descended from there and having stood on the ground - he thought: "Let the mansion be established in its original place." It was established in its original place. The Great Man too, having devoted himself to striving for seven days, having sat down on the seat of enlightenment, penetrated omniscience. But our Bodhisatta went forth having mounted the excellent horse Kaṇṭhaka. This is the section on the vehicle.

Now the monastery of the Blessed One Vipassī was established in an area measuring one yojana; for Sikhī, three gāvutas; for Vessabhū, half a yojana; for Kakusandha, one gāvuta; for Koṇāgamana, half a gāvuta; for Kassapa, twenty usabhas. The monastery of our Blessed One was established in an area of sixteen karīsas by the ordinary measure, and eight karīsas by the royal measure. This is the section on the monastery.

Now for the Blessed One Vipassī, having had golden bricks made one ratana in length, one span in breadth, and eight finger-breadths in height, and having covered the monastery site with them laid on their narrow edge, they purchased it. For Sikhī, having covered it with golden sticks the size of ploughshares, they purchased it. For Vessabhū, having had golden elephant feet made and having covered them with their narrow edge, they purchased it. For Kakusandha, in the manner already stated, having covered it with golden bricks, they purchased it. For Koṇāgamana, in the manner already stated, having covered it with golden tortoises, they purchased it. For Kassapa, having covered it with just golden pieces, they purchased it. For our Blessed One, having covered it with the narrow edge of coins bearing the characteristic marks, they purchased it. This is the section on the wealth for acquiring the monastery site.

Therein, the attendant who, having thus purchased the site and built the monastery, offered it to the Blessed One Vipassī was named Punabbasumitto; for Sikhī, named Sirivaḍḍhana; for Vessabhū, named Sotthiya; for Kakusandha, named Accuta; for Koṇāgamana, named Ugga; for Kassapa, named Sumana; for our Blessed One, named Sudatta. All of these were very wealthy householder millionaires. This is called the section on the attendant.

There are also four places called unchanging. For the seat of enlightenment of all Buddhas is unchanging; it is in one and the same place. The setting in motion of the wheel of the Teaching at Isipatana in the Deer Park is indeed unchanging. At the time of the descent of the god, the first footstep knot at the gate of the city of Saṅkassa is indeed unchanging. In Jeta's Grove, the four places of the bed-legs in the Perfumed Chamber are indeed unchanging. But the monastery may be small or large; the monastery too is indeed not abandoned, but the city changes. When the city is to the east, then the monastery is to the west. When the city is to the south, then the

monastery is to the north. When the city is to the west, then the monastery is to the east. When the city is to the north, then the monastery is to the south. But now the city is to the north, and the monastery is to the south.

And for all Buddhas there are five differences: difference in life span, difference in measure, difference in clan, difference in striving, and difference in radiance. Difference in life span means some are long-lived, some are short-lived. For thus Dīpaṅkara's life-span was a hundred thousand years, and our Blessed One's life-span was a hundred years.

Difference in measure means some are tall, some are short. For thus Dīpaṅkara was eighty cubits, Sumana was ninety cubits, and our Blessed One was eighteen cubits.

Difference in clan means some arise in a family of the warrior caste, some in a brahmin family. Difference in striving means for some the striving is only for a short period, as for the Blessed One Kassapa. For some it is for a long period, as for our Blessed One.

Difference in radiance means the bodily radiance of the Blessed One Maṅgala was equal in extent to the ten-thousandfold world system. That of our Blessed One was a fathom's extent all around. Therein, the difference in radiance is dependent upon disposition; for whoever wishes for however much, to that extent the bodily radiance pervades. But for Maṅgala, the disposition was "May it always pervade the ten-thousandfold world system." But in the qualities that have been penetrated, there is no difference whatsoever for anyone.

Furthermore, they explained the section on things born simultaneously and the section on constellations for our Blessed One alone. Together with the Omniscient Bodhisatta, it is said, Rāhula's mother, the Elder Ānanda, Channa, Kaṇṭhaka, the treasure pot, the great Bodhi tree, and Kāḷudāyī - these were the seven things born simultaneously. And the Great Man descended into his mother's womb under the constellation of Uttarāsāḷha itself, made the Great Renunciation, set in motion the wheel of the Teaching, and performed the Twin Miracle. Under the constellation of Visākhā he was born, fully awakened, and attained final Nibbāna. Under the constellation of Māgha there was the assembly of disciples and the relinquishing of the life principle, and under the constellation of Assayaḥ the descent from the heavenly world - this much should be brought in and explained. This is called the section on miscellaneous matters.

13. Now, in the passage beginning with "Then those monks," those monks - "Friends, this is the course of past lives, that is to say, the ascending from death to conception. But that which is this - having sent knowledge backwards from conception to reach death - this is exceedingly difficult. The Blessed One spoke as if showing a footprint in the sky" - having become greatly astonished - having said "It is wonderful, friends" and so on, then showing yet another reason - they said beginning with "For the Truth-finder." Therein, "yatra hi nāma" is an indeclinable particle in the sense of wonder; the meaning is "the Truth-finder who indeed." "Who have cut off obsession" - here, obsessions are namely craving, conceit, and wrong view - these three mental defilements. "Who have cut off the path" - here, "the path" means the round of wholesome-unwholesome action. "Who have exhausted the round of rebirths" is a

synonym for that very thing; the meaning is "who have exhausted the entire round of action." "Who have transcended all suffering" means who have transcended all suffering reckoned as the resultant round of rebirths. "Will recollect" - this is a future tense expression by virtue of the indeclinable particle "yatra"; but the meaning here should be understood in the past tense. For the Blessed One recollected those Buddhas; he will not recollect them now. "Of such morality" means of such morality by way of path-morality, fruition-morality, and mundane and supramundane morality. "Of such teachings" - here, mental states pertaining to concentration are intended; by way of path-concentration, fruition-concentration, and mundane and supramundane concentration; the meaning is "of such concentration." "Of such wisdom" means of such wisdom by way of path-wisdom and so on. "Of such dwelling" - here, however, since the mental states pertaining to concentration have already been taken above, dwelling too has already been taken; if one asks why then is what has already been taken taken again; this is not what has already been taken; for this was stated for the purpose of illustrating the attainment of cessation. Therefore, the meaning here should be understood thus: "Those Blessed Ones were ones who dwelt in the attainment of cessation in this way."

"Of such liberation" - here, liberation is fivefold: liberation by suppression, liberation by substitution of opposites, liberation by eradication, liberation by subsiding, and liberation by escape. Therein, the eight attainments are reckoned as liberation by suppression because of being liberated from the mental hindrances and so on that have been suppressed by themselves. The seven observations beginning with the observation of impermanence are reckoned as liberation by substitution of opposites because of being liberated from the perception of permanence and so on, which have been abandoned by themselves through the force of their respective opposing factors. The four noble paths are reckoned as liberation by eradication because of being liberated from the mental defilements that have been eradicated by themselves. The four fruits of asceticism are reckoned as liberation by subsiding because of having arisen when the mental defilements have subsided through the power of the paths. Nibbāna is reckoned as liberation by escape because of being escaped from all mental defilements, because of being departed from them, and because of standing far from them. Thus, by way of these five liberations -the meaning here in "of such liberation" should be understood.

14. "Having emerged from seclusion" means having emerged from solitude.

16. "It was from now, monks" - what is the connection? For this discourse - is bound by these two passages: "Monks, this element of phenomena has been thoroughly penetrated by the Truth-finder alone" and "Deities also reported this matter to the Truth-finder." Therein, the passage on the deities' report will be discussed at the conclusion of the discourse, showing the commotion of the journey to the heavenly world. But this teaching was begun by way of the connection to the passage on the element of phenomena. Therein, the eleven terms beginning with "of the warrior caste by birth" should be understood in the manner already stated in the Source Section.

Commentary on the Natural Law of the Bodhisatta

17. Now, in the passage beginning with "Then, monks, the Bodhisatta Vipassī," "Vipassī" is his name, and that was obtained through skilfulness in seeing various meanings. "Bodhisatta" means a wise being, an awakening being. Or, a being attached, clinging, with mind fastened to the four paths termed "enlightenment" - thus a Bodhisatta. "Mindful and fully aware" - here "mindful" means mindfulness itself. "Fully aware" means knowledge. The meaning is: having well established mindfulness, having discerned with knowledge, he descended into his mother's womb. "Descended" - by this, the state of having descended is shown in the canonical text, not the order of descending. But since that has been taken up in the commentary, it should be understood thus -

For all Bodhisattas, having fulfilled the thirty perfections, having relinquished the five great relinquishments, having reached the summit of the conduct for the welfare of relatives, the conduct for the welfare of the world, and the conduct of a Buddha, having stood in the third individual existence similar to Vessantara, having given the seven great gifts, having caused the earth to tremble seven times, having died, they are reborn in the Tusita realm at the second mind-moment. The Bodhisatta Vipassī too, having done likewise, having been reborn in the Tusita city, remained there for fifty-seven ten millions of years plus six hundred thousand. But at other times, Bodhisattas reborn in long-lived heavenly worlds do not remain as long as life lasts. Why? Because there the perfections are difficult to fulfil. They, having made a death through resolution, are reborn in the human realm itself. But since, while fulfilling the perfections, just as now with a single individual existence they are able to bring about omniscience, so because of having been completely fulfilled in every respect, at that time the Bodhisatta Vipassī remained there as long as life lasted.

Now for the deities - "By human reckoning, the passing away will occur in seven days from now" - five advanced signs arise - garlands wither, garments become soiled, sweat emits from the armpits, ugliness comes upon the body, and the god does not remain settled on his divine seat. Therein, "garlands" means the garlands worn as adornment on the day of taking conception; those, it is said, having not withered for fifty-seven ten millions of years plus six hundred thousand, then wither. For garments too, the same method applies. But for this length of time, for the gods there is neither cold nor heat; at that time, sweat emits from the body drop by drop. And for this length of time, discolouration by way of broken teeth, grey hair, and so on is not discerned in their bodies; goddesses appear as if sixteen years of age, young gods appear as if twenty years of age; but at the time of death, their individual existence is of a wearied form. And for this length of time, there is no such thing as discontent for them in the heavenly world; but at the time of death, they sigh, they yawn, and they do not delight in their own seats.

Now these advanced signs, just as in the world, signs such as the fall of meteors, earthquakes, and lunar eclipses and so on appear only for those of great merit such as kings, royal ministers, and so on, not for all; so too they appear only for influential deities, not for all. And just as among human beings, only astrologers and the like know the advanced signs, not all; so too not all deities know those signs, but only the wise ones know them. Therein, those young gods who were reborn through feeble wholesome action, when those signs have arisen for them - "Now who knows 'where shall we be reborn?'" - they are afraid. Those of great merit, they are not afraid,

thinking: "Based on the giving we have given, the morality we have guarded, and the meditation we have developed, we shall experience success in the higher heavenly worlds." The Bodhisatta Vipassī too, having seen those advanced signs, is not afraid, thinking: "Now in the very next individual existence I shall become a Buddha." Then, when those signs had become manifest for him, the deities of the ten-thousand world-systems, having assembled together - "Sir, while fulfilling the ten perfections, you did not fulfil them aspiring for the success of Sakka, nor for the success of Māra, nor for the success of Brahmā, nor for the success of a universal monarch; but they were fulfilled by you aspiring for Buddhahood for the purpose of crossing over the world. This is now the time, sir, for Buddhahood; this is the occasion, sir, for Buddhahood" - thus they request.

Then the Great Being, without giving his acknowledgment to those deities, investigated what is called the fivefold great investigation by way of the delimitation of time, continent, region, clan, mother, and life span. Therein, he first investigated the time, thinking "Is it the right time or not the right time?" Therein, a period when the life span has increased above a hundred thousand years is not the right time. Why? For at that time birth, ageing, and death are not apparent to beings, and the proclamation of the Teaching of the Buddhas is never free from the three characteristics. Those beings, when they - speak of "impermanent, suffering, non-self" - think "What indeed is this they are speaking of?" and consider it neither worth hearing nor worth believing; from that there is no full realisation, and in its absence the Dispensation is not leading to liberation. Therefore that is not the right time. A period when the life span is less than a hundred years is also not the right time. Why? For at that time beings are abundant in defilements, and exhortation given to those abundant in defilements does not remain in the place of exhortation; like a line drawn in water, it quickly disappears. Therefore that too is not the right time. A life-span period below a hundred thousand years and above a hundred years is the right time, and at that time human beings had a life span of eighty thousand years. Then the Great Being - saw the time, thinking "It is the time to be reborn."

Then, investigating the continent, having surveyed the four continents together with their surrounding islands - he saw the continent, thinking "In three continents Buddhas are not born; they are born only in the Indian subcontinent."

Thereupon - investigating the region, thinking "The Indian subcontinent is great, measuring ten thousand yojanas; in which region indeed are Buddhas born?" he saw the Middle Country. The Middle Country - has been stated in the Vinaya by the method beginning with "In the eastern direction there is a market town named Gajaṅgala." It is three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred yojanas in circumference. For in this region Buddhas, Individually Enlightened Ones, chief disciples, eighty great disciples, wheel-turning monarchs, and other influential warriors, brahmins, householders, and great wealthy persons arise. And here there is a city named Bandhumatī; he came to the conclusion "I should be reborn there."

Then, investigating the clan - "Buddhas are born in a clan esteemed by the world. And now the warrior clan is esteemed by the world; I shall be reborn there; the king named Bandhumā will be my father" - thus he saw the clan.

Then, investigating the mother - "A Buddha's mother is not greedy or a drunkard; she has fulfilled the perfections for a hundred thousand cosmic cycles; from birth she keeps the five precepts unbroken; and this queen named Bandhumatī is such a one; she will be my mother" - and reflecting "But how long is her life span?" he saw "Seven days beyond ten months."

Thus, having investigated this fivefold great investigation, giving his acknowledgment while showing kindness to the deities, saying "It is the time, sirs, for my Buddhahood" - having dismissed those deities saying "Go, you," surrounded by the Tusita deities, he entered the Nandana grove in the Tusita city. For indeed in all the heavenly worlds there is a Nandana grove. There the deities wander about reminding him of the opportunity for wholesome action formerly done, saying "Having passed away from here, may you go to a fortunate destination." He, thus surrounded by deities reminding him of wholesome deeds, while wandering about right there, passed away.

Having thus passed away, he knows "I am passing away," but he does not know the death consciousness. Even having taken conception, he knows, but he does not know the consciousness of conception itself. But he knows thus: "Conception has been taken by me in this place." Some elders, however - say "It is proper to obtain the method of adverting; he will know only in the second or third cognitive process." But the Elder Mahāsīva of the Triple Canon said - "The conception of great beings is not similar to the conception of others, but their mindfulness and full awareness has reached its culmination. But since by that very consciousness it is not possible to know that consciousness, therefore he does not know the death consciousness. Even at the moment of death he knows 'I am passing away.' He does not know the consciousness of conception. He knows 'Conception has been taken by me in such and such a place,' and at that time the ten-thousand world-system trembles." Thus, mindful and fully aware, descending into his mother's womb, among the nineteen types of consciousness of conception, he took conception with a great resultant consciousness similar to the unprompted wholesome consciousness accompanied by pleasure and associated with knowledge, which is the preliminary part of friendliness. But the Elder Mahāsīva said "with one accompanied by equanimity." And just as our Blessed One, so he too took conception on the full moon day of Āsāḷhī under the constellation of Uttarāsāḷha itself.

At that time, it is said, from the seventh day before the full moon, the Bodhisatta's mother, enjoying the festival celebration free from intoxicating drinks, endowed with the splendour of garlands, perfumes, and so on, on the seventh day, having risen early in the morning, having bathed with scented water, adorned with all ornaments, having eaten excellent food, having determined the Observance factors, having entered the royal bedchamber, having lain down on the royal couch, while falling asleep, she saw this dream - "It is said that the four great kings, having lifted her up together with the couch itself, having led her to Lake Anotatta, having bathed her, having dressed her in divine garments, having anointed her with divine perfumes, having bedecked her with divine flowers, not far from there was a silver mountain, inside it there was a golden palace, and in that they made her lie down with her head to the east. Then the Bodhisatta, having become a noble white elephant, not far from there was a golden mountain, having wandered there, having descended from there,

having ascended the silver mountain, having entered the golden palace, having circumambulated his mother, having opened her right side, he appeared as if he had entered her womb."

Then the queen, having awoken, reported that dream to the king. The king, when the night became light, having summoned about sixty-four eminent brahmins, on ground smeared with green cow-dung and with auspicious offerings made with parched grain and so on, having prepared very costly seats, having filled golden and silver bowls with excellent milk-rice prepared with ghee, honey, and sugar, having covered them with golden and silver bowls themselves, he gave them to the brahmins seated there, and he also satisfied them with other gifts of new garments, tawny cows, and so on. Then, having reported that dream to them who had been satisfied with all desires - he asked "What will come to be?" The brahmins said - "Do not worry, great king, an embryo has been established in the womb of your queen, and that is a male embryo, not a female embryo; a son will be born to you. If he will dwell in a household, he will become a king, a universal monarch. If he goes forth from the household and takes ordination, he will become a Buddha in the world, one who removes the veil." This, for now - is the order of the explanation on "descended into his mother's womb" here.

"This is the natural order here" means this is the natural order regarding the descent into the mother's womb here, this is the intrinsic nature, this is the natural law - thus it has been said. This natural law is fivefold: the natural law of kamma, the natural law of climate, the natural law of genetics, the natural law of consciousness, and the cosmic law of phenomena.

Therein, the giving of desirable results for wholesome action, and the giving of undesirable results for unwholesome action - this is the natural law of kamma. For the purpose of explaining that - The stories of the verse "Not in the sky" should be told. Furthermore, a certain woman, it is said, having quarrelled with her husband, wishing to die by hanging, placed her neck in a rope noose. A certain man, sharpening an adze, having seen that woman's deed, wishing to cut the rope - Ran up to her, reassuring her, saying "Do not fear, do not fear." The rope became a venomous snake and stood there. He, frightened, ran away. The other woman died right there. Such and similar stories should be shown here.

In those various countries, at those various times, all at once the flowering and fruiting of trees and so on, the blowing and not blowing of the wind, the sharpness and mildness of the sunshine, the raining and not raining of the rain god, the opening of lotuses by day and their wilting at night - such and the like is the natural law of climate.

That from a rice seed only a rice fruit comes, from a sweet seed only a sweet-flavoured fruit, from a bitter seed only a bitter-flavoured fruit - this is the natural law of genetics.

The former and former consciousness and mental factors are a condition for the latter and latter consciousness and mental factors by way of decisive support condition - thus, that which is the arising of receiving and so on immediately after eye-consciousness and so on, this is the natural law of consciousness.

That which is the occurrence of the trembling of the ten-thousandfold world system and so on at the Bodhisattas' descent into the mother's womb and so on - this is called the cosmic law of phenomena. Among these, here the cosmic law of phenomena is intended. Therefore, showing that very meaning, he said beginning with "This is the natural order, monks."

18. Therein, "descends into the womb" here means "has descended into the womb" - this is the very meaning. For when he has descended, it is thus, not while he is descending. "Immeasurable" means of growing measure; the meaning is "extensive." "Eminent" is a synonym for that very thing. For in such passages as "they eat excellent excellent solid foods," "excellent" is said to mean "sweet." In such passages as "Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise," "eminent" is said to mean "foremost." But here "extensive" is intended. Regarding "the divine power of the gods" here, the meaning is: this is the power of the gods - the radiance of their worn garments pervades twelve yojanas, likewise of their bodies, likewise of their ornaments, likewise of their mansions - surpassing that.

"World-interstices" means between every three world-circles there is one world-interstice each, like the space in the middle of three cart-wheels or three bowls placed touching one another. That world-interstice hell is eight thousand yojanas in extent. "Miserable" means permanently open. "Uncovered" means without support even below. "Dark" means become darkness. "Of blinding darkness" means endowed with a darkness that produces blindness by preventing the arising of eye-consciousness. There, it is said, eye-consciousness does not arise. "So powerful" means the moon and sun, it is said, are visible in three continents all at once - so powerful are they. In each direction they dispel nine hundred thousand yojanas of darkness and show light - so mighty are they. "Do not reach with their radiance" means they are not sufficient with their own radiance. They, it is said, travel through the middle of the world-circle mountain, and the world-interstice hells are beyond the world-circle mountain. Therefore they do not reach there with their radiance.

"Those beings who are there" means those beings who have arisen in that great world-interstice hell. But having done what action are they reborn there? Having committed a grave and cruel offence against their mother and father and righteous ascetics and brahmins, and having done other violent deeds such as the killing of living beings day after day, they are reborn there, like the Abhaya-robbers, Nāga-robbers, and others in the island of Tambapaṇṇi. Their individual existence is three leagues in size; they have long claws like bats. They cling to the world-circle mountain with their claws, like bats on trees. When, creeping along, they have come within arm's reach of one another, then thinking "We have found food," striving there, they turn upside down and fall into the world-sustaining water; even when the wind strikes, they break off like madhuka fruits and fall into the water; as soon as they have fallen, they dissolve in the extremely alkaline water like a lump of flour.

"So there are indeed other beings, friend" means: "Friend, just as we experience great suffering, so other beings too have been reborn here for the purpose of experiencing this suffering" - on that day they see this. But this light does not last even for the time of drinking one bowl of rice gruel; having flashed forth merely for the duration of a finger-snap, like a flash of lightning - It disappears even as they are saying "What is this?" "Trembles" means shakes on all sides. The other two are

synonyms for the preceding term itself. "Again, immeasurable" and so on is said for the purpose of conclusion.

19. "Four young gods approach for protection in the four directions" - here "four" is said by way of the four great kings. But in the ten-thousand world-circles, making four in each, there are forty thousand. Therein, in this world-circle, the great kings, with swords in hand, having approached for the purpose of safeguarding the Bodhisatta, entered the royal bedchamber; the others, beginning from the door of the chamber, having made the imprisoned groups of demons such as dust-goblins and so on retreat, took up protection as far as the world-circle.

But for what purpose is this protection? Is it not that from the moment of conception, beginning from the embryonic stage, even if a hundred thousand ten million Māras, having lifted up a hundred thousand ten million Sinerus, were to come for the purpose of causing an obstacle to the Bodhisatta or to the Bodhisatta's mother, they would all disappear along the way? And this too was said by the Blessed One in the case of the drawing of blood - "This is impossible, monks, there is no chance that one could deprive the Truth-finder of life by attack. Without attack, monks, Truth-finders attain final Nibbāna. Go, monks, to your respective dwellings; Truth-finders are not to be guarded, monks." Just so, by such attack there is no danger to their lives; but there are non-human spirits, deformed, ugly-featured, of frightful appearance, beasts and birds, upon seeing whose form or hearing whose sound fear or terror might arise in the Bodhisatta's mother - for the purpose of warding them off, they took up protection. Furthermore, having developed respect through the power of the Bodhisatta's merit, impelled also by their own reverence, they acted thus.

But do those four great kings, having entered the inner chamber and standing there, show themselves to the Bodhisatta's mother, or do they not show themselves? At the time of bodily functions such as bathing, adorning, eating, and so on, they do not show themselves; but at the time when she has entered the royal bedchamber and lain down on the excellent couch, they show themselves. Therein, although the sight of non-human spirits is indeed frightening for human beings, the Bodhisatta's mother, through the power of merit of both herself and her son, having seen them, is not afraid; the thought arises in her towards them as towards ordinary inner-palace guards.

20. "By nature moral" means accomplished in morality by her very intrinsic nature. When a Buddha has not yet arisen, it is said, human beings pay homage in the presence of hermits and wandering ascetics, sit down squatting, and take morality. The Bodhisatta's mother too takes morality in the presence of the sage Kālādevila. But when the Bodhisatta has entered the womb, it is not possible to sit at the feet of another; even morality taken while sitting on an equal seat amounts to merely adverting. Therefore it is said that she took morality by herself.

21. "Towards men" means that, beginning with the Bodhisatta's father, no consciousness with intention towards a man arises regarding any human beings. But even skilled craftsmen are unable to reproduce the form of the Bodhisatta's mother in painting and such works. It cannot be said that lust does not arise in a man having

seen her; but if one with a lustful mind wishes to approach her, his feet do not carry him - they become bound as if by divine fetters. Therefore "not to be transgressed" and so on was stated.

22. "Of the five types of sensual pleasure" - previously, by the statement "connected with sensual pleasures," the rejecting of the subject matter was made by way of a man's intention; here, the obtaining of the object is shown. At that time, it is said, having heard that such a son had been conceived in the queen's womb, kings from all around send presents consisting of objects for the five sense doors, by way of costly ornaments, musical instruments, and so on. Because of the abundance of the deeds done by the Bodhisatta and the Bodhisatta's mother, there is no measurable limit to the material gain and honour.

23. "With unwearied body" means that just as other women become wearied by the burden of pregnancy and their hands and feet reach states of swelling and so on, thus for her there was no weariness whatsoever. "Within her womb" means gone inside the womb. "Sees" means she sees him only after having passed beyond the period beginning with the embryonic stage, having reached the state of fully developed major and minor limbs with faculties unimpaired. For what purpose does she see? Just for the purpose of comfortable dwelling. For just as a mother, lying down or sitting together with her son - looks at her son for the purpose of comfortable dwelling, thinking "I shall lift up and adjust his dangling hand or foot," so too the Bodhisatta's mother, regarding whatever suffering arises for the embryo during the mother's rising, walking, turning, sitting, and so on, and during the times of swallowing hot, cold, alkaline, bitter, and pungent food, looking for the purpose of comfortable dwelling, thinking "Does my son have that too?" sees the Bodhisatta seated with legs folded crosswise. For just as others gone inside the womb, having spread over the lower intestine, having pushed up the stomach, having placed the abdominal membrane behind them, leaning against the spine, sit squatting with their chin placed on their two fists, like monkeys in a hollow of a tree when the sky is raining, the Bodhisatta is not thus; but the Bodhisatta, having placed the spine behind him, sits facing east with legs folded crosswise, like a speaker of the Teaching on a Teaching seat. But her previously done action cleans the site; on the pure site, a subtle skin-like characteristic arises. Then the skin of the womb is unable to conceal him; to one looking, he appears as if standing outside. Making clear that meaning by a simile, the Blessed One said beginning with "seyyathāpi." But the Bodhisatta gone inside the womb does not see the mother. For eye-consciousness does not arise inside the womb.

24. "Dies" means not on account of having given birth, but solely through the utter elimination of her life span. For the place where the Bodhisatta has dwelt is like a shrine hut, not worthy of use by others, and it is not possible to remove the Bodhisatta's mother and establish another in the position of queen-consort - therefore the Bodhisatta's mother's life-span is just that much, and hence she dies at that time. But at which stage of life does she die? In the middle stage of life. For in the first stage of life, desire and lust towards their own individual existence is powerful in beings; therefore at that time a woman who has conceived an embryo is unable to protect the embryo, and the embryo becomes full of sickness. But having passed beyond two portions of the middle stage of life, in the third portion the site becomes

pure; children born in a pure site are healthy. Therefore the Bodhisatta's mother too, having experienced success in the first stage of life, having given birth in the third portion of the middle stage of life, dies - this is the natural order here.

25. Regarding "nine or ten," here, by way of the alternative force of the word "or," the inclusion of such as "seven or eight or eleven or twelve" should be understood. Therein, one born at seven months lives, but is not able to endure cold and heat. One born at eight months does not live; the rest live.

27. "The gods receive him first" means the Pure Abode brahmā gods who have eliminated the mental corruptions receive him. How do they receive him? "Having assumed the appearance of midwives," say some. But having rejected that, this was said - "At that time the Bodhisatta's mother, having dressed in a gold-inlaid garment, having wrapped herself down to the tips of her feet in a fine cloth resembling a fish's eye, stood. Then she had an easy delivery, similar to water flowing out from a water-pot. Then they, having approached in their natural brahmā appearance itself, first received him with a golden net. From their hands the four great kings received him on a cheetah-hide sheet. Then human beings received him with a fine cloth pad." Therefore it was said - "The gods receive him first, afterwards human beings."

28. "Four young gods" means the four great kings. "Having received" means having received on a cheetah-hide sheet. "Influential" means of great radiance, of great fame, endowed with auspicious signs.

29. "He emerges clean" means just as other beings emerge from the birth passage stuck and broken apart, he does not emerge in this way; the meaning is that he emerges having been not stuck. "By water" means by water. "By any impurity" means just as other beings, thrust feet upward and head downward into the birth passage by kamma-born winds, as if falling into a precipice of hell the height of a hundred men, like elephants being dragged out through a keyhole, experiencing great suffering, emerge smeared with various impurities, the Bodhisatta does not emerge in this way. For the kamma-born winds are unable to make the Bodhisatta feet upward and head downward. He, like a speaker of the Teaching descending from a pulpit, and like a man descending from a ladder, having stretched out both hands and both feet, emerges while still standing, from his mother's womb, unsmeared by any impurity.

"Streams of water" means torrents of water. Of those, the cool one falls into a golden cauldron, the warm one into a silver cauldron. And this was said to show that on the surface of the earth, unmixed with any impurity, there is drinking water and water for washing exclusive to them, and also water for playing not shared with others; but of other water being brought in golden and silver pots, and of water in ponds frequented by swans, quails, and so on, there is no limit.

31. "Just born" means born a moment ago. But in the Pāḷi he is shown as if just emerged from the mother's womb; it should not be seen thus. For as soon as he emerged, first the brahmā gods received him with a golden net, from their hands the four great kings on a cheetah-hide sheet, from their hands human beings with a fine cloth pad. Having been released from the hands of the human beings, he stood firmly on the earth. "While a white umbrella is held over him" means while a divine white umbrella was being held over him. And here the accompaniments of the umbrella, the

five royal regalia beginning with the sword, had also arrived. But in the Pāḷi, as in a king's procession, only the umbrella is mentioned, as for a king. Among those, only the umbrella appears, not the umbrella-bearer. Likewise only the sword, the fan, the peacock-tail fan, the yak-tail chowrie, and the turban themselves appear, not their bearers. It is said that deities of invisible form held all of those. And this was said -

"An umbrella with many branches and a thousand orbs,
The gods held in the sky;
Chowries with golden handles fly about,
But the bearers of chowries and umbrellas are not seen."

"And all directions" - this is stated as if surveying all directions while standing after the seven strides; but it should not be seen thus. For the Great Being, having been released from the hands of the human beings, stood firmly on the earth and looked towards the eastern direction. Many thousands of world-systems were like a single open courtyard. There gods and humans, venerating with scents, garlands, and so on - "Great man, here there is none even equal to you, how much less one who surpasses you" - they said. Thus, having surveyed the ten directions - the four directions, the four intermediate directions, below, and above - and not seeing anyone equal to himself - "This is the northern direction" - facing north, he went with seven strides. Thus the meaning here should be understood. "Bold" means the highest. "Foremost" means first of all in virtues. The other two terms are synonyms of this very one. By the pair of terms "This is the last birth, there is now no more rebirth," he predicted the arahantship to be attained in this individual existence.

And here, standing on the earth with even feet was the advanced sign of the attainment of the four bases for spiritual power; the state of facing north was the advanced sign of going forth having overwhelmed and overcome the great multitude; walking seven steps was the advanced sign of the attainment of the seven jewels of the factors of enlightenment; the holding of the divine white umbrella was the advanced sign of the attainment of the excellent umbrella of liberation; the acquisition of the five royal regalia was the advanced sign of being liberated by the five liberations; surveying all directions was the advanced sign of the attainment of unobstructed knowledge; speaking the bold speech was the advanced sign of the setting in motion of the irreversible Wheel of the Teaching; the lion's roar "This is the last birth" was the advanced sign of the final Nibbāna through the Nibbāna element without residue of clinging. This should be known. These occasions have come in the Pāḷi, but the miscellaneous occasion has not come; it should be brought in and explained.

For on the day of the Great Man's birth, the ten-thousand world-system trembled. The deities in the ten-thousand world-system assembled in a single world-system. First the gods received him, afterwards human beings. String-bound lutes and leather-bound drums, unplayed by anyone, sounded of their own accord. The fetters, chains, and so on of human beings broke into fragments. All diseases were appeased; they disappeared like the tarnish of copper washed with acid. Those blind from birth saw forms. Those deaf from birth heard sounds. Cripples became endowed with speed. Even for those who were idiots and dumb from birth, mindfulness became established. Ships bound for foreign lands reached a good harbour. The jewels in the

sky and on the ground shone with their own radiance. Those with enmity obtained minds of friendliness. In Avīci the fire was extinguished. In the spaces between the worlds, light arose. In the rivers the water did not flow. In the great ocean the water became sweet-tasting. The wind did not blow. Birds that had gone to the sky, mountains, and trees, having descended, came to the ground. The moon shone exceedingly bright. The sun was neither hot nor cold, pure, and endowed with a pleasant temperature. The deities, standing at the doors of their own mansions, sported in great celebration with clapping, shouting, cloth-waving, and so on. A great cloud covering the four continents rained. Neither hunger nor thirst afflicted the great multitude. Doors and shutters opened of their own accord. Trees that bear flowers and trees that bear fruits produced flowers and fruits. The ten-thousand world-system became a single garland of banners.

There too, the trembling of the ten-thousandfold world system was the advanced sign of the attainment of omniscient knowledge. The assembling of the deities in a single world-system was the advanced sign of assembling together all at once at the time of the setting in motion of the wheel of the Teaching and receiving the Teaching. The first reception by the deities was the advanced sign of the attainment of the four fine-material-sphere meditative absorptions. The subsequent reception by human beings was the advanced sign of the attainment of the four immaterial-sphere meditative absorptions. The self-sounding of the string-bound lutes was the advanced sign of the attainment of the progressive abidings. The sounding of the leather-bound drums was the advanced sign of the proclamation of the great drum of the Teaching. The cutting of fetters and bonds and so on was the advanced sign of the eradication of the conceit 'I am'. The disappearance of disease among the public was the advanced sign of the attainment of the four truths. The seeing of forms by those blind from birth was the advanced sign of the attainment of the divine eye. The hearing of sounds by the deaf was the advanced sign of the attainment of the divine ear element. The accomplishment of speed by cripples was the advanced sign of the attainment of the four bases for spiritual power. The establishment of mindfulness in the stupid was the advanced sign of the attainment of the four establishments of mindfulness. The reaching of a good port by boats bound for foreign lands was the advanced sign of the achievement of the four analytical knowledges. The shining of the jewels by their own radiance was the advanced sign of that light of the Teaching which he would show to the world.

The attainment of a mind of friendliness by enemies was the advanced sign of the attainment of the four divine abidings. The extinguishing of fire in Avīci was the advanced sign of the extinguishing of the eleven fires. The light in the inter-world spaces was the advanced sign of the vision of the light of knowledge, having scattered the darkness of ignorance. The sweetness of the great ocean was the advanced sign of the state of having one flavour through the flavour of Nibbāna. The not blowing of the wind was the advanced sign of the breaking of the sixty-two wrong views. The going to the ground of the birds was the advanced sign of the public, having heard the exhortation, going for refuge with their lives. The exceedingly bright shining of the moon was the advanced sign of being beloved by many people. The sun's avoidance of heat and cold and its pleasant temperature was the advanced sign of the attainment of bodily and mental happiness. The playing of the deities by clapping and so on while standing at the doors of their mansions was the advanced

sign of the inspired utterance upon attaining Buddhahood. The raining of the great cloud over the four continents was the advanced sign of the great raining of the cloud of the Teaching. The absence of affliction by hunger was the advanced sign of the attainment of the deathless through mindfulness of the body. The absence of affliction by thirst was the advanced sign of the state of being happy through the bliss of liberation. The opening of doors and shutters by themselves was the advanced sign of the opening of the door of the eightfold path. The bearing of flowers and fruits by the trees was the advanced sign of both flowering with the flowers of liberation and the state of being laden with the burden of the fruit of asceticism. The garlanding of the ten-thousandfold world system with a single garland of flags should be understood as the advanced sign of being garlanded with garlands of noble flags. This is called the miscellaneous occasion.

Here they ask a question - "When the Great Man, having stood firmly on the earth, facing north, having gone on foot, spoke a bold speech, did he then go on the earth, or through space; did he go visibly, or invisibly; did he go naked, or decorated and prepared; did he go as a young one, or as an old one; and afterwards was he still the same, or again a young child?" But this question arose at the Lower Brazen Palace and was answered by the Elder Tipiṭaka Cūḷābhaya himself. The Elder, it is said, here having spoken much on this and that by way of the doctrines of fate, previously done action, and creation by a lord, at the conclusion declared thus - "The Great Man went on the earth, but to the public he appeared as if going through space. He went visibly, but to the public he appeared as if invisible. He went naked, but to the public he appeared as if decorated and prepared. He went as a young one indeed, but to the public he appeared as if a youth of sixteen years of age. Afterwards, however, he was just a young child, not like that." And his assembly - "The question has been spoken by the Elder, sir, as if being a Buddha" - was delighted. The section on the inter-world hells follows the same method as already stated.

And these natural orders spoken of from the beginning should be understood as belonging to all Bodhisattas.

Commentary on the Thirty-Two Marks of a Great Man

33. "He saw" means he saw him having been laid down on a fine cloth pad and brought. "Of a great man" means of a man who is great by way of birth, clan, family, region, and so on. "Two destinations" means two conclusions, two accomplishments. For this word "gati" - In "There are, Sāriputta, these five destinations," it is used in the sense of a destination to be gone to by beings according to the classification of hell and so on. In "I do not know the coming or going of these monks who are virtuous, of good character," here it is used in the sense of disposition. In "Nibbāna is the destination of the Worthy One," here it is used in the sense of refuge. In "But I understand your destination, Brahmā, and I understand your splendour - Baka the Brahmā is of such great supernormal power," here it is used in the sense of accomplishment. That same word here too should be understood as being used in the sense of accomplishment. "No other" means there is no other destination or accomplishment.

"Righteous" means endowed with the ten wholesome qualities and free from going by bias. "King of righteousness" - this is a synonym for the preceding term itself. Or, a king of righteousness because of having obtained the kingdom by righteousness. "Ruler of the four quarters" means lord of the earth bounded by four quarters, by way of the four oceans beginning with the eastern ocean. "Victorious" means victorious in battle. "Who has established the security of his realm" means the country has attained firmness, a state of stability, under this one. For when a fierce king oppresses the world with taxes, punishments, and so on, people abandon the middle country and take up residence in the borderlands, depending on mountains, ocean shores, and so on. When a king is too lenient, people oppressed by thieves through violent plundering of wealth, abandoning the borderlands, take up residence in the middle of the country; thus under such a king the country does not attain stability. But showing that when this boy exercises kingship, his country will be as firm as if placed on a rock surface and enclosed with an iron plate - They said "who has established the security of his realm."

"Possessed of the seven treasures" - here "treasure" is in the sense of generating delight. Furthermore -

"Respected, very costly, incomparable, rare to see,
Enjoyed by superior beings - therefore it is called a treasure."

From the time of the arising of the wheel treasure, there is no other temple of a deity; all make offerings to it alone with scents, flowers, and so on, and pay respect and so on - thus it is a treasure in the sense of being respected. And there is no price such that "the wheel treasure is worth this much wealth" - thus it is also a treasure in the sense of being very costly. And the wheel treasure is incomparable with other treasures existing in the world - thus it is also a treasure in the sense of being incomparable. And since in whatever cosmic cycle Buddhas arise, in that very one wheel-turning monarchs arise, and Buddhas arise only sometimes and on rare occasions, therefore it is also a treasure in the sense of being rare to see. That very thing arises only for a superior being who is eminent in birth, appearance, family, sovereignty, and so on, not for another - thus it is also a treasure in the sense of being enjoyed by superior beings. As with the wheel treasure, so too with the remaining ones. Endowed with these seven treasures by way of retinue and by way of being requisites for all enjoyment - thus "possessed of the seven treasures."

Now, for the purpose of showing those in their own nature, "he has these" and so on was said. Therein, in "wheel treasure" and so on, this is the condensed intention - The wheel treasure becomes manifest, able to take and give the glory and wealth of the four great continents attended by two thousand islands. Likewise, the elephant treasure that travels through the sky, able to traverse the earth bounded by the ocean even before the meal; the horse treasure of just such a kind; the jewel treasure able to dispel darkness of one yojana in extent in darkness possessed of four factors and to show light; the woman treasure free from the six kinds of faults and of agreeable conduct; the householder treasure able to see treasure gone within the earth to the extent of one yojana; the adviser treasure, reckoned as the eldest son, having been born in the womb of the queen-consort, able to govern the entire kingdom, becomes manifest.

"More than a thousand" (parosahassaṃ) means exceeding a thousand. "Brave" (sūrā) means fearless. "Heroic in form" (vīraṅgarūpā): the quality of heroes is heroism (vīraṅgaṃ); this is a name for energy; those whose form is heroism are "heroic in form"; they were of the nature of energy, of the intrinsic nature of energy, made of energy, untiring. What is meant is that even fighting for a whole day, they did not become weary. "Bounded by the ocean" (sāgarapariyantaṃ) means bounded by the ocean that stands having the encircling world-mountain as its boundary. "Without rod" (adaṇḍena): those who seize beings who have committed offences by the hundred or by the thousand, they exercise kingship by the punishment of fines. Those who instruct by administering cutting and breaking punishments, they do so by the punishment of the sword. But this one, having abandoned both kinds of punishment, dwells without rod. "Without sword" (asatthena): those who harass others with a single-edged sword and so on, they are said to exercise kingship by the sword. But this one, without causing even as much blood as a small fly might drink to flow from anyone by the sword, by righteousness alone - "Come, great king" - thus, with his coming received by rival kings, having conquered the earth of the aforesaid kind, he dwells; the meaning is having overcome, having become master, he lives.

Having thus spoken of one accomplishment, in order to speak of the second, "but if" and so on was said. Therein, the covering, the obstruction, reckoned as lust, hate, delusion, conceit, views, mental defilements, and craving, is opened, destroyed, laid bare by this - thus "one who removes the veil" (vivaṭṭacchaddo). "Vivaṭṭacchaddā" is also a reading; the meaning is the same.

35. Having thus spoken of the second accomplishment, in order to show the characteristics that are the signs of those, "For this boy, Sire" and so on was said. Therein, "with firmly established feet" means that just as when others place their foot on the ground, the front of the sole or the heel or the side touches first, or else there is a gap in the middle, and when lifting, only one portion at the front of the sole and so on rises first - it is not so for him. But for him, like the sole of a golden slipper, the entire sole of the foot touches the ground all at once, and rises from the ground all at once. Therefore he has firmly established feet.

"Wheels" means two wheels on the two soles of the feet; their spokes and rim and hub have been stated in the canonical text itself. "Complete in every aspect" - but by this, this distinction should be known: it is said that in the middle of the sole of the foot the hub of those wheels is seen, a circular line delimited by the hub is seen, a band encircling the face of the hub is seen, the opening of the tube is seen, the spokes are seen, circular lines on the spokes are seen, and jewelled ornaments on the rim are seen. This much has come in the canonical text. But the miscellaneous occasion has not come; it should be seen thus - A spear, a mark of glory, a symbol of delight, a svastika, a wreath, a crescent, a pair of fish, an auspicious seat, a goad, a mansion, an arched gateway, a white parasol, a sword, a fan, a peacock's tail, a yak-tail fan, a turban, a gem, a bowl, a garland of jasmine, a blue water-lily, a red water-lily, a white water-lily, a lotus, a white lotus, a full pitcher, a full bowl, the ocean, the world-circle, the Himalaya, Sineru, the moon and sun, the constellations, the four great continents, two thousand minor continents, and even including the retinue of a wheel-turning monarch - all are the retinue of the wheel characteristic itself.

"With projecting heels" means with long heels; the meaning is with fully developed

heels. For just as in others the front of the foot is long, the calf of the leg is established at the top of the heel, and it appears as if the heel has been pared and placed there - it is not so for the great man. But for the great man, in four portions, two portions are the front of the foot, in the third portion the calf of the leg is established, and in the fourth portion the heel is like a ball of red woollen cloth, as if rounded with the tip of a needle and placed there.

"With long fingers" means that just as some fingers of others are long and some are short, it is not so for the great man. But for the great man, like a monkey's, the fingers of the hands and feet are long, thick at the base, gradually becoming slender at the tips, resembling sticks of yellow orpiment rolled after kneading with resinous oil. Therefore it was said - "With long fingers."

"With soft and tender hands and feet" means soft like a layer of cotton carded a hundred times, placed into and soaked in clarified butter. And just as now for one just born, so even in the time of maturity they will be soft and tender; he whose hands and feet are soft and tender - thus "one with soft and tender hands and feet."

"With webbed hands and feet" means the spaces between the fingers are not joined by skin. For indeed one with hands like a snake's hood, afflicted by a defect of manhood, does not obtain the going forth. But for the great man, the four fingers of the hand and also the five toes of the foot are of equal measure, and because of their equal measure, the barley-grain pattern stands penetrating one another. Then his hands and feet are like latticed windows fitted by a skilled carpenter. Therefore it was said - "With webbed hands and feet."

Because the ankles are established high up, his feet have high-raised ankles - thus "one with high-raised ankles." For in others the ankles are at the back of the feet; therefore their feet are bound as if fastened with pegs, they do not turn freely, and even the soles of the feet are not seen when they walk. But for the great man, having risen up, the ankles are established above; therefore from the navel upwards his upper body is motionless like a golden image placed on a boat, only the lower body moves, the feet turn with ease, and the soles of the feet are visible to those standing and looking from the front, from behind, and from both sides - not only from behind as with elephants.

"With legs like an antelope" means having legs like an eni deer, legs full with an abundance of flesh, not with calf-muscle bound on one side only; the meaning is endowed with legs surrounded on all sides by evenly formed flesh, well-rounded, resembling the grain of rice and the grain of barley.

"Without bending down" means not stooping; by this his state of being neither hunchbacked nor dwarfish is shown. For the remaining people are either hunchbacked or dwarfish. For the hunchbacked, the upper body is incomplete; for the dwarfish, the lower body. They, because of their incomplete bodies, are unable to stroke their knees without bending down. But the great man, because of the completeness of both parts of his body, is able.

"Having his male organ enclosed in a sheath" means his male organ is hidden, concealed in sheaths resembling the pericarp of a golden lotus, like those of a bull, an elephant, and so on - thus he has his male organ enclosed in a sheath. "That

which is concealed by a cloth" refers to the genitals, which should be hidden by a cloth.

"Golden-coloured" means resembling a solid gold figure that has been polished with natural vermillion, rubbed with a panther's tooth, and given a coating of red chalk before being set in place - this is the meaning. By this, having shown his compact, glossy, smooth body, "with skin resembling gold" was said for the purpose of showing the complexion of the skin. Or this is a synonym for the preceding term.

"Dust and dirt" means dust or stain. "Does not adhere" means does not stick; it rolls off like a drop of water from a lotus leaf. But Buddhas perform washing of the hands and so on for the purpose of observing the seasons and for the purpose of the fruit of merit for the donors, and they also do so by way of duty. For it has been said that a monk entering a lodging should enter having washed his feet.

"Having hairs with upward-pointing tips" means he has hairs that, at the end of their curling, stand with their tips pointing upward, as if looking up at the beauty of his face - thus he has hairs with upward-pointing tips.

"Having a divinely straight body" means having a straight body like Brahmā; he will have a body that rises up straight, tall and long. For mostly beings bend at three places - at the shoulders, at the hips, and at the knees; those bending at the hips bend backwards, at the other two places they bend forwards. But among those with long bodies, some are crooked at the sides, some go about as if raising their faces and counting the stars, some have little flesh and blood and are like stakes, some lean forward and walk trembling. But this one, they explain, rising up straight, of long measure, will be like a raised golden archway in the city of the gods. Just as this is so, it should be understood that whatever characteristic of a great man is not yet fully complete in one just born, that is said with reference to its becoming so developed in the future.

"Having seven convex surfaces" means he has fullness of flesh convexity at these seven places - the two backs of the hands, the two tops of the feet, the two shoulder-peaks, and the neck - thus he has seven convex surfaces. But in others, a network of veins is visible on the backs of the hands and feet and so on, and the tips of bones are visible at the shoulder-peaks and neck. Those people appear like ghosts; not so the great man. But the great man, because of the fullness of flesh convexity at the seven places, with the backs of the hands and so on having hidden networks of veins, and with a neck resembling a well-placed golden drum rounded in shape, appears like a stone figure, and appears like a painted figure.

"His body is like the front half of a lion" - thus he has a body like the front half of a lion. For a lion's front body alone is full, the hind body is not full. But the great man's entire body is full, like the front half of a lion's body. He too, like a lion, is not badly formed or misshapen here and there by way of being bent or raised and so on; but where length is fitting he is long, and where shortness, thickness, leanness, broadness, roundness, or proportion is fitting, he is just of that kind. For this was said by the Blessed One -

"Indeed, monks, when a pleasing result of action is present, whatever limbs look beautiful when long, those limbs are established as long. Whatever limbs look beautiful when short, those limbs are established as short. Whatever limbs look beautiful when thick, those limbs are established as thick. Whatever limbs look beautiful when lean, those limbs are established as lean. Whatever limbs look beautiful when broad, those limbs are established as broad. Whatever limbs look beautiful when round, those limbs are established as round."

Thus the individual existence of the great man, adorned by various meritorious thoughts, equipped with the ten perfections - even all the craftsmen in the world or all those possessing supernormal powers are unable to make even a replica of it.

"Filled-in space between the shoulders" means the space between the shoulders is called the space between the two sides; that space being filled-in, that is, full, between the shoulders, thus he has a filled-in space between the shoulders. For in others that place is hollow, and the two sides of the back appear separately. But for the Great Man, starting from the waist, a layer of flesh, having risen up to the shoulders, covering the back like a raised golden plank, is established.

"Proportioned like a banyan tree" means proportioned like a banyan tree. Just as a banyan tree with even branches, whether fifty cubits or a hundred cubits in height, is of one and the same measure in both length and breadth, so too he is of one and the same measure in both body height and arm-span. Just as for others the body is either long or the arm-span is long, not thus of uneven measure - this is the meaning. For that very reason "as much as his body" and so on was said. Therein, "as much as he may be" is "yāvatakvassa."

"Evenly rounded neck" means an evenly rounded neck. Just as some have long necks like herons, crooked necks like cranes, and broad necks like boars, and at the time of speaking the network of veins can be seen, and a feeble voice comes forth - it is not so for the Great Man. But the Great Man's neck is like a well-rounded golden drum, at the time of speaking the network of veins is not visible, and his voice is great like the rumbling of a cloud.

"One with supreme taste-buds": here, "those that take in flavour, carrying it" are taste-carriers. This is a designation for taste conductors; "those being supreme for him" means one with supreme taste-buds. It is said that the Great Man had seven thousand taste conductors with upward-pointing tips fastened in the throat itself. Even food the size of a sesame seed, placed on the tip of the tongue, pervades the whole body. For that very reason, when he was making the great striving, even with a single grain of rice and so on, or with merely a handful of pea soup, there was sustenance for the body. But for others, due to the absence of such, nutritive essence does not pervade the whole body. Because of that they are full of illness.

"He has a jaw like a lion's" means one who has a jaw like a lion. Therein, only the lower jaw of a lion is full, not the upper. But for the Great Man, like the lower jaw of a lion, both are full, resembling the moon on the twelfth day of the fortnight. Then the interpreters of signs, merely by looking at the extent of the jaws, having observed that "in these jaws, twenty in the lower and twenty in the upper, forty teeth, even and without gaps, will be established," said beginning with "For this boy, Sire, has forty teeth." Herein this is the meaning: for even those of others who have a full set of

teeth have thirty-two teeth. But this one will have forty. And for others some teeth are high, some low, thus uneven; but this one's will be even, like a layer of conch shell cut with an iron plate. For others, teeth are with gaps like those of crocodiles; when eating fish and meat, the spaces between the teeth become filled. But this one's teeth will be without gaps, like a raised row of diamonds on a golden plank, like teeth whose boundaries are shown by a painter's brush. And for others, rotten teeth arise. Because of that, some canine teeth are black and discoloured. But this one, having very white canine teeth, will be endowed with canine teeth possessing a radiance that shines surpassing even the healing star.

"Having a large tongue" means having a broad tongue. The tongues of others are fat, or thin, or short, or stiff, or uneven, but the tongue of the great man is soft, long, broad, and endowed with beauty. For he, for the purpose of dispelling the uncertainty of those who had come to search for this characteristic, due to its softness, rolling that tongue like a hard needle, fondles both nostrils; due to its length, fondles both ear-holes; due to its broadness, covers the entire forehead up to the hairline. Thus, making known its quality of being soft, long, and broad, he dispels their uncertainty. Thus, with reference to a tongue endowed with three characteristics, "having a large tongue" was said.

"Having a voice like Brahmā" means others have broken voices, or cracked voices, or voices like crows, but this one will be endowed with a voice similar to the voice of the Great Brahmā; for the Great Brahmā's voice is pure because it is unhindered by bile and phlegm. For the great man too, the deed done cleans the site of that. Due to the purity of the site, the voice arising from the navel onwards arises pure, endowed with eight factors. "Speaks like a cuckoo" means speaking like a cuckoo; the meaning is having a sweet voice like the cry of an intoxicated cuckoo.

"Having deep blue eyes" means not having entirely blue eyes, but in the place where blue is appropriate, his eyes are endowed with an exceedingly pure blue colour like the flax flower; in the place where yellow is appropriate, with a yellow colour like the kaṇikāra flower; in the place where red is appropriate, with a red colour like the bandhujīvaka flower; in the place where white is appropriate, with a white colour like the morning star; in the place where dark is appropriate, endowed with a dark colour like a fresh soap-berry. They appear like a jewelled lion-lattice window opened in a golden mansion.

"Having eyelashes like a cow" - here by "eyelashes" the whole eye-apparatus is intended; that of a dark calf is thick-textured, that of a red calf is bright; the meaning is having eye-apparatus like that of a young red calf just born at that moment. For the eye-apparatus of others is imperfect; they are endowed with eyes like those of elephants, mice, and so on - protruding or deep-set. But the great man's eyes are adorned with soft, smooth, blue, fine eyelashes, like gem-balls that have been washed and polished and set in place.

"Uṇṇā" means a tuft of hair. "Between the eyebrows" means it arose in the middle of the two eyebrows, right at the top of the nose, but having risen up, it appeared in the middle of the forehead. "White" means pure, of the same colour as the morning star. "Soft" means like a layer of cotton beaten a hundred times and placed in the cream of ghee. "Resembling cotton" means similar to the cotton of the silk-cotton tree or the

cotton of a creeper; this is a simile for its whiteness. Moreover, when grasped at the tip and pulled, it measures half a cubit in length; when released, it curls in a rightward spiral and remains with its tip pointing upwards. It shines with exceedingly captivating splendour, like a silver bubble placed in the middle of a golden plate, like a stream of milk flowing from a golden pot, and like the morning star in a region of the sky tinged with the radiance of dawn.

"Having a head like a turban" - this was said dependent on two reasons: the fullness of the forehead and the fullness of the head. For the great man, starting from the right ear-knot, a layer of flesh rises up and, covering and filling the entire forehead, extends to the left ear-knot and is established there; it shines like a king's bound turban-cloth. It is said that having seen this characteristic of the great man, they made the turban-cloth for kings. This is one meaning for now. But other people have imperfect heads; some have monkey-heads, some have split-heads, some have bony-heads, some have elephant-heads, some have gourd-heads, some have overhanging-heads. But the great man's head is well-rounded and resembling a water-bubble, as if shaped with a needle-point and set in place. Therein, according to the former method, "having a head like a turban" means having a head as if wrapped with a turban. According to the second method, "having a head like a turban" means having a head that is rounded everywhere like a turban.

Commentary on the Name Vipassī

37. "With all desirable things" - this is stated as if it was done afterwards, after having had the characteristics examined, but it should not be seen thus. For it should be understood that first they satisfied the sign-readers and afterwards the examination of the characteristics was done. Its detail has been stated in the section on the descent into the womb. "Give to drink" means they give mother's milk to drink. For him, it is said, he appointed sixty nurses endowed with faultless, sweet milk, and likewise the rest too, skilled in those various duties, were sixty each. He appointed sixty men as servants for them, and sixty ministers for discerning the state of what had been done and not done in each case. Thus there were four sixties of women and two sixties of men - six sixties of attendants alone. "White parasol" means a divine white parasol. But in the Kuladattiya tradition, it remains in the royal bedchamber itself. In "Let not cold or" and so on, the meaning should be understood as "let it not overcome him." "Svāssudan" is "so assudaṃ." "From lap to lap" means from one person's arm to another person's arm. And from one person's shoulder to another person's shoulder. "Is carried about" means is taken, is conveyed - this is the meaning.

38. "Sweet voiced" means having a voice that is not rough. "Pleasant voiced" means having a clever and refined voice. "Honey voiced" means having a pleasing voice. "Affectionate voiced" means having a voice that generates affection. Herein, this is regarding the sweetness of voice of the Indian cuckoos - It is said that when the Indian cuckoo bird, having struck a sweet-flavoured ripe mango with its beak, having drunk the trickling juice, having beaten time with its wing, warbles, quadrupeds begin to frolic as if intoxicated. Even quadrupeds engaged in foraging, having dropped the grass from their mouths, listen to that sound. Beasts of prey, while pursuing small deer, stand without putting down a raised foot. And the pursued deer, having abandoned the fear of death, stand still. Even birds flying through the sky, having

spread their wings, stand still just listening to that sound. Even fish in the water, having burst open their ear membranes, stand still just listening to that sound. Thus sweet voiced are the Indian cuckoos.

Asandhimittā too, the queen of Dhammāsoka - asked the Community: "Is there indeed, venerable sir, anyone's voice similar to the voice of the Buddha?" There is that of the Indian cuckoo bird. Where, venerable sir, are those birds? In the Himalayas. She said to the king - "Sire, I wish to see the Indian cuckoo bird." The king - sent off a golden cage, saying "Let an Indian cuckoo come having sat in this cage." The cage, having gone, stood before a certain Indian cuckoo. He thinking "The cage has come by the king's command; it is not possible not to go," sat down in it. The cage, having come back, stood before the king. They were unable to make the Indian cuckoo produce its sound. Then the king - said "How is it, fellow, that these are not making a sound?" Not having seen relatives, Sire. Then the king had it surrounded with mirrors. He, having seen his own reflection - thinking "My relatives have come," having beaten time with his wing, cried out with a sweet voice as if blowing a jewelled bamboo flute. Throughout the entire city, people frolicked as if intoxicated. Asandhimittā thought - "Even this animal has such a sweet sound; what kind indeed must have been the sound of the Blessed One who had attained the glory of omniscient knowledge?" - having aroused rapture, not abandoning that rapture, together with seven hundred female attendants, she became established in the fruition of stream-entry. Thus sweet, it is said, is the sound of the Indian cuckoo. But it should be understood that the voice of the boy Vipassī was sweeter than that by a hundredfold and a thousandfold.

39. "Born of the result of action" means not accomplished by meditation, but by the power of the result of action, the physical eye was just like the eye of deities, by which, having marked a single sesame seed and thrown it into a cartload of sesame, one is able to pick out and give even that one sesame seed, saying "this is it."

40. "Vipassī": here this is the meaning of the word - he sees purely through the absence of darkness produced by blinking now and then, and he sees with open eyes, thus he is "Vipassī." In the second section, having investigated and investigated, he sees, thus he is "Vipassī." Having discriminated and discriminated, he sees - this is the meaning.

"Decides matters" means he knows and sees matters, or he leads and sets going - this is the meaning. One day, it is said, while the king was seated at the law-court instructing on matters, they brought the adorned and prepared great man and placed him in his hands. While he was holding him on his lap and fondling him, the ministers made the one with an owner into one having no sponsor. The Bodhisatta uttered a sound of displeasure. The king - "What is this? Investigate it," he said. While investigating, not seeing anything else - "Because of the difficulty of judging the case, it must have been done thus," and having made the one with an owner back to be the one with an owner, testing whether "Does the boy knowingly do thus?" they again made the one with an owner into one having no sponsor. Again too the Bodhisatta uttered a sound in the same way. Then the king - "The great man knows," and from then on he was diligent. With reference to this it was said - "Having investigated and investigated, the boy decides matters."

42. Regarding "vassikanti" and so on: where it is pleasant to dwell during the rainy season, this is the rainy season one. The same method applies to the others as well. Here, however, this is the meaning of the word: the rains residence is the rains; it deserves the rains, thus it is the rainy season one. The same method applies to the others as well.

Therein, the rainy season mansion is neither too high nor too low; its doors and windows are neither too many nor too few; floor coverings, bed-sheets, solid food and soft food here are proper only of a mixed kind. In the winter one, the pillars and walls are low, the doors and windows are thin with fine openings, and wall projections are extended for the purpose of admitting warmth. But here, floor coverings, bed-sheets, inner robes and outer robes that are warm in nature, such as woollen blankets and so on, are proper. The solid food and soft food is oily, based on pungent ingredients, and based on waterless ingredients. In the summer one, the pillars and walls are high, and here the doors and windows are many and of an extensive kind; floor coverings and so on made of fine cloth are proper. The solid food and soft food is filled with sweet flavour-based ingredients. And here, near the windows, having placed new jars and having filled them with water, they cover them with blue water-lilies and so on. In various places they make water-machines, from which torrents of water come forth as if the sky were raining.

"Nippurisehi" means devoid of men. And here not only the musical instruments are without men, but all places too are without men; even the doorkeepers are only women, and those who perform the preliminary work of bathing and so on are only women. The king, it seems - "For one experiencing such a splendid achievement of sovereignty and happiness, upon seeing a man, suspicion regarding men arises; may that not occur for my son" - thus he appointed only women in all duties.

The explanation of the first recitation section is completed.

Commentary on the Aged Man

43. In the second recitation section, "bent like a rafter" means bent like a gopānāsī (roof beam). "Crooked" means bent at three places - at the shoulders, at the hips, and at the knees - crooked in a bending manner. "Leaning on a stick" means one whose walking depends on a stick, one whose support is a stick. "Afflicted" means afflicted by ageing. "Past youth" means one whose youth has passed, standing in the last stage of life. "Having seen" means surrounded by an army measuring half a yojana, even though going with well-arranged protection, when the chariot was in front and the army behind, at such an occasion, having seen that man who was shown right in front of the chariot by the brahmā gods of the Pure Abodes who had eliminated the mental corruptions, through their own power. The Pure Abode beings, it is said - "The Great Man is stuck in the five types of sensual pleasure like an elephant in mud; let us arouse mindfulness in him" - thus they showed him that. And what was thus shown, both the Bodhisatta and the charioteer saw. For the brahmā gods showed it for the purpose of heedfulness for the Bodhisatta and for the purpose of friendly conversation for the charioteer. "But what is this" means he asked: "What is meant by saying 'this one is old'? I, my dear, have not seen such a one before this."

"If so" means if I too must come to have such hair and such a body, if so, my dear charioteer. "Enough of the pleasure ground for today" - "Let us go to see the pleasure ground today" - we were going thus, but enough of that pleasure ground - with an agitated heart, he spoke in accordance with his sense of spiritual urgency. "Having gone to the inner palace" means having dismissed the women attendants, he sat alone in the royal bedchamber. "Where indeed" means that birth on account of which ageing becomes evident - shame on that birth, let it be despised, I loathe this birth - thus he sat digging at the root of birth, as if pierced in the heart by the first dart.

45. "Having had the charioteer summoned" means: it is said that the king, from the time spoken of by the interpreters of signs, went about with ears inclined, and having heard that "the boy, while going to the pleasure grove, turned back on the way," he had the charioteer summoned. Regarding "May it not indeed" and so on: the meaning is that he thought thus - "Let him exercise kingship, let him not go forth, let the word of the brahmins not be true."

Commentary on the Diseased Man

47. "He saw" means he saw what was shown by the Pure Abode beings in the manner already stated previously. "Sick" means sick with an adverse affliction that disrupts the bodily postures. "Suffering" means suffering with the pain of disease. "Severely ill" means excessively ill. "Fallen into" means submerged. "Ageing will be discerned, disease will be discerned" means here too, that birth on account of which this dyad becomes evident - despised is that birth, the unborn is security - thus he sat digging at the root of birth, as if pierced by the second dart.

Commentary on the Deceased Man

50. "Palanquin" means a litter. "Departed" means gone from here. "Deceased" means one whose time has been completed; the meaning is that however much time he was to live, having done and finished all of that, he has died. This one too the brahmā gods showed by the former method itself. "Where indeed" means here too, that birth on account of which this triad becomes evident - despised is that birth, the unborn is security - thus he sat digging at the root of birth, as if pierced by the third dart.

Commentary on the One Gone Forth

52. "Bhaṇḍu" means shaven. This one too the brahmā gods showed by the former method itself. In the passage beginning with "Good is the practice of righteousness," the explanation of each and every term should be understood thus: "This state of practising righteousness is good, Sire," having thought thus, he went forth. And all of these are indeed synonyms for the ten wholesome courses of action. But at the end, "non-violence" is the preliminary part of compassion. "Compassion" is the preliminary part of friendliness. "If so" (tena hi) is an indeclinable particle in the sense of urging on. For having seen the one gone forth, his mind had become inclined towards going forth. Then, wishing to speak with him, dismissing the charioteer, he said beginning with "if so" and so on.

Commentary on the Going Forth of the Bodhisatta

54. "Then, monks" - Having heard a talk on the Teaching beginning with "Good is the observance of righteousness for one gone forth" and so on, and much else besides, connected with the danger of dwelling at home in the confinement of children and wife while being guarded by a great multitude of people, and connected with the benefit of seclusion for one gone forth dwelling comfortably in the forest with a mind become like a deer, and having become desirous of going forth - then, monks, the boy Vipassī addressed his charioteer.

Having seen these four, going forth is indeed the lineage, the tradition, the succession of all Bodhisattas. Other Bodhisattas too, just as this boy Vipassī, see them thus after a very long time, a very long time. But our Bodhisatta, having seen all four on a single day itself, having gone forth in the great renunciation, went forth on the bank of the river Anomā. Having reached Rājagaha by that very route, there by King Bimbisāra - when asked "For what purpose, wise one, have you gone forth?" he said -

"Having seen one aged and one afflicted with disease,
And having seen one dead, gone to the exhaustion of life;
And having seen one wearing the ochre robe, one gone forth,
Therefore I have gone forth, O king."

Commentary on the Going Forth Following of the Great Multitude of People

55. "Having heard of them" means having heard of those eighty-four thousand living beings, this occurred to them. "Inferior" means deficient, low. "Went forth following" means they went forth in imitation. But why here, just as later in the going forth following of Khaṇḍa and Tissa - "having departed from the royal city of Bandhumatī" was said, was it not said thus? Because they heard after having departed. All these, it is said, were indeed the attendant assembly of the boy Vipassī. They, having come right early to attend upon him and not seeing the boy, having gone for the purpose of the morning meal, having eaten the morning meal and having returned, having asked "Where is the boy?" and having heard "He has gone to the pleasure ground," while departing thinking "We shall see him right there," having seen the charioteer returning - having heard his words "The boy has gone forth," right at the place where they heard, they took off all their ornaments, had ochre-yellow robes brought from the market place, shaved off their hair and beards, and went forth. Thus, because they heard outside the city after having departed from the city, here - "having departed from the royal city of Bandhumatī" was not said.

"Wandered on a journey" means having built a great pavilion at each place visited, having prepared a gift, having come and been invited for the morrow, accepting only the almsfood requested by the people, he wandered on a journey for four months.

"Crowded" means surrounded by this group. But when did this thought arise for the Bodhisatta? On the fourteenth day, thinking "Tomorrow will be the full moon of Visākha." At that time, it is said, he -having become dissatisfied with the desire to be in a crowd, thinking "Just as these formerly surrounded me when I was a householder and went about, even now it is the same; what is the use of this group?" having thought "I shall go this very day," he then thought "Today is an improper time; if I go now, all these will know; I shall go tomorrow itself." And on that day, the villagers in a

village similar to the village of Uruvelā invited them for the morrow. They prepared milk-rice for those eighty-four thousand gone forth ones and for the Great Man as well. Then the Great Man, on the following day, in that very village, having done the meal duty together with those gone forth ones, went to the dwelling place itself. There those gone forth ones, having shown their duty to the Great Man, entered their own night-quarters and day-quarters. The Bodhisatta too, having entered the hermitage, sat down.

"When the midday time stands still, when the birds have settled down,
The great forest seems to resound - that fear occurs to me."

At such a time of fear for those who do not delight in seclusion, at the very time of disturbance for all beings - thinking "This is the time," having departed and having closed the door of the hermitage, he set out facing the seat of enlightenment. At other times too, while wandering in that place, he sees the seat of enlightenment, but his mind had never before inclined to sit down. But on that day his knowledge had reached maturity; therefore, having seen the decorated seat of enlightenment, the thought to ascend arose. He, having approached from the southern direction, having circumambulated, having prepared a cross-legged seat of fourteen cubits on the eastern side, having determined the fourfold energy - having made the resolution "Until I become a Buddha, I shall not rise from here," he sat down. With reference to this withdrawal of his - "Alone, withdrawn from the group, he dwelt" was said.

"By another direction those very ones" means it is said that they, having come in the evening to attend upon the Bodhisatta, having surrounded the leaf-hut and sat down, having said "It has become too late, investigate it," and having opened the leaf-hut, even though not seeing him, did not pursue him asking "Where has he gone?" but having said "The Great Man, methinks, is disenchanted with living in a group and wishes to dwell alone; we shall see him only when he has become enlightened," they departed on a journey heading towards the interior of Jambudīpa.

Commentary on the Striving of the Bodhisatta

57. "Had taken up residence" means having gone to spend one night at the seat of enlightenment. "Had gone to a private place" means having gone to a secret place. "In seclusion" means having withdrawn by way of solitude. "Difficulty" means suffering. "Passes away and is reborn" - but this pair was said with reference to successive death and rebirth-linking. "Of ageing and death" - here, because when going forth he went forth having seen only the old, the sick, and the dead, therefore ageing and death itself presented itself to him. Therefore he said - "Of ageing and death." Thus, as if for one who, having made ageing and death the root, had applied himself and was descending from the highest point of existence - Then, monks, this occurred to the Bodhisatta Vipassī.

"Through wise attention" means through methodical attention, through fundamental attention. For when one attends to impermanence and so on as impermanence and so on from the very beginning, that is called wise attention. And this - "When what exists do birth and so on exist, when what is absent do they not exist?" - because it proceeds by way of the observation of rise and fall, it is one of those. Therefore, for him, from this wise attention, by this methodical attention, there was a full realisation

by wisdom; for the Bodhisatta, there was a meeting of wisdom with the cause of ageing and death, that by which ageing and death exists. But what is that? Birth. Therefore he said - "When birth exists, ageing and death exists." That wisdom which comprehends the cause of ageing and death - the Bodhisatta's meeting was with that. This is the meaning here. By this method all the terms should be understood.

"When mentality-materiality exists, consciousness exists" - but here, it might be said "when activities exist, consciousness exists" and "when ignorance exists, activities exist," yet neither of those two was taken up. Why? Because ignorance and activities belong to past existence; this insight does not connect with them. Because the Great Man had applied himself by way of the present. But is it not that without ignorance and activities being seen, it is not possible to become a Buddha? True, it is not possible; but by him they were seen by way of existence, clinging, and craving alone. At this point, the discussion of dependent origination should be spoken in detail. But that has already been spoken in the Visuddhimagga.

58. "Turns back" means returns. But which consciousness here turns back? Both the rebirth-linking consciousness and insight knowledge. Therein, the rebirth-linking consciousness turns back from the condition, and insight knowledge from the object. Both do not go beyond mentality-materiality, do not go further than mentality-materiality. In "to this extent one may be born" and so on, when consciousness is the condition for mentality-materiality, and when mentality-materiality is the condition for consciousness, when both mutuality conditions are present, by this much one may be born, etc. or be reborn, for beyond this what else could be born, etc. or be reborn. Is it not this very thing that is born and etc. and is reborn? Having thus shown five terms together with successive death and rebirth-linking, then again conveying the meaning stated by "to this extent" - having said "that is to say, with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality," thereafter, in order to show by way of the mode of forward-order dependent conditions, birth, ageing and death in the future as well, rooted in mentality-materiality with consciousness as condition, he said beginning with "with mentality-materiality as condition, the six sense bases." Therein, "thus is the origin of this whole mass of suffering" means there is the arising of the entire heap of suffering classified as birth, ageing and death, sorrow, lamentation, pain, displeasure, anguish, and so on. Thus the Great Man saw the arising of the entire suffering of the round of rebirths.

59. "Origin, origin" indeed means "arising, arising" indeed. "Regarding things not heard before" means regarding things not heard of, not previously heard. In "vision arose" and so on, there is the search for the wisdom of seeing the rise. It is called "vision" in the meaning of seeing, "knowledge" in the meaning of making known, "wisdom" in the meaning of understanding, "true knowledge" in the meaning of having arisen by piercing through and penetrating, and "light" in the meaning of illumination. As he said - "Vision arose" - in the meaning of seeing. "Knowledge arose" - in the meaning of knowing. "Wisdom arose" - in the meaning of understanding. "True knowledge arose" - in the meaning of penetration. "Light arose" - in the meaning of illumination. The term "vision" - the meaning of seeing is the meaning. The term "knowledge" - the meaning of knowing is the meaning. The term "wisdom" - the meaning of understanding is the meaning. The term "true knowledge" - the meaning of penetration is the meaning. The term "light" - the meaning of illumination

is the meaning. What is spoken by these many terms? "When this exists, that comes to be" - merely the perceiving of conditionality is spoken of. Or alternatively, young insight that has entered upon the process is spoken of.

61. "Attained by me this" means "attained by me, this." "Path" means the path of insight. "For enlightenment" means for the purpose of awakening to the four truths, or indeed for the purpose of awakening to Nibbāna. Furthermore, "one who awakens" is enlightenment; this is the name of the noble path, and it is also said "for the purpose of that." For the noble path has the path of insight as its root. Now, conveying that path - he said beginning with "that is to say, from the cessation of mentality-materiality." And here, by the individual terms beginning with "the cessation of consciousness," Nibbāna itself is spoken of. Thus the Great Man saw the cessation through non-arising of the entire suffering of the round of rebirths.

62. "Cessation, cessation" - "indeed" means non-production, non-production - indeed. "Vision" and so on are of already stated meaning only. But here, by all these terms - "When this is absent, that does not exist" - merely the perceiving of cessation is spoken of, or alternatively, strong insight leading to emergence is spoken of.

63. "At a later time" means having understood thus the conditions and the cessation of conditions, afterwards from that point. "In the aggregates of clinging" means in the aggregates that are the conditions for clinging. "Observing the rise and fall" means observing that very same rise and fall that was first seen. "He dwelt" means he dwelt sustaining insight meditation leading to emergence that had reached its peak. Why was this said? For all Bodhisattas who have fulfilled the perfections, in their final existence, on the day of their son's birth, having gone forth in the great renunciation, having gone forth into homelessness, having devoted themselves to striving, having ascended the seat of enlightenment, having scattered the forces of Māra, in the first watch recollect past lives, in the second watch purify the divine eye, in the third watch, having contemplated the mode of dependent conditions, having risen from the fourth meditative absorption of breathing, having focused upon the five aggregates, having seen fifty characteristics by way of rise and fall, having developed insight up to change-of-lineage knowledge, they penetrate all the virtues of a Buddha through the noble path. This great man too had fulfilled the perfections. He, having done everything as aforesaid in due order, in the last watch, having risen from the fourth meditative absorption of breathing, having focused upon the five aggregates, began the aforesaid insight into rise and fall. To show that, this was said.

Therein, "such is matter" means "this is matter, this much is matter, beyond this there is no matter" - thus, making the intrinsic nature of being deformed and the classification into primary elements and derived matter as the starting point, the complete discernment of matter without remainder by way of characteristic, function, manifestation, and proximate cause is stated. "Such is the origin of matter" - by this, the seeing of the origin of matter thus discerned is stated. Therein, "such" means the meaning is "thus is the origin." Its detail - "From the origin of ignorance is the origin of matter, from the origin of craving is the origin of matter, from the origin of action is the origin of matter, from the origin of nutriment is the origin of matter - even seeing the characteristic of production, one sees the rise of the aggregate of matter" - thus it should be understood. Regarding the passing away too, "from the cessation of ignorance is the cessation of matter, etc. Even seeing the characteristic of change,

one sees the cessation of the aggregate of matter" - this is its detail.

In "such is feeling" and so on too: this is feeling, this much is feeling, beyond this there is no feeling. This is perception, these are activities, this is consciousness, this much is consciousness, beyond this there is no consciousness - thus, making the intrinsic nature of experiencing, perceiving, constructing, and cognising, and the classification into pleasure and so on, perception of material form and so on, contact and so on, eye-consciousness and so on as the starting point, the complete discernment of feeling, perception, activities, and consciousness without remainder by way of characteristic, function, manifestation, and proximate cause is stated. But by "such is the origin of feeling" and so on, the seeing of the origin of feeling, perception, activities, and consciousness thus discerned is stated. There too, "such" means the meaning is "thus is the origin." Their detail too - "From the origin of ignorance is the origin of feeling" - should be understood by the very same method stated regarding matter. But this is the distinction - In the three aggregates, instead of saying "from the origin of nutriment," "from the origin of contact" should be said. In the aggregate of consciousness, "from the origin of mentality-materiality" - the term for passing away too should be construed by way of those very same. This is the summary here; the detail, however, the judgment on rise and fall complete in every respect, has been stated in the Visuddhimagga. "As he dwelt observing the rise and fall in the five aggregates of clinging" means as that Bodhisatta Vipassī dwelt observing the rise and fall in these five aggregates of clinging beginning with matter, by way of fifty characteristics, when the insight knowledge had been developed in due order, by non-arising cessation, the mind becomes liberated without grasping, without taking hold of the mental defilements termed mental corruptions that are ceasing; that is, at the moment of the path it is called "becomes liberated," at the moment of fruition it is called "liberated." Or at the moment of the path it is both liberated and becomes liberated, at the moment of fruition it is only liberated.

And to this extent the great man, freed from all bonds, like a lotus touched by the rays of the sun, with a well-blossomed continuity of consciousness, having brought within his grasp the four path knowledges, the four fruition knowledges, the four analytical knowledges, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the six kinds of knowledge not shared with others, and all the virtues of a Buddha, with fulfilled thought, while still seated on the seat of enlightenment -

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."

"Just as of a blazing fire struck by an iron hammer,
Gradually subsiding, the destination is not known.

So too for those rightly liberated, who have crossed over the flood of sensual
bondage;

There is no destination to be declared for those who have attained unshakeable happiness."

Thus attending, he shone like the sun in autumn, and like a full moon.

The explanation of the second recitation section is completed.

Commentary on the Discussion of Brahmā's Entreaty

64. In the third recitation section, "What if I were to expound the Teaching" means "if I were to expound the Teaching." But when did this thought arise? In the eighth week after becoming a Buddha. It is said that having become a Buddha, he sat for a week on the seat of enlightenment, he stood for a week gazing at the seat of enlightenment, he walked up and down for a week on the jewel walking path, he sat for a week in the jewel chamber investigating the Teaching, he sat for a week at the goatherd's banyan tree, he sat for a week at Mucalinda, he sat for a week at the Rājāyatana tree. Then, having risen, in the eighth week, having come back again to the goatherd's banyan tree, just as he had sat down, this thought and the one immediately following it arose, as was the habitual practice of all Buddhas.

Therein, "attained" means penetrated. "Teaching" means the Teaching of the four truths. "Deep" - this is an expression rejecting the state of being shallow. "Difficult to see" - because of its very depth, it is difficult to see, to be seen with difficulty; it is not possible to see it easily. Because of its very difficulty to see, it is difficult to understand, to be comprehended with difficulty; it is not possible to comprehend it easily. "Peaceful" means quenched. "Sublime" means unsatiating. This pair was said with reference to the supramundane alone. "Unattainable by mere reasoning" means it cannot be traversed or plunged into by reasoning; it is to be traversed only by knowledge. "Subtle" means smooth. "To be experienced by the wise" means to be known by wise persons who have practised the right practice. "Delighting in attachment" - beings cling to the five types of sensual pleasure; therefore those are called "attachments." The one hundred and eight thoughts of craving are called "attachments"; therefore they are called "attachments." They delight in those attachments - thus "delighting in attachment." Devoted to attachments - thus "rejoicing in attachment." Well pleased with attachments - thus "pleased with attachment." For just as a king who has entered a well-adorned park endowed with trees laden with flowers and fruits and so on delights in each and every splendour, is greatly pleased and delighted, does not feel discontent, does not wish to leave in the evening, just so beings delight in these attachments to sensual pleasures and attachments to craving, and dwell greatly pleased and without discontent in the round of rebirths. Therefore the Blessed One, showing them the twofold attachment as if it were a pleasure ground - said beginning with "delighting in attachment."

"Yadidaṃ" is an indeclinable particle; with reference to the state - "yaṃ idaṃ," with reference to dependent origination - "yo ayaṃ" - thus the meaning should be understood. "Specific conditionality, dependent origination" - the conditions of these are specific conditions; specific conditions themselves are specific conditionality; and that specific conditionality and dependent origination - thus "specific conditionality, dependent origination." This is a designation for ignorance and so on, which are the conditions of activities and so on. "The stilling of all activities" and so on - all refers to

Nibbāna itself. Because, having come to that, all the agitations of all activities are stilled and appeased, therefore - it is called "the stilling of all activities." And because, having come to that, all clingings are relinquished, all craving is eliminated, all defilement-lusts fade away, all suffering ceases, therefore it is called "the relinquishment of all clinging, the elimination of craving, dispassion, cessation." Moreover, that craving weaves and stitches together existence with existence, or action together with its fruit - thus having made it so, it is called "weaving" (vāna). Gone out from that weaving - thus "Nibbāna." "That would be weariness for me" - that which is called teaching to those who do not understand, that would be weariness for me, that would be harming for me - this is the meaning. It means there would be bodily weariness and bodily harming; but in the mind, both of these do not exist for Buddhas.

65. "So much so" (apissu) is an indeclinable particle in the sense of augmentation. He makes clear: "Not only did this occur to him, but these verses too came to mind." In "Vipassī" and so on, the meaning is "of the Blessed One Vipassī, the Worthy One, the Perfectly Enlightened One." "Simple" (anacchariyā) means following in succession. "Came to mind" (paṭibhaṃsu) means they became the resort of the knowledge reckoned as inspiration; they reached the state of being able to be reflected upon.

"With difficulty" (kicchena) means with suffering, not by the difficult practice. For the Buddhas, even all four paths are only easy practice. But this was said with reference to the practice of the path leading up to it, during the time of fulfilling the perfections, while still possessing lust, hate, and delusion, giving to beggars who came again and again such things as his adorned and prepared head by cutting it off, taking out the blood from his throat, plucking out his well-anointed eyes, his son who was the lamp of the family lineage, his beloved wife, and so on, and also undergoing cutting, breaking, and so on in individual existences similar to the Khantivādī. In "halaṃ," the letter "ha" is merely an indeclinable particle; the meaning is "enough" (alaṃ). "To proclaim" (pakāsitum) means to teach; enough to expound the Teaching thus attained with difficulty; what is the use of teaching? - thus it has been said. "By those overcome by lust and hate" (rāgadosaparetehi) means by those touched by lust and hate, or by those followed by lust and hate.

"Going against the stream" (paṭisotagāmiṃ) means the Teaching of the four truths that has gone thus - against the stream of permanence and so on - as impermanent, suffering, non-self, and unattractive. "Infatuated with lust" (rāgarattā) means infatuated by sensual lust, lust for existence, and lust for views. "Will not see" (na dakkhanti) means they will not see it by this intrinsic nature as impermanent, suffering, non-self, and unattractive; when they do not see, who will be able to make them grasp it thus? "Enveloped by a mass of darkness" (tamokhandhena āvuṭṭā) means overpowered by the heap of ignorance.

"To living at ease" (appossukkatāya) means by the state of being without eagerness; the meaning is by the unwillingness to teach. But why did his mind incline thus? Is it not that he - "Being liberated, I shall liberate; having crossed over, I shall help others cross over,"

"What need have I to realise the Teaching here in an unknown guise;
Having attained omniscience, I shall help the world with its gods to cross over."

Having made the aspiration, having fulfilled the perfections, he attained omniscience. This is true, but his mind inclined thus through the power of reviewing. For having attained omniscience, as he reviewed the thicket of defilements of beings and the profundity of the Teaching, the thicket of defilements of beings and the profundity of the Teaching became evident in every way. Then to him - "These beings, like a gourd filled with rice-gruel, like a pot filled with buttermilk, like a rag soaked with fat and oil, like hands smeared with eye ointment, are filled with defilements, exceedingly defiled, infatuated with lust, corrupted by hate, deluded by delusion - how indeed will they penetrate it?" - as he reflected thus, through the power of reviewing the thicket of defilements too, his mind inclined thus.

"This Teaching is deep like the mass of water that sustains the earth, difficult to see like a mustard seed placed concealed by a mountain, difficult to understand like placing tip upon tip of a hair split a hundredfold. Indeed, for me striving to penetrate this Teaching, there is no gift that was not given, there is no morality that was not guarded, there is no perfection whatsoever that was not fulfilled. For me, even while scattering the forces of Māra as if effortlessly, the earth did not tremble; even while recollecting past lives in the first watch, it did not tremble; even while purifying the divine eye in the middle watch, it did not tremble; but in the last watch, only while penetrating dependent origination, the ten-thousandfold world system trembled for me. Thus, even by one such as me, with sharp knowledge, this Teaching was penetrated only with difficulty - how then will the mundane multitude penetrate it?" It should be understood that through the power of reviewing the profundity of the Teaching too, his mind thus inclined.

Furthermore, his mind inclined thus also because of the desire for Brahmā to request him to teach. For the Blessed One knows - "When my mind inclines to living at ease, the Great Brahmā will request me for a proclamation of the Teaching, and these beings hold Brahmā in reverence; they, thinking 'The Teacher, it seems, was not desirous of expounding the Teaching, then the Great Brahmā, having requested him, caused him to teach; peaceful indeed, sir, is the Teaching, sublime indeed, sir, is the Teaching,' will listen attentively." It should be understood that dependent on this reason too, his mind inclined to living at ease, not to expounding the Teaching.

66. "Of a certain" - here, although "a certain" is said, it should be understood that this was the foremost Great Brahmā in this world-circle. "Alas, the world is perishing" - it is said that he uttered this sound in such a way that the brahmā gods of the ten-thousand world-system, having heard it, all assembled together. "Where indeed" means in whatever world. "Appeared before" means he appeared together with those ten thousands of brahmās. "With little dust in their eyes" - in the eye made of wisdom, there is little, slight dust of lust, hate, and delusion in them; those of such intrinsic nature are "with little dust in their eyes." "Through not hearing" means by reason of not hearing. "There will be" shows that those who had formed aspirations through the ten ways of making merit under former Buddhas, who had reached maturity like lotuses awaiting the touch of the sun's rays, longing only for the proclamation of the Teaching, worthy of entering upon the noble plane at the conclusion of a four-line verse - not one, not two, but many hundreds of thousands will be those who understand the Teaching.

69. "Request" means such entreaty made three times. "With the Buddha-eye" means with the knowledge of the diversity of faculties and with the knowledge of the inclinations and underlying tendencies. For indeed the name "Buddha-eye" belongs to these two knowledges, "all-seeing eye" to omniscient knowledge, and "eye of the teaching" to the three path knowledges. In "with little dust in their eyes" and so on: those for whom, in the manner already stated, the dust of lust and so on in the eye of wisdom is little, they have little dust in their eyes. Those for whom that is great, they have much dust in their eyes. Those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties are soft, they have soft faculties. Those for whom those very same dispositions beginning with faith are beautiful, they are of good disposition. Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those who see the world beyond and fault as danger, they are called those who see the danger in the world beyond and in fault.

Now here is the canonical text: "A person with faith has little dust in their eyes, a person without faith has much dust in their eyes... One putting forth strenuous energy... etc. lazy, mindful... unmindful... concentrated... unconcentrated... one who is wise... an unwise person has much dust in their eyes. Likewise a person with faith has sharp faculties... etc. a wise person sees the danger in the world beyond and in fault, an unwise person does not see the danger in the world beyond and in fault. "World" means the world of aggregates, the world of elements, the world of sense bases, the world of successful existence, the world of failed existence, the world of successful origination, the world of failed origination. One world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements. "Faults" means all mental defilements are faults, all misconducts are faults, all volitional activities are faults, all actions leading to existence are faults. Thus in this world and in this fault a sharp perception of fear is present, just as towards a murderer with drawn sword. By these fifty ways one knows, sees, directly knows, and penetrates these five faculties - this is the Truth-finder's knowledge of the diversity of faculties."

"In a pond of water lilies" means in a waterlily pond. The same method applies to the others as well. "Nourished while submerged within" means whatever other lotuses too are nourished while submerged within. "Having risen above the water, standing" means having surpassed the water, standing. Therein, those that have risen above and are standing, they are standing awaiting the touch of the sun's rays, and are those that will bloom today. Those that stand level with the water, they are those that will bloom tomorrow. Those that have not risen above the water and are nourished within the water, they are those that will bloom on the third day. But there are also others called lake-born lotuses, waterlilies and so on that have not risen above the water, which will never bloom and will only become food for fish and turtles; those have not been included in the canonical text. But they have been brought in and explained, thus they are illustrated. For just as those flowers are fourfold, just so there are four persons: one who understands quickly, one who understands through

elaboration, one who needs to be guided, and one for whom the word is the maximum. Therein, whatever person for whom there is full realisation of the teaching as soon as it is uttered, this is called a person who understands quickly. Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching, this is called a person who understands through elaboration. Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is gradually full realisation of the teaching, this is called a person who needs to be guided. Whatever person for whom, even though hearing much, even though reciting much, even though grasping much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum.

Therein, the Blessed One, surveying the ten-thousandfold world system resembling a waterlily pond and so on - "Those who understand quickly are like those that will bloom today, those who understand through elaboration are like those that will bloom tomorrow, those who need to be guided are like those that will bloom on the third day, those for whom the word is the maximum are like those that become food for fish and turtles" - thus he saw. And while seeing - "This many have little dust in their eyes, this many have much dust in their eyes. Among those too, this many are those who understand quickly" - thus he saw in every respect. Therein, for three persons, the Blessed One's proclamation of the Teaching accomplishes its purpose in this very individual existence; for those for whom the word is the maximum, it serves for the purpose of habituation in the future.

Then the Blessed One, having understood that the proclamation of the Teaching brings benefit to these four persons, having aroused the desire to teach, again divided all beings in all three existences into two portions by way of the capable and the incapable. With reference to whom it was said - "Those beings who are possessed of obstruction by kamma, possessed of obstruction by kamma results, possessed of obstruction by mental defilements, faithless, without desire, lacking wisdom, incapable of entering upon the fixed course, the right path, in wholesome mental states, these beings are incapable. Which beings are capable? Those beings who are not possessed of obstruction by kamma, etc. these beings are capable."

Therein, having set aside all incapable persons and having comprehended with knowledge only the capable persons - "This many are of lustful temperament, this many are of hateful, deluded, discursive-thinking, faith, and intelligence temperament" - thus he made six portions. Having done thus - He thought: "I shall expound the Teaching." Brahmā, having known that, filled with joy, addressed the Blessed One in verses. With reference to this - "Then, monks, that Great Brahmā" and so on was stated.

70. Therein, "addressed" means he spoke to, he spoke referring to, about - this is the meaning.

"Standing on a rocky mountain peak" means on a solid rocky mountain peak, just as he stood; for indeed there is no task of raising and stretching the neck and so on for the purpose of seeing for one standing there. "Such a simile" means a corresponding

simile of a rocky mountain. Here, however, this is the meaning in brief: just as a man with eyes, standing just as he was on a rocky mountain peak, might see the populace all around, so too you, O wise one, O Blessed One of beautiful wisdom, the all-seeing one through the knowledge of omniscience, having ascended the palace made of the Teaching, made of wisdom, yourself free from sorrow, look upon the populace sunk in sorrow, overcome by birth and ageing; consider, examine.

Here this is the intention - Just as indeed, having made a great field all around at the foot of a mountain, and having made huts there on the embankments of the paddy fields, they might light fires at night. And there would be darkness possessed of four factors. Then, for a man with eyes standing on the summit of that mountain and looking down at the ground, neither the field, nor the embankments of the paddy fields, nor the huts, nor the people sleeping there would be visible; but in the huts only the flames of fire would be visible. Thus, for the Truth-finder who, having ascended the palace of the Teaching, surveys the orders of beings, those beings who have not done good, even though seated beside his right knee in the same dwelling, do not come into the range of the Buddha-eye; they are like arrows shot in the night. But those persons accessible to instruction who have done good, even though standing far from him, come into range, like that fire and like the Himalaya mountain. And this too was said -

"The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night."

"Rise up" - he speaks requesting the Blessed One to undertake a wandering journey for the purpose of expounding the Teaching. Among "hero" and so on, the Blessed One should be understood as a hero because of possessing energy, as victor in battle because of having conquered the Māras of the son of a god, of death, and of mental defilements, as a caravan leader because of the ability to lead those accessible to instruction for the purpose of crossing over the wilderness of birth and so on, and as free from debt because of the absence of the debt of sensual desire.

71. "Open" means opened. "Doors to the Deathless" means the noble path. For that is the door to Nibbāna, which is termed the Deathless. It shows that "that has been opened and established by me." "Let them release faith" means let all release and give up their own faith. In the last two verses, this is the meaning: for I, perceiving weariness of body and speech, did not speak this sublime, highest Teaching, though well-practised and well-set-forth by oneself; but now let all people bring forth the vessel of faith, I shall fulfil their aspirations.

Commentary on the Pair of Chief Disciples

73. "At the foot of the Bodhi tree" means the meaning is that he vanished at the goatherd's banyan tree not far from the Bodhi tree. "In the deer-park called Khema" - Isipatana at that time was a pleasure grove called Khema, but because it was given for the purpose of a fearless dwelling for deer, it is called a deer-park. With reference to that it was said - "in the deer-park called Khema." And just as the Blessed One Vipassī, so too other Buddhas, when going for the first time for the purpose of expounding the Teaching, having gone through the sky, descend right there. But our Blessed One, having seen the decisive support of Upaka the naked ascetic - "Upaka

has set out on this journey; he, having seen me and having conversed, will go on. Then, becoming disenchanted, having come back, he will realise arahantship" - having known this, he went the eighteen-yojana road on foot only. "Addressed the grove-keeper" - having seen him and having looked again and again - having said "Our noble one, venerable sir, has come," he addressed the one who had approached.

75-76. "Progressive discourse" means a talk on giving, after giving morality, after morality heaven, after heaven the path - thus he spoke a discourse in succession. Therein, "a talk on giving" means this giving is the source of happiness, the root of successes, the support of wealth, the shelter, rock cell, destination, and ultimate goal for one gone to adversity; in this world and the world beyond there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to giving. For this, in the meaning of support, is like a throne made of jewels; in the meaning of foundation, is like the great earth; in the meaning of basis, is like a supporting rope. For this, in the meaning of crossing over suffering, is a boat; in the meaning of giving relief, a hero in battle; in the meaning of protection from danger, a well-constructed citadel; in the meaning of being untainted by the stain of stinginess and the like, a lotus; in the meaning of consuming them, fire; in the meaning of being difficult to approach, a venomous snake; in the meaning of being unafraid, a lion; in the meaning of being powerful, an elephant; in the meaning of being considered supremely auspicious, a white bull; in the meaning of leading to a land of security, the horse-king Valāhaka. For giving in the world bestows the success of Sakka, the success of Māra, the success of Brahmā, the success of a universal monarch, the knowledge of the perfections of a disciple, the knowledge of individual enlightenment, and the knowledge of perfect enlightenment - thus a talk connected with the virtues of giving and so on.

But since one who gives a gift is able to undertake morality, therefore immediately after that he spoke a talk on morality. "A talk on morality" means this morality is a support, a foundation, a basis, a shelter, a rock cell, a destination, and an ultimate goal. For there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to morality for the successes of this world and the world beyond; there is no ornament equal to morality, there is no flower equal to the flower of morality, there is no fragrance equal to the fragrance of morality; for even the world with its gods, looking upon one adorned with the ornament of morality, wearing the garland of the blossom of morality, anointed with the fragrance of morality, does not reach satisfaction - thus a talk connected with the virtues of morality and so on.

But in order to show that in dependence on this morality this heaven is obtained, after morality he spoke a talk on heaven. "A talk on heaven" means this heaven is desirable, pleasant, agreeable; here there is always sport, successes are always obtained; the gods ruled by the four great kings obtain divine happiness and divine success for nine million years; the gods of the Thirty-three for three ten million years and sixty hundred thousand years - thus a talk connected with the virtues of heaven and so on. For when the Buddhas are speaking of the success of heaven, their mouths are not adequate. And this too was said - "In many ways indeed, monks, I could speak a talk on heaven," and so on.

Having thus enticed with the talk on heaven, again, like one who, having adorned an elephant, cuts off its trunk - for the purpose of showing that "this heaven too is

impermanent, unstable; desire and lust should not be entertained herein" - by the method beginning with "sensual pleasures are of little enjoyment, of much suffering, of much anguish; the danger herein is greater," he spoke of the danger, degradation, and defilement of sensual pleasures. Therein, "danger" means fault. "Degradation" means lowliness, the state of being inferior. "Defilement" means the becoming defiled of beings in the round of rebirths through them. As he said - "Alas, beings are afflicted!" Thus, having sharpened them with the danger of sensual pleasures, he made known the benefit of renunciation; the meaning is he made known the virtue of going forth. The remainder is according to the method stated in the explanation of the Ambaṭṭha Sutta and is of clear meaning.

77. "Received" - how did they receive? By the "come, monk" ordination. The Blessed One, it is said, while looking at the decisive support for their bowl and robes created by supernormal power, having seen the giving of robes and so on in many births, said beginning with "Come, monks." They at that very instant, shaven-headed, wearing orange robes, with the eight monk's requisites as if fastened upon their bodies, like elder monks of a hundred rains retreats, sat down while paying homage to the Blessed One.

Among "instructed" and so on: he instructed regarding what pertains to this world, he instructed regarding what pertains to the world beyond. Showing what pertains to this world, he showed "impermanent," he showed "suffering," he showed "non-self," he showed the aggregates, he showed the elements, he showed the sense bases, he showed dependent origination; showing the rise of the aggregate of matter, he showed five characteristics, likewise of the aggregate of feeling and so on; likewise, even showing the fall, by way of rise and fall he showed fifty characteristics. Showing what pertains to the world beyond, he showed hell, the animal realm, the sphere of ghosts, the class of titans, the result of the three wholesome states, the success of the six heavenly worlds, and of the nine Brahma worlds.

"Encouraged" means he caused them to undertake wholesome qualities such as the fourfold purification of morality, the thirteen ascetic practices, and the ten subjects of talk.

"Inspired" means he thoroughly roused them, he incited them. He spoke having frightened and frightened them regarding what pertains to this world and what pertains to the world beyond, making it as if directly experienced. For when the Buddha, the Blessed One, speaks having frightened and frightened them regarding what pertains to this world, consisting of the thirty-two forms of bodily punishment and the twenty-five great fears, one becomes agitated as if having one's hands tied behind one's back, tightly bound, beaten with a hundred blows at the crossroads, and being led out through the southern gate, as if having one's head placed on the execution block, as if impaled on a stake, and as if being trampled by a maddened elephant. And when he speaks regarding what pertains to the world beyond, one becomes as if reborn in hell and so on, and as if experiencing the success of the heavenly worlds.

"Gladdened" means he urged them by the quality attained; the meaning is he spoke making it of great benefit.

"The danger of activities" - below he spoke of the danger of sensual pleasures for the

purpose of attaining the first path, but here for the purpose of attaining the higher paths - By the method beginning with "Impermanent, monks, are activities, unstable, without comfort; this is enough, monks, to become disenchanted with all activities, enough to become dispassionate, enough to become liberated," he made known the danger of activities, their inferior nature, and the weariness conditioned by them. And just as there regarding renunciation, so here - By the method beginning with "This is peaceful, monks, this called Nibbāna is sublime, a shelter, a rock cell," he made known the benefit of Nibbāna.

Commentary on the Going Forth of the Great Multitude of People

78. "A great multitude of people" means the crowd of people who were attendants of those very two princes.

80. "We go for refuge to the Blessed One and to the Teaching" - because the Community was not yet complete, they went for refuge with only the double announcement.

81. "Received" means they received in the manner already stated previously, by the "come, monk" form itself. In the immediately following occasion of going forth too, the same method applies.

Commentary on the Granting of the Wandering

85. "A reflection arose" - when did it arise? It arose after seven years, seven months, and seven days had passed since the highest enlightenment. The Blessed One, it is said, was dwelling while looking after his father. The king too thought - "My eldest son, having gone forth, has become a Buddha; my second son, having gone forth, has become a chief disciple; the son of the royal chaplain has become the second chief disciple; and these remaining monks, even in the time of lay life, went about surrounding my son alone. All these are still my burden even now, and I myself shall attend upon them with the four requisites, and I shall not give others the opportunity" - having had an acacia-wood wall built on both sides from the monastery gateway up to the king's palace gate, having had it covered with mats, having had it screened with cloths, and having had it covered above, having had a canopy of various flower garlands made, decorated with golden stars, the size of hanging palm-tree trunks, having had the ground below spread with decorated carpets, having had flower gardens and full pitchers placed on both sides within, and having had flowers placed among the scents and scents among the flowers for the purpose of perfuming the entire path, he had the time announced to the Blessed One.

The Blessed One, surrounded by the Community of monks, went within the curtains to the king's palace, and having done the meal duty, returned to the monastery. No one else was able even to see him, how much less to give almsfood, or to make an offering, or to hear the Teaching. The citizens thought - "Today it has been seven years and seven months more since the Teacher arose in the world, and we are not able even to see him, how much less to give almsfood, or to make an offering, or to hear the Teaching. The king - having cherished the thought 'The Buddha is mine alone, the Teaching is mine alone, the Community is mine alone,' attended upon him himself. And the Teacher, arising, has arisen for the welfare and benefit of the world with its gods. For it is not that hell is hot only for the king, and like a blue lotus grove

for others. Therefore let us speak to the king. If he gives us the Teacher, that is wholesome. If he does not give, even having fought together with the king, having taken the Community, let us make meritorious deeds such as giving. But it is not possible to do this with citizens alone; let us take even one leading man."

They, having approached the general and having reported this matter to him - "Master, are you on our side, or on the king's side?" they said. He "I am on your side, but however the first day should be given to me." They accepted. He, having approached the king - "The citizens, Sire, are angry with you," he said. For what purpose, dear? It is said that you alone attend upon the Teacher, and we do not obtain him. If even now they obtain him, they will not be angry; not obtaining him, they are willing to fight together with you, Sire. Let me fight, dear; I shall not give up the Community of monks. Sire, your servants say they will fight together with you; whom will you take to fight with? Are you not the general? Without the citizens I am not able, Sire. Then the king - having known "The citizens are powerful, and the general too is on their side," said "Let them give me the Community of monks for another seven years and seven months more." The citizens did not accept. The king - reduced it to "six years, five, four, three, two, one year." Even though he reduced it thus, they did not accept. He requested another seven days. The citizens - "It is not fitting now to act too harshly with the king," they consented.

The king, having distributed the gift-giving that had been prepared for seven years and seven months over just seven days, having given gifts for six days without seeing anyone at all, on the seventh day, having summoned the citizens - "Will you be able, dear sons, to give such a gift?" he said. They too - "Was it not in dependence on us alone that this arose for your majesty?" having said - "We shall be able," they said. The king, wiping his tears with the back of his hand, having paid homage to the Blessed One - "Venerable sir, I thought that I would attend upon six million eight hundred thousand monks with the four requisites for life, without giving a turn to anyone else. The citizens have now not been permitted by me; for the citizens are angry, saying 'We do not get to give gifts.' May the Blessed One, from tomorrow onwards, show favour to them," he said.

Then on the second day, the general, having prepared a great gift - "Today, guard so that no one else gives even a single morsel of almsfood," he placed men all around. On that day, the merchant's wife, weeping, said to her daughter - "If, dear daughter, your father were alive, today I would first feed the One of Ten Powers." She said to her - "Mother, do not worry, I shall act in such a way that the Community of monks headed by the Buddha will first partake of our almsfood." Then, having filled a golden bowl worth a hundred thousand with waterless milk-rice, having prepared it with ghee, honey, sugar and so on, having covered it with another bowl, having surrounded it with clusters of jasmine garlands, having made it look like a cluster of garlands, at the time of the Blessed One's entering the village, having lifted it up herself, surrounded by a group of female servants, she went out from the city. On the way, the general's attendants - "Mother, do not go from here," they say. Those of great merit indeed have agreeable speech, and it is not possible to reject the words of those who speak again and again. She - "Uncles, grandfathers, maternal uncles, why do you not let me go?" she said. By the general - "We have been placed here with the instruction 'Do not give solid and soft food to anyone else,' mother." "But do you see

solid and soft food in my hands?" "We see a cluster of garlands." "Does your general not allow even making an offering of a cluster of garlands?" "He does, mother." "Then go away, go away," and having approached the Blessed One, "May the Blessed One accept the cluster of garlands," she said. The Blessed One, having looked at one of the general's attendants, had the cluster of garlands accepted. She, having paid homage to the Blessed One - "Blessed One, when I am reborn in this or that existence, may there not be a life of agitation for me; like this jasmine garland, in whatever place I am reborn, may I be dear indeed, and by name may I be Sumanā indeed" - having made this aspiration, by the Teacher - Having been told "May you be happy," having paid homage, having circumambulated, she departed.

The Blessed One, having gone to the general's house, sat down on the prepared seat. The general, having taken rice gruel, approached; the Teacher covered his bowl. "The community of monks is seated, venerable sir." "There is one almsfood obtained by us in between." He, having removed the garland, saw the almsfood. The junior attendant said - "Master, the woman deceived me by saying 'garlands.'" The milk-rice was sufficient for all the monks, beginning with the Blessed One. The general too gave his own gift. The Teacher, having done the meal duty, having spoken a blessing, departed. The general - asked "Who was she that gave the almsfood?" "The millionaire's daughter, master." "That woman is wise; for a man in whose house such a woman dwells, heavenly success is not difficult to obtain." Having brought her, he established her in the position of chief wife.

On the following day the citizens gave a gift, on the following day the king - thus they began to give gifts on alternate days. The king too, having stationed spies, gave more than the gift given by the citizens; the citizens too, having done likewise, gave more than the gift given by the king. In the king's palace, the dancing women say to the young novices - "Take it, dear ones, it is not made with hands that have wiped the bodies and garments and so on of householders, with hands that have washed the spittle and nasal mucus and so on of small children; it is made pure and superior." On the following day the citizens too, while giving, say - "Take it, dear ones, it is not made with rice, milk, curds, ghee and so on collected from towns, villages, market towns and so on, nor made with what was brought by breaking the legs, heads, backs and so on of others; it is made with pure ghee, milk and so on." Thus, when seven years, seven months, and seven days had passed, then this applied thought arose in the Blessed One. Therefore it was said - "Having passed beyond seven years, seven months, and seven days from the highest enlightenment, it arose."

87. "A certain Great Brahmā" means the very Brahmā who requested the proclamation of the Teaching.

89. "Eighty-four thousand residences" means eighty-four thousand monasteries. All of them were great monasteries capable of accommodating twelve thousand monks, similar to the Abhayagiri, Cetiyapabbata, Cittalapabbata, and Mahāvihāra.

90. "Patience is the supreme austere asceticism" means the endurance-patience is the supreme austere asceticism. "Forbearance" is a synonym for patience itself. The meaning is that forbearance, reckoned as endurance-patience, is the highest austere asceticism. "Nibbāna is supreme" means but in every way the Buddhas declare Nibbāna to be supreme. "For one who injures others is not one who has gone forth"

means whoever, due to being devoid of endurance-patience, injures, oppresses, and harms others, he is not one who has gone forth. The fourth line, however, is a synonym for that very thing. "Not one who has gone forth" - for this, "he is not an ascetic" is the synonym. "One who injures others" - for this, "one who vexes others" is the synonym. Or alternatively, "one who injures others" means one who injures morality. For morality is called "para" in the sense of highest. And whatever ascetic, vexing others - any being whatsoever - is one who injures others, a destroyer of one's own morality, he is not one who has gone forth - this is the meaning. Or alternatively, whoever, due to the absence of endurance-patience, is one who injures others, who deliberately deprives of life others, even down to gadflies and mosquitoes, he is indeed not one who has gone forth. Why? Because of not having expelled the stain. "One who expels one's own stain, therefore one is called 'one who has gone forth'" - for this is the characteristic of one who has gone forth. Even one who does not indeed injure, does not kill, but yet vexes with sticks and so on, he, vexing others, is not an ascetic. Why? Because of not having calmed the harming. "Because of the calming of evil things, one is called an ascetic" - for this is the characteristic of an ascetic.

In the second verse, "of all evil" means of all that is unwholesome. "Non-performance" means non-arising. "Of the wholesome" means of the wholesome of the four planes. "Acquisition" means attainment. "The purification of one's own mind" means the illumination of one's own consciousness; that, however, comes about through arahantship. Thus, having abandoned all evil through morality-restraint, having accomplished the wholesome through serenity and insight meditation, the consciousness should be purified through the fruition of arahantship - this is the instruction of the Buddhas, the exhortation, the admonition.

In the third verse, "not reviling" means not reviling anyone by speech. "Not injuring" means the non-performance of injury by body. "In the Pātimokkha" means that which is the Pātimokkha, the pre-eminent, the highest morality; or it protects from the distinctions of wrong courses, from the fears of unfortunate realms; or whoever protects it, that liberates him - thus it is called "Pātimokkha." And restraint in that Pātimokkha. "Moderation" means knowing the measure in terms of acceptance and use. "And secluded lodgings" means lodgings free from contact with others - this is the meaning. Therein, it should be understood that contentment with the four requisites is shown by means of just two requisites. "This is the instruction of the Buddhas" means this - not reviling others, not injuring others, restraint in the Pātimokkha, moderation in acceptance and use, resorting to secluded lodgings for the sake of mastery over the eight attainments - is the instruction of the Buddhas, the exhortation, the admonition. But these should be understood as the verses for the recitation of the Pātimokkha of all Buddhas.

Commentary on the Announcement of the Deities

91. And to this extent, by this detailed exposition in accordance with the life history of the Blessed One Vipassī - having made known the state of thorough penetration of the element of phenomena stated thus: "Monks, this element of phenomena has been thoroughly penetrated by the Truth-finder alone," now - in order to make known the announcement by deities stated as "Deities also reported this matter to the Truth-finder," he said beginning with "On one occasion I."

Therein, "Subhagavane" means in the grove so named. "At the root of a royal sal tree" means at the root of the foremost of forest trees. "Having removed sensual desire" means having removed by way of uprooting the root by the path of non-returning. And just as for Vipassī, so too deities who had lived the holy life in the Dispensation of the remaining Buddhas also reported; but the canonical text has come by way of Vipassī and our Blessed One.

Therein, they do not diminish, do not abandon their own achievement - thus "Avihā." They do not torment any being - thus "Atappā." Of beautiful appearance, lovely, pleasing - thus "Sudassā." They see well, or their appearance is beautiful - thus "Sudassī." They are foremost in all virtues and in the achievement of existence, there are none junior here - thus "Akaniṭṭhā."

Standing here, the sections of recitation should be connected together. For in this discourse, three sections of recitation were spoken by way of the life history of the Blessed One Vipassī. And just as for Vipassī, so too they were spoken by way of the life history of Sikhī and the others. But the canonical text is abbreviated. Thus by way of the seven Buddhas, twenty-one sections of recitation were spoken by our Blessed One. Likewise by the Avihā gods. Likewise by the Atappā gods. Likewise by the Sudassā gods. Likewise by the Sudassī gods. Likewise by the Akaniṭṭhā gods - thus altogether there are twenty-six hundred sections of recitation. In the three Canons of the word of the Buddha there is no other discourse measuring twenty-six hundred sections of recitation; this discourse should be understood as the king of discourses. From here onwards, conveying the twofold connection, he said beginning with "Thus indeed, monks." All of that is clear in itself.

*Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,
the explanation of the Great Discourse on the Lineage 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.

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