

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

12. Commentary on the Chronicle of the Buddhas
(12. Buddhavaṃsa-aṭṭhakathā)

1. Commentary on the Section on the Jewel Walk
(1. Ratanakaṅkamanakaṇḍavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

12. Commentary on the Chronicle of the Buddhas

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

In the Collection of Minor Texts

Commentary on the Chronicle of the Buddhas

Introductory Discussion on the Undertaking of the Work

The Buddha of infinite knowledge, the abode of compassion, the destruction of stain, well concentrated, beneficial;

I bow to the Teaching, the restraint from becoming, the excellent, and to the Community, a mine of virtues, free from blemish.

He who was foremost in wisdom among the Conqueror's disciples, the General of the Teaching, to the King of the Teaching;

He asked the Teacher, who had gone beyond the near and far shore, free from blemish, in the midst of the company of relatives.

Here the Buddhavaṃsa was by one of well-enlightened lineage, by the Leader of pure lineage;

Made known by the Truth-finder, who had destroyed all occasion, with the power of concentration.

Up to the present day, without destroying either the sequence of the Pāḷi or the meaning of the Pāḷi;

The sons of the Fortunate One collected the connection of the discourse just as it was heard.

Of that very lineage of the excellent Fully Enlightened One, the hearing of which is always the Deathless for people;

Because the exposition has proceeded in due order, generating confidence and wisdom.

By the Lion of the Buddhas, who delighted in the Good Teaching attentively, distinguished by virtues beginning with morality;

I have been requested for a very long time, therefore I shall begin its exposition.

For the destruction of the misfortune of people always, for the purpose of the long duration of the Conqueror's Dispensation;

And for the purpose of the rise and growth of merit for me too, and for the confidence of the great public.

Based on the path of the Pāḷi that has come from the Mahāvihāra, free from

the fault of mixing;

This exposition of the Buddhavaṃsa will be in brief, being of essential substance.

Since there is nothing else here worthy of being heard like the discourse on the Buddhavaṃsa;

It is the inspiring of confidence for those delighting in the virtues of the Buddha, and the washing away of the great stain of evil.

Therefore, attentively engaged in concentration, having abandoned distraction, with minds not directed elsewhere;

Lend your ears and listen sweetly to the beautiful exposition being expounded.

Having set aside all other duties, attentively, a mortal here should constantly;
Be engaged in hearing and also in speaking, for this discourse is exceedingly rare.

Therein, because it was said "the exposition of the Buddhavaṃsa will be of essential substance," the Buddhavaṃsa should first be defined. Herein is the defining - The detailed traditional discourse by way of the sections beginning with the cosmic cycle in which they arose, of the twenty-five Buddhas who arose during the four incalculable periods exceeding a hundred thousand cosmic cycles before now, should be known as "the Buddhavaṃsa."

This is delimited and defined by these twenty-two sections that have come in the Pāḷi: the section on the cosmic cycle, the section on the name, the section on the clan, the section on the birth, the section on the city, the section on the father, the section on the mother, the section on the Bodhi tree, the section on the setting in motion of the wheel of the Teaching, the section on the full realisation, the section on the assemblage of disciples, the section on the chief disciples, the section on the attendant, the section on the chief female disciples, the section on the retinue of monks, the section on the radiance, the section on the measure of the body, the section on the Bodhisatta's aspiration, the section on the prediction, the section on the Bodhisatta's striving, the section on the life span, and the section on the final Nibbāna.

But the miscellaneous occasion not included in the Pāḷi should also be brought in here. That is defined in ten ways: the section on the household life, the section on the three mansions, the section on the dancing women, the section on the chief queen, the section on the son, the section on the vehicle, the section on the renunciation, the section on the striving, the section on the attendant, and the section on the dwelling-place.

That miscellaneous occasion too, we however, in the appropriate place;
Having shown it, we shall proceed, here and there in brief.

He, thus defined, however -

By whom was this taught, where, and for whose benefit was it taught;
For what purpose, when, whose word, and by whom was it conveyed.

Having stated all this method first, in brief;

Afterwards I shall compose the explanation of meaning of the Buddhavaṃsa.

Therein, "by whom was this taught" means by whom was this Buddhavaṃsa taught? It was taught by the one of ten powers whose knowledge moves unobstructed among all phenomena, who is confident with the four grounds of self-confidence, the King of the Teaching, the Lord of the Teaching, the Truth-finder, the Omniscient One, the Perfectly Enlightened One.

"Where was it taught?" It was taught in the great city of Kapilavatthu, in the great monastery of the Nigrodha Park, a supremely beautiful sight, a place where the eyes of gods and humans fell, while walking up and down on the jewel walking path.

"For whose benefit was it taught?" It was taught for the benefit of eighty-two thousand relatives and many crores of gods and humans.

"For what purpose was it taught?" It was taught for the purpose of crossing over the four floods.

"When was it taught?" For the Blessed One, during the first twenty years after enlightenment, was without a fixed residence, and having gone wherever it was convenient, he dwelt right there. How? The first rains retreat, having set in motion the wheel of the Teaching at Isipatana, having given the deathless drink to eighteen crores of brahmās, he dwelt in dependence on Bārāṇasī at Isipatana in the Deer Park. The second rains retreat, in dependence on Rājagaha, in the great monastery in the Bamboo Grove. The third and fourth also right there. The fifth, in dependence on Vesālī, in the Pinnacled Hall in the Great Wood. The sixth, on Mount Makula. The seventh, in the Tāvatiṃsa realm. The eighth, among the Bhaggas, in dependence on Saṃsumāragiri, in the Bhesakaḷā Grove. The ninth, at Kosambī. The tenth, in the Pālīleyyaka jungle thicket. The eleventh, at Nālā, a brahmin village. The twelfth, at Verañjā. The thirteenth, on Mount Cāliya. The fourteenth, in the great monastery of Jetavana. The fifteenth, in the great city of Kapilavatthu. The sixteenth, having tamed Āḷavaka, having given the deathless drink to eighty-four thousand living beings, at Āḷavī. The seventeenth, at Rājagaha itself. The eighteenth, on Mount Cāliya itself. Likewise the nineteenth; but the twentieth rains retreat he dwelt at Rājagaha itself. Therefore it was said - "The Blessed One, during the first twenty years after enlightenment, was without a fixed residence, and having gone wherever it was convenient, he dwelt right there." From that point onwards, however, in dependence on Sāvattthī itself, he dwelt in the great monastery of Jetavana and in the Eastern Park by way of regular use.

But when the Teacher, having become a Buddha, having dwelt at Isipatana in the Deer Park at Bārāṇasī for the first rains retreat, having finished keeping the rains retreat, having performed the invitation ceremony, having gone to Uruvelā, dwelling there for three months, having tamed the three-brother matted-hair ascetics, with a retinue made up of a thousand monks, having gone to Rājagaha on the full moon of the month of Phussa, dwelt right there for two months, by then five months had passed since his departure from Bārāṇasī. The entire winter had passed. Seven or eight days had passed since the day of the Elder Udāyī's arrival. He then, on the full-moon day of Phagguṇī, thought - "The winter has passed, the spring has arrived, it is

the right time for the Truth-finder to go to the city of Kapila." He, having thought thus, praised the beauty of the journey with about sixty verses for the purpose of going to the ancestral city. Then the Teacher, having heard his words, being desirous of performing good treatment towards kinsmen, surrounded by ten thousand sons of good family dwelling in Aṅga and Magadha, and ten thousand dwelling in Kapilavatthu - thus by all twenty thousand who had eliminated the mental corruptions - having departed from Rājagaha, travelling one yojana each day, having reached the city of Kapilavatthu, sixty yojanas from Rājagaha, in two months, there performed the Twin Miracle for the purpose of causing the relatives to pay homage. At that time this Buddhavaṃsa was taught.

Whose word is it? It is the word of the Perfectly Enlightened One alone, not shared with disciples and Individually Enlightened Ones.

By whom was it conveyed? It was conveyed through the teacher's lineage. For this was conveyed by the Elder Sāriputta, Bhaddaji, Tissa, Kosiyaputta, Siggava, Moggaliputta, Sudatta, Dhammika, Dāsaka, Soṇaka, Revata, and so on, up to the time of the Third Council; and beyond that too by the pupils and pupils' pupils of those very ones - thus it should be understood as conveyed through the teacher's lineage up to the present day.

Thus far -

"By whom was this taught, where, and for whose sake was it taught;
For what purpose, when, whose word is it, and by whom was it conveyed?"

This verse has its meaning fully explained.

Introduction

External Introduction

Now there is the explanation of meaning of this which was thus conveyed; and since this explanation of meaning, when explained only after having shown these three origins - the distant origin, the not-so-distant origin, and the proximate origin - is well explained indeed. And those who hear it, since it becomes well cognised by them, being cognised from its arising onwards, therefore we shall explain it only after having shown those origins.

Therein, from the beginning, first the delimitation of those origins should be known. Herein this is the illustration of the meaning in brief -The narrative that has proceeded from the time the Great Being who made his resolution at the feet of Dīpaṅkara, the One Possessed of the Ten Powers, up to the time he passed away from the individual existence as Vessantara and was reborn in the Tusita realm, is called the distant origin. The narrative that has proceeded from passing away from the Tusita realm up to the attainment of omniscient knowledge at the seat of enlightenment is called the not-so-distant origin. "On one occasion the Blessed One was dwelling at Sāvattḥī in Jeta's Grove, Anāthapiṇḍika's park" and "He dwells at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground" and "He dwells at Vesālī in the Great Wood in the Pinnacled Hall" - thus, from the attainment of omniscient knowledge at the great seat of enlightenment up to the bed of final Nibbāna, in whatever place the Blessed One dwelt in between, each of those should

be understood as the proximate origin. Thus far, the explanation of the external origin by way of the three origins - the distant, the not-so-distant, and the proximate - is complete in brief.

Internal Introduction

1. Explanation of the Section on the Jewel Walk

But now -

1. "Brahmā, the lord of the world, Sahampati, with joined palms, requested the Blessed One;
There are beings here with little dust in their eyes, teach the Dhamma, have compassion on this generation."

This is the explanation of the meaning of the proximate origin proceeding by the method beginning thus.

Here, unlike in discourses beginning with "On one occasion the Blessed One was dwelling at Rājagaha in the Bamboo Grove, the Squirrels' Feeding Ground" - "On one occasion the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Nigrodha Monastery. Then the Venerable Sāriputta approached the Blessed One; having approached, he asked the Blessed One about the lineage of the Buddhas" - why, instead of stating the origin by such a method as this, was the origin stated by the method beginning with "Brahmā, the lord of the world, Sahampati, with joined palms, requested the Blessed One"? It is said - It was stated for the purpose of demonstrating Brahmā's request for the teaching of the Dhamma, which was the cause of the Blessed One's teaching of all the Dhamma.

"When was the Conqueror requested by Brahmā for the purpose of teaching the Dhamma?

When, where, and by whom was this verse uttered?"

It is said - In the eighth week after the Blessed One had become a Buddha, the Teacher was requested and implored by Brahmā for the purpose of teaching the Dhamma. Herein this is the progressive discourse - The Great Man, it is said, one who had formed a resolution, on the day of the Great Renunciation, having seen the dancing women who were maidservants of the bedchamber lying in openly exposed, revealed, and repulsive postures on their beds and seats, with an exceedingly agitated heart, having addressed Channa who was covered in one part of his body - "Bring the excellent steed named Kaṇḍaka, the crusher of the finest enemy warriors" - having had Kaṇḍaka brought, with Channa as companion, having mounted the excellent steed, when the city gate was opened by the deity dwelling at the city gate, having departed from the city, having crossed over three kingdoms by that remainder of the night, the being of no mean nature, standing on the bank of the river named Anomā, said thus to Channa - "Channa, you take these ornaments of mine not shared with others and the excellent steed Kaṇḍaka and go to the city of Kapila" - having dismissed Channa, having cut off his hair-topknot with a sword resembling a dark serpent or a blue water-lily, having thrown it up into the sky, having taken the bowl and robe given by the gods, having gone forth by himself, wandering on a journey

gradually, having crossed the river Ganges with its unobstructed current of waves tossed up by the force of the wind, having entered the city named Rājagaha, Rājagaha illuminated by the net of rays from clusters of gems, there as if humbling the people intoxicated with the pride of sovereignty, and as if arousing shame in the people of haughty appearance, and as if binding the hearts of the city people to himself by the beauty of his youth, and as if seizing the eyes of all people by the splendour of beauty adorned with the thirty-two marks of a great man, and as if a walking accumulation of merit moving on beautiful feet, and as if a mountain, unattached in his going, with peaceful faculties and peaceful mind, looking only a yoke's length ahead, having walked for almsfood in Rājagaha, having taken just sufficient food for sustenance, having departed from the city, having sat down on the slope of Mount Paṇḍava in a secluded place that was supremely delightful, endowed with shade and water, on a clean piece of ground, having eaten the mixed food by the power of reflection, Bimbisāra the great king of Magadha, following the direction of Mount Paṇḍava, having gone to the presence of the Great Man, having asked his name and clan, with a delighted heart, being invited with the kingdom saying "Accept a share of my kingdom" - "Enough, great king, I have no need of a kingdom; I have gone forth having abandoned the kingdom, having devoted myself to striving for the welfare of the world, thinking 'I shall become a Buddha who removes the veil in the world'" - having said this, and being told by him "Having become a Buddha, may you first come to my realm," having given him the acknowledgment "Very well," having approached Ājāra and Udaka, not finding substance in their teaching of the Dhamma, having departed from there, even though performing austerities at Uruvelā for six years, being unable to attain the Deathless, he nourished his body by resorting to gross food.

At that time, however, at Uruvelā in the village of Senāni, a girl named Sujātā, the daughter of the householder of Senāni village, having come of age, made an aspiration at a certain banyan tree - "If I, having gone to a family house of equal birth, shall obtain a son in my first pregnancy, I will make an oblation." That aspiration of hers was fulfilled. She, on the full moon day of Vesākha, thinking "Today I will make an oblation," right early prepared milk-rice, effortlessly, supremely sweet. The Bodhisatta too, on that very day, having attended to his toilet, waiting for the time for the alms round, having gone right early, sat down at that banyan tree-root. Then a slave woman named Puṇṇā, her nurse, who had gone for the purpose of cleaning the tree-root, saw the Bodhisatta seated looking towards the eastern world system, with the bodily splendour resembling a peak of an excellent golden mountain tinted by the radiance of the evening glow, dispelling the mass of darkness, causing the lotus forest to bloom, like the sun that has reached an opening in the clouds, the sun among sages who had reached an excellent tree. And having seen that entire tree golden-coloured by the radiance emanating from his body, this occurred to her - "Today our deity, having descended from the tree, wishing to receive the oblation with her own hand, is seated." She, having gone with speed, reported this matter to Sujātā.

Then Sujātā, having become filled with faith, having adorned herself with all ornaments, having filled a golden dish worth a hundred thousand with supremely sweet honey milk-rice, having covered it with another golden dish, having taken it on her head, went towards the banyan tree. She, while going, having seen from afar that

Bodhisatta, like a tree deity, having made that entire tree golden-coloured by the radiance of his body, handsome like an accumulation of merit, seated, Sujātā, filled with joy and happiness, with the perception "a tree deity," from the place where she saw him onwards, going bowed down again and again, having lowered that golden dish from her head, having placed it in the hands of the Great Being, having paid homage with the fivefold prostration - "Just as my wish has been fulfilled, so may it be fulfilled for you too" - having said this, she departed.

Then the Bodhisatta too, having taken the golden bowl, having gone to the bank of the river Nerañjarā, having placed the golden bowl on the bank of a ford named Suppatiṭṭhita, having bathed, having come out, making forty-nine portions, having eaten that milk-rice - "If I today shall become a Buddha, let this golden bowl go against the stream," he threw it. That bowl, having gone against the stream, having entered the abode of the serpent king named Kāḷa, having pushed up the dishes of the three Buddhas, it stood beneath them.

The Great Being, having spent the day residence right there in a jungle thicket, in the evening time, having taken eight handfuls of grass given by a grass-carrier named Sothiya who had known the manner of the Great Man, having ascended the ground of enlightenment, stood on the southern side. But that spot trembled like a drop of water on a lotus leaf. The Great Man - "This spot is unable to bear my virtue," went to the western side. That too trembled in the same way. Again he went to the northern side. That too trembled in the same way. Again he went to the eastern side. There, a place the size of a cross-legged seat was motionless. The Great Man - Having reached the conclusion "This is the place for the destruction of mental defilements," grasped those grasses at the top and shook them. They were as if outlined by the tip of a brush. The Bodhisatta - Having determined the fourfold energy, thinking "Without attaining enlightenment, I will not break this cross-legged posture," having folded his legs crosswise, having placed the trunk of the Bodhi tree behind him, facing east, sat down.

At that very moment, Māra, the conqueror of all the world, having created a thousand arms, having mounted the excellent elephant, the noble war-elephant named Girimekhala, one hundred and fifty yojanas in height, resembling a peak of the Himalaya mountain, surrounded by an exceedingly thick force of Māra extending nine yojanas, with an army of bows, swords, axes, arrows, and spears, overwhelming on all sides like a mountain, approached the Great Being as if he were a great rival. The Great Man, while the sun was still remaining, having scattered the forces of Māra down to their very roots, being venerated as if with rapture by the sprouts of the Bodhi tree - beautiful to behold, resembling red coral shoots - falling upon his robe which was like a blossomed victory jasmine flower, in the first watch having attained the knowledge of recollecting past lives, in the middle watch having purified the knowledge of the divine eye, in the last watch having brought down knowledge into dependent origination, comprehending the round of rebirths and its end, at the break of dawn having become a Buddha -

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."

Having uttered this inspired utterance, having spent a week experiencing the bliss of liberation, on the eighth day, having emerged from the attainment, having known the uncertainty of the deities, for the purpose of dispelling their uncertainty, having flown up into the sky, having displayed the Twin Miracle, having dispelled their uncertainty, having stood in the northern direction slightly inclined to the east from the divan - Thinking "On this divan indeed the knowledge of omniscience was penetrated by me," gazing with unwinking eyes at the divan and the Bodhi tree - the place of attaining the fruit of the perfections fulfilled over four incalculable aeons and a hundred thousand cosmic cycles - he spent a week; that place became known as the Unwinking Shrine.

Then, between the divan and the place where he stood, walking up and down on the jewel walking path extending from east to west, he spent a week; that place became known as the Jewel Walking Path Shrine. Then in the western direction, the deities built a jewel house; there, having sat down on a divan, investigating the Canon of the Higher Teaching, and in particular herein the Paṭṭhāna of infinite methods, he spent a week. That place became known as the Jewel House Shrine. Thus, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week he went from the foot of the Bodhi tree to the goatherd's banyan tree; There too, investigating the Teaching and experiencing the bliss of liberation, he spent a week at the goatherd's banyan tree.

Thus he sat for another week at Mucalinda. Just as the Blessed One had sat down, a great untimely rain cloud arose, filling the entire interior of the world-circle. But when it had arisen, Mucalinda the king of serpents thought - "This great cloud has arisen just as the Teacher entered my dwelling; it is fitting to obtain a shelter for him." He, though able to create a divine mansion made of the seven precious things, resembling a heavenly palace of the gods, thinking that if this were done - "There would be no great fruit for me; I shall perform bodily service for the Possessor of the Ten Powers," having assumed a very great individual existence, having encircled the Teacher seven times with his coils, having made a great hood above, he stood. Then the Blessed One dwelt as if dwelling in a perfumed chamber, inside the very enclosure in a great space, upon a costly divan made of all jewels, with a canopy overhead from which various fragrant flower-garlands were streaming forth, scented with various fragrances. Thus the Blessed One, having spent that week there, then sat for another week at the Rājāyatana tree. There too, experiencing the very bliss of liberation. By this much, seven weeks were completed. In the interval, the Blessed One spent the time with the happiness of meditative absorption and the happiness of fruition.

Then, at the passing of the seven weeks - The thought arose: "I shall wash my face." Sakka, the lord of the gods, having brought medicinal myrobalan, gave it. Then Sakka gave him a betel-creeper wooden toothbrush and water for washing the face. Then the Blessed One, having chewed the wooden toothbrush, having washed his face with water from Lake Anotatta, sat down at the foot of the Rājāyatana tree. At that time,

having accepted and consumed parched corn-flour and honey-balls from the merchants Tapussa and Bhallika in costly stone bowls brought by the four world-guardians, having returned, he sat down at the foot of the goatherd's banyan tree. Then, for him who had just sat down there, while reviewing the profound nature of the Teaching attained by himself, the habitual practice of all Buddhas - The reflection arose, having reached the appearance of unwillingness to expound the Teaching to others: "This Teaching attained by me is deep, difficult to see, difficult to understand, peaceful, sublime, unattainable by mere reasoning, subtle, to be experienced by the wise."

Then Brahmā Sahampati, having known with his mind the reflection in the mind of the Possessor of the Ten Powers - Uttering the words "Alas, the world is perishing, alas, the world is being destroyed," surrounded by the company of Brahmās from ten thousand world-systems, accompanied by Sakkas, Suyāmas, Santusitas, and those of the Paranimmitavasavattī realm, having come, appeared before the Blessed One. He, having created earth for his own support, having placed his right knee-cap on the ground, having made on his head a salutation with joined palms resplendent with the joining of ten fingernails, resembling an unblemished, intact lotus bud born of water - "Let the Blessed One expound the Teaching, venerable sir, let the Fortunate One expound the Teaching. There are beings with little dust in their eyes; through not hearing the Teaching they are declining; there will be those who understand the Teaching" -

"There appeared formerly among the Magadhans an impure teaching devised by those with stains;
Open this door to the Deathless, let them hear the Teaching awakened to by the Stainless One.

"Just as one standing on a rocky mountain peak might see the populace all around;
so too, O wise one, having ascended the palace made of the Teaching, O all-seeing one;
Free from sorrow, look upon the populace sunk in sorrow, overcome by birth and ageing.

"Rise up, O hero, victor in battle, caravan leader, free from debt, wander in the world;
Let the Blessed One expound the Teaching, there will be those who understand."

"Surely you said: 'As a Buddha I would awaken, as one who has crossed over I would help others cross, as one freed I would free others'" -

"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 the state of omniscience - and also: "When the Teaching is not being taught by you, who indeed else will expound the Teaching? What other refuge, shelter, rock cell, and ultimate goal is there for the world?" - by these and many other methods he requested the

Blessed One for the purpose of expounding the Teaching. Therefore it was said - "But in the eighth week after the Blessed One had become a Buddha, the Teacher was requested by Brahmā for the purpose of expounding the Teaching."

Now the occasion has arrived for the answering of the questions: "When, where, and by whom was this verse uttered?" Therein, when was it spoken? It was spoken at the time of the First Great Rehearsal. This First Great Rehearsal should be understood according to the method stated in the Rehearsal Section. Where and by whom was it spoken? It should be understood that when the Blessed One had attained final Nibbāna, in the city of Rājagaha, at the entrance of the Sattapaṇṇī Cave on the side of Mount Vebhāra, when a rehearsal of the Teaching had been arranged by Ajātasattu, the great king of Magadha, who had conquered all enemies, in a pavilion resembling the disc of the full moon, beautiful to behold, this verse "Brahmā, the lord of the world" was spoken by the Venerable Elder Ānanda, who had taken the seat of the Teaching. This here is the connection of the verse.

Thus far -

"When was the Conqueror requested by Brahmā for the purpose of teaching the Dhamma?

When, where, and by whom was this verse uttered?"

This verse too has its meaning already stated. Now, having been stated with this connection, we shall provide the explanation of its obscure terms.

Therein, "Brahmā" means one who is developed by those various distinguished qualities - thus "Brahmā." But this word "brahma" is found in the senses of Great Brahmā, brahmin, Truth-finder, mother and father, the foremost, and so on. For in such passages as "the Twofold-thousandfold Brahmā" and so on, the Great Brahmā is intended.

"The dispeller of darkness, the Buddha, the all-seeing one, one who has reached the end of the world, who has gone beyond all existence;
Without mental corruptions, who has abandoned all suffering, truly named, O brahmin, he is attended by me."

Here it means a brahmin. In "Brahmā, monks, is a designation for the Truth-finder," here it means the Truth-finder. In "Mother and father are called Brahmā, and first teachers," here it means mother and father. In "sets in motion the divine wheel," here the foremost is intended. But here, the Great Brahmā who, having developed the first meditative absorption as superior, was reborn in the plane of the first meditative absorption and whose life-span is a cosmic cycle, is intended. The word "and" has the purpose of combining - the meaning is Brahmā and other Brahmās in the ten thousand world-systems too; or it is merely an expletive particle. "Lord of the world" - here "the world" means three worlds: the world of activities, the world of beings, and the world of space. Among these, here the world of beings is intended. Its lord, its ruler - thus "lord of the world"; even one who is ruler of a portion of the world is called "lord of the world," like "lord of the gods" or "lord of men."

"Sahampati" - it is said that in the Dispensation of the Blessed One Kassapa, the elder named Sahaka, having produced the first meditative absorption, not having fallen away from the absorption, at the end of life, having become a Great Brahmā with a lifespan of a cosmic cycle in the plane of the first meditative absorption, was reborn; there they perceive him as "Brahmā Sahampati." Where "Sahakapati" should be said, by making a grammatical insertion and by conventional usage, they say "Sahampati." "With joined palms" means one who has made salutation with joined palms; the meaning is having made the folded fingers upon the head. "The Blessed One" - an absolute excellence, a supreme excellence, does not exist for him, thus he is the Blessed One; or there is no excellence superior to that, thus he is the Blessed One; the meaning is unsurpassed; that Blessed One. "Requested" means he requested, he entreated.

Now, to show the purpose for which he requested the Blessed One, "there are beings here" and so on was stated. Therein, "there are" means they exist, they are found; the meaning is they are there, coming into the range of the Buddha-eye. "Here" is an indeclinable particle denoting a place or region. This is sometimes used with reference to the Dispensation. As he said - "Here only, monks, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics." Sometimes with reference to a place, as he said -

"While standing right here, being a god, mindful;
Life has been obtained by me again, know this, sir."

Sometimes it is merely an expletive particle. As he said - "Here, monks, suppose I had eaten, having been invited to admonish." Sometimes with reference to the world, as he said - "Here a Truth-finder arises in the world for the welfare of many people, for the happiness of many people." Here too it should be understood as stated with reference to the world. Therefore the meaning is "in this world of beings." "Beings" - beings attached, strongly attached, clinging, stuck, fastened by desire and lust to the aggregates beginning with matter, thus they are beings; "beings" means living creatures. But by conventional usage, this expression applies even to those free from lust.

"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"; or those for whom there is only little dust of lust and so on, they have little dust in their eyes; those of such intrinsic nature as having little dust in their eyes are "with little dust in their eyes" - thus the meaning here should be understood. Of those with little dust in their eyes. Having made a change of grammatical case from "of beings" - The meaning should be understood by making the connection with "teach the Dhamma." "Teach" - this is a word of request; the meaning is teach, speak, point out. "Dhamma" - here this word "dhamma" is seen in the senses of the Scriptures, concentration, wisdom, nature, intrinsic nature, emptiness, merit, offence, what is to be known, the four truths, and so on. For thus - "Here a monk learns the Teaching thoroughly - discourse, mixed prose and verse, explanation, etc. catechism" and so on, it is seen in the sense of the Scriptures. In such passages as "Those Blessed Ones were of such teachings" and so on, it means concentration.

"For whom these four qualities exist, monkey-king, just as for you;

Truth, the Teaching, steadfastness, generosity - he overcomes the foe."

And so on, it is used in the sense of wisdom. In such passages as "Subject to birth, subject to ageing, and also subject to death" and so on, it is used in the sense of nature. In such passages as "Wholesome mental states, unwholesome mental states, indeterminate mental states" and so on, it is used in the sense of intrinsic nature. In such passages as "Now at that time there are mental states, there are aggregates" and so on, it is used in the sense of emptiness. In such passages as "The Teaching well practised brings happiness" and so on, it is used in the sense of merit. In such passages as "Two undetermined rules" and so on, it is used in the sense of offence. In such passages as "All phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door" and so on, it is used in the sense of what is to be known. In such passages as "One who has seen the Teaching, attained the Teaching, understood the Teaching" and so on, it is used in the sense of the Teaching of the four truths. Here too it should be seen in the sense of the Teaching of the four truths. "Have compassion" means show compassion, show sympathy. By saying "this" he points out the generation. "Generation" because of being born, it is generation; that generation, the order of beings - the intention is: liberate from the suffering of the round of rebirths. Some, however -

"The Blessed One, the lord of the world, the highest of men,
With joined palms, requested by the company of Brahmās."

So they read. To this extent, this verse has its meaning fully explained in every respect.

Then, having heard that word of request of Brahmā Sahampati, for the Blessed One - the One of Ten Powers, whose strength of compassion had arisen over an immeasurable period, whose conduct of mind was skilled in bringing about the welfare of others - great compassion arose towards all beings merely by the occasion being made. Now, to show that arising of compassion in the Blessed One, by the Elders who held the convocations at the time of the communal recitation -

2. "For the one accomplished in true knowledge and conduct, such a one, the resplendent one, bearing his final body;
For the Truth-finder, the matchless one, compassion arose towards all beings."

This verse has been placed here.

Therein, "accomplished in true knowledge and conduct" - "accomplished" is threefold by way of complete, endowed with, and sweet. Therein -

"Parrots consume the accomplished rice field, Kosiya;
I announce to you, brahmin, I am not able to prevent them."

This is called accomplished in the sense of complete. "One is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, accomplished, possessed of it" - this is called accomplished in the sense of endowed with.

"Venerable sir, the lower surface of this great earth is accomplished, just as pure bee's honey, such is its sweetness" - this is called accomplished in the sense of sweet. Here, both accomplished in the sense of complete and accomplished in the

sense of endowed with are applicable. "True knowledge" means true knowledge in the sense of piercing opposing states, in the sense of making known, and in the sense of being to be found. These, however, are either the three true knowledges or the eight true knowledges. The three true knowledges should be understood according to the method given in the Bhayabherava Sutta, the eight in the Ambaṭṭha Sutta. For therein, together with insight knowledge and mind-made supernormal power, having included the six direct knowledges, the eight true knowledges are stated. "Conduct" means these fifteen qualities should be known: restraint by morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, faith, shame, moral fear, great learning, putting forth strenuous energy, establishment of mindfulness, accomplishment in wisdom, and the four fine-material-sphere meditative absorptions. For since by these very fifteen qualities a noble disciple practises, goes towards the Deathless direction, therefore they are called "conduct." As he said - "Here, Mahānāma, a noble disciple is virtuous" - all this should be understood according to the method stated in the Middle Fifty. True knowledge and conduct are true knowledge and conduct; he whose true knowledge and conduct are accomplished, complete - he is one accomplished in true knowledge and conduct; or one accomplished in true knowledge and conduct means one who is accomplished with, endowed with, possessed of true knowledge and conduct. The meaning fits in both ways, of that one accomplished in true knowledge and conduct.

"Such a one" means of such a one by the characteristic of such-likeness given in the Mahāniddeśa by the method beginning with "such a one regarding the desirable, such a one regarding the undesirable"; the meaning is of one who is such, unchanging regarding the desirable, undesirable, and so on. "The resplendent one" means of the brilliant one; the meaning is of one who bears the effulgence of a body whose splendour surpasses even more than the sun arisen in the autumn season at Yugandhara. Or it is proper to say "the bearer of the light of wisdom." For this was said:

"There are four lights in the world, a fifth is not found here;
The sun shines by day, the moon radiates at night.

"And fire shines here and there by day and night;
The Perfectly Enlightened One is the best of those that shine, this radiance is unsurpassed."

Therefore the meaning is "one who bears the confidence of both bodily and wisdom effulgence" in both ways. "Bearing the final body" means bearing the very last body, of one who has no renewed existence - this is the meaning.

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

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as by whatever resolution, having fulfilled the perfection of giving, having fulfilled the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity, having fulfilled these ten perfections, ten secondary perfections, and ten ultimate perfections - thus thirty perfections, having relinquished these five great relinquishments - the relinquishment of limbs, the relinquishment of life, the relinquishment of wealth, kingdom, sons, and wife - just as Vipassī and the other Perfectly Enlightened Ones came, so too our Blessed One came - thus he is a Truth-finder. As he said -

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

How is "one who has thus gone" the Truth-finder? Just as Vipassī and the others, immediately upon being born, having stood firmly on even feet on the earth, facing north, went with seven strides, so too our Blessed One went - thus he is a Truth-finder. As he said -

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

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

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? He who has arrived at the individual characteristic and the common characteristic of all material and immaterial phenomena, the true, the unerring, by the course of knowledge, without failing, having attained, having understood - he is the Truth-finder.

"Since of all phenomena, the individual and common characteristic,
He has arrived at just as they truly are, therefore the Teacher is the Truth-finder."

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

"The truths named as true, the Leader fully awakened to;
Therefore, because of having fully awakened to the true truths, he is a Truth-finder."

How is he a Truth-finder by virtue of true seeing? For the Blessed One, the Truth-finder, knows and sees in every respect the objects of visible form, sound, odour, flavour, tangible object, and mind-object coming into the range of the eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door of immeasurable beings in immeasurable world systems - thus he is a Truth-finder by virtue of true seeing. Or else, whatever is true in the world, that he shows to the world just as it is. For that reason too the Blessed One is a Truth-finder. Here the origination of the term "Truth-finder" in the sense of true seeing should be understood.

"He who by the true manner knows and contemplates phenomena;
Being a true seer, the Enlightened by himself, therefore he is called a Truth-finder."

How is he a Truth-finder by virtue of true speaking? And whatever was spoken and talked by the Truth-finder during the period of forty-five years between the enlightenment and the final Nibbāna, included in the nine divisions beginning with discourses - all that, as if weighed with a single balance, is just so, unerring. Therefore he said -

"And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'."

But here the word "gata" has the meaning of "speech." Thus he is a Truth-finder by virtue of true speaking. Speaking is "āgata"; the meaning is "utterance." His utterance is true, undistorted - thus he is a Truth-finder. It is stated by changing the letter "da" to the letter "ta."

"Since the Conqueror is a speaker of truth, an illuminator of the true Teaching;
And his utterance is true, therefore the Buddha is a Truth-finder."

How is he a Truth-finder by virtue of true acting? For the Blessed One, whatever speech he spoke, that very thing he does by body; the body is in accordance with speech, and speech also with the body. Therefore he said -

"Monks, the Truth-finder speaks as he acts, acts as he speaks, etc. Therefore he is called 'Truth-finder'."

As his speech has gone, so too his body has gone; as his body has gone, so too his speech has gone. Thus he is a Truth-finder by virtue of true acting.

"As his speech has gone, so his body has gone, since;
By virtue of true speaking, the Enlightened by himself, the Teacher, therefore is a Truth-finder."

How is he a Truth-finder in the sense of overcoming? Making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; rather he is unequalled, immeasurable, unsurpassed. Therefore he said -

"In the world with its gods, monks, etc. the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'."

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

"Actual and not distorted is the medicine of the Teacher;
Because he is the wielder of power, that Teacher is a Truth-finder."

"Of the matchless one" means of one devoid of a rival; there is no person whatsoever able to give the acknowledgment "I am a Buddha" - thus he is matchless; of that matchless one. "Arose" means it arose, it came into being. "Compassion" means the state of compassion is compassion. "Towards all beings" is an expression encompassing all beings without remainder; the meaning is towards the entire order of beings. To this extent, this verse too has its meaning already stated.

Then the Blessed One, requested by Brahmā for the purpose of expounding the Teaching, having given rise to compassion towards beings, wishing to expound the Teaching, addressed the Great Brahmā in verse:

"Open for them are the doors to the Deathless, let those who have ears
release their faith;
Perceiving harm, I did not speak the well-practised, sublime Teaching among
humans, O Brahmā."

Then Brahmā Sahampati, knowing "I have created the opportunity for the Blessed One to expound the Teaching," having made on his head a salutation with joined palms resplendent with the joining of ten fingernails, having paid respect to the Blessed One, having circumambulated him keeping him on his right, surrounded by a company of brahmā gods, departed. Then the Teacher, having given his acknowledgment to that Brahmā - while reflecting "To whom indeed should I first expound the Teaching?" - having given rise to the thought "Āḷāra is wise; he will understand this Teaching quickly," looking again, having known his state of being deceased a week ago, and having known the state of Udaka being deceased the previous evening, again - reflecting "Where indeed are the group of five monks dwelling now?" turning his attention to the group of five, having known "At Isipatana in the Deer Park at Bārāṇasī," on the Āsāḷhī day, when the night became light, early in the morning, having taken his bowl and robe, having set out on the eighteen-yojana road, having seen on the way a naked ascetic named Upaka, having made known to him his own Buddhahood, on that very day in the evening he went to Isipatana. There, having made known his own Buddhahood to the group of five, having gone to the excellent Buddha-seat that was prepared, having addressed the group of five monks, he taught the Discourse on the Setting in Motion of the Wheel of the Teaching.

Among them, the Elder Aññāsikoṇḍañña, sending forth knowledge in accordance with the teaching, at the conclusion of the discourse, became established in the fruition of stream-entry together with eighteen crores of brahmā gods. The Teacher, having entered the rains retreat right there, on the following day established the Elder Vappa in the fruition of stream-entry. By this very method, having established all of them in the fruition of stream-entry, again on the fifth of the fortnight, having assembled all five elders, he taught the Discourse on the Characteristic of Non-self; at the conclusion of the teaching, all five elders became established in arahantship.

Then the Teacher, right there, having seen the decisive support of Yasa the son of good family, having seen him who had departed abandoning his home - having called him saying "Come, Yasa," in that very night-time having established him in the fruition of stream-entry, on the following day having established him in arahantship, having given the going forth by the "Come, monk" ordination to a further fifty-four of his companions too, he established them in arahantship. Thus, when sixty-one Worthy Ones had arisen in the world, the Teacher, having finished keeping the rains retreat and having performed the invitation ceremony, having addressed the monks, said this:

"Doing the welfare of others and one's own welfare, on this earth;
Declaring the Teaching to human beings, wander forth, monks.

"Dwell in secluded places, in mountains and forests;
Making known my Good Teaching to the world constantly.

"Doing the messenger duty of the Teaching, proclaim it, monks;
For the sake of the peace of beings, being of good conduct, my word.

"Close every door to the realms of misery, O ones without mental corruptions;
Open the door to the path of heaven and liberation, O matchless ones.

"By teaching and practice, being abodes of compassion and other virtues;
Increase the full understanding and faith of the world in every respect.

"For the laypeople who help constantly by the giving of material things;
Make a reciprocal service to them by the gift of the Teaching.

"Raise up the Good Teaching, teaching the banner of the sages;
Having done what should be done as your task, undertake the welfare of others."

And having said thus, the Blessed One, having sent those monks off to the various directions, while himself going to Uruvelā, on the road in a cotton-tree jungle thicket trained thirty young men of the Bhadda group. Among them, the very last was a stream-enterer, the foremost was a non-returner; not even one was either a Worthy One or a worldling. Having given the going forth to all of them too by the "Come, monk" ordination, having sent them to the various directions, himself having gone to Uruvelā, having shown three and a half thousand wonders, having tamed the three-brother matted-hair ascetics headed by Uruvelakassapa with their retinue of a thousand matted-hair ascetics, having given them the going forth by the "Come,

monk" form, having had them sit down at Gayāsīsa, having established them in arahantship by the teaching of the Discourse on the Burning, the Blessed One, surrounded by that thousand of Worthy Ones, thinking "I shall fulfil the acknowledgment of King Bimbisāra," went to the park named Laṭṭhivana in the precincts of the city of Rājagaha. Thereupon the park keeper informed the king. The king - Having heard "The Teacher has arrived," surrounded by twelve myriads of brahmin householders, having approached the One of Ten Powers - the excellent sage-sun who had entered the opening of the forest, like the sun that had entered an opening in the clouds - having fallen with his head, shining with the radiance of the gems of his crown, at the feet of the One of Ten Powers, which were soft as unblemished, intact lotuses born of water on their wheel-adorned soles, sat down to one side together with the assembly.

Then this occurred to those brahmin householders - "Does the Great Ascetic live the holy life under Uruvelakassapa, or does Uruvelakassapa under the Great Ascetic?" Then the Blessed One, having known with his mind the reflection in their minds, addressed the Elder in verse -

"Having seen what, dweller at Uruvelā, have you abandoned the fire, you instructor of the emaciated ones?
I ask you, Kassapa, about this matter - for what reason has your fire sacrifice been abandoned?"

The Elder, having known the Blessed One's intention -

"Forms and sounds and also flavours, women of pleasure - sacrifices assert these;
Having known this as a stain among the clings, therefore I did not delight in what is sacrificed or offered."

Having spoken this verse, for the purpose of making known his state of being a disciple, having fallen with his head at the Truth-finder's feet - Having said "The Blessed One is my Teacher, venerable sir; I am his disciple," one palm tree, two palm trees, etc. Having risen up into the sky seven times to the measure of seven palm trees, having performed a wonder, having descended from the sky, having paid homage to the Blessed One, he sat down to one side.

Then the great multitude, having seen that wonder of his - "Oh, of great majesty are the Buddhas! Even Uruvelakassapa, who was one of firmly-held views, thinking himself to be a Worthy One, having broken through the net of wrong views, has been tamed by the Truth-finder" - thus they spoke praise of the virtues of the One of Ten Powers. Having heard that, the Teacher - "It is not only now that I tame this Uruvelakassapa; in the past too he was indeed tamed by me" - thus he said. Then that great multitude, rising from their seats, having paid homage to the Blessed One, having raised joined palms on their heads, spoke thus - "Venerable sir, now we have seen him tamed; but how was he tamed by the Blessed One in the past?" Thereupon the Teacher, requested by that great multitude, having related the Mahānāradakassapa Jātaka, concealed by another existence, made known the four noble truths. Thereupon, having heard the Teacher's talk on the Teaching, King Bimbisāra became established in the fruition of stream-entry together with eleven

myriads; one myriad announced their state as lay followers. The king, having gone for refuge, having invited the Blessed One together with the community of monks for the morrow, having circumambulated the Blessed One three times, having paid homage, departed.

On the following day, the Blessed One, surrounded by a thousand monks, like the king of gods with a thousand eyes surrounded by a company of deities, like the Great Brahmā surrounded by a company of Brahmās, entered Rājagaha. The king, having given a gift to the community of monks headed by the Buddha, at the end of the meal said this to the Blessed One - "I, venerable sir, shall not be able to live without the three jewels; whether at the proper time or at an improper time, I shall come to the presence of the Blessed One. The Laṭṭhivana is too far away. But this Bamboo Grove Park of ours, for those desiring solitude, is not too far, not too near, accessible for coming and going, secluded from crowds, conducive to the happiness of solitude, endowed with shade and water, adorned with cool stone surfaces, a supremely delightful piece of ground, uninterrupted with fragrant flowers and excellent trees, adorned with delightful mansions, long buildings, palaces, dwelling-places, lean-to shelters, pavilions and so on. May the Blessed One, venerable sir, accept this from me." Taking crystal-coloured water scented with fragrant flowers with a golden water-vessel resembling freshly heated embers, while bestowing the Bamboo Grove Monastery, he poured water on the hands of the One of Ten Powers. At that acceptance of the park, this great earth trembled as if dancing, overcome by joy, thinking "The roots of the Buddha's Dispensation have descended." But in Jambudīpa, apart from the Bamboo Grove Great Monastery, there is no lodging that was accepted with the trembling of the earth. Then the Teacher, having accepted the Bamboo Grove Monastery, gave thanksgiving for the king's gift of a dwelling-place -

"The benefit of the gift of a residence, what man indeed is able to declare,
Other than the Buddhas, the protectors of the world, even if endowed with a
myriad of mouths.

"Life and beauty and happiness and power, the excellent, the praiseworthy,
and discernment itself -
He gives all these, so it is said, the man who gives a dwelling-place to the
Community.

"A giver of a dwelling, a warding off of dangers to life beginning with cold and
so on;
Since he protects the life of that one, he is a giver of life - so the virtuous
declare.

"For one dwelling in a residence that is excessively hot or cold, power and
beauty and discernment do not arise;
Therefore the giver of a dwelling-place gives power and beauty and
discernment itself.

"Of suffering from cold, heat, serpents, wind, sun's heat and so on arising in
the world;

A warding off of the manifold, constantly a giver of happiness is the giver of a dwelling-place.

"Cold, heat, wind, sun's heat, gadflies, rain, serpents, fierce beasts and other sufferings;

Since the giver of a dwelling-place wards off these, therefore he finds happiness hereafter.

"With a confident mind, joyful, a dwelling-place delightful to the mind, the cause of enjoyments in future existences;

Whoever gives to those distinguished by virtues beginning with morality and other qualities, he is called a giver of everything.

"Having abandoned the stain of stinginess together with greed, he gives a dwelling place to those who are abodes of virtues;

As if thrown there by others into heaven, he is born as if carried there, free from sorrow.

"A man should have excellent, beautiful, lofty dwelling-places made, and should establish monks to dwell there;

He should give them food and drink and cloth, with a clear mind, attentively, constantly.

"Therefore, great king, having experienced delightful pleasures in existences even more,

By the fruit of the gift of a dwelling-place, attain afterwards the peaceful, sorrowless happiness."

Thus the king of sages, having given thanksgiving for the gift of a dwelling-place to the king of men, Bimbisāra, having risen from his seat, surrounded by the community of monks, with the supremely beautiful radiance of his own body making the cities, forests, mansions, and so on appear as if sprinkled with a stream of liquid gold, with incomparable Buddha's grace, with boundless Buddha's glory, entered the great monastery in the Bamboo Grove.

"In the unwearying Bamboo Grove dwelling-place, the Truth-finder, there in that delightful place,

The wise one dwelt with various abidings, looking out for those who could be guided."

Now while the Blessed One was dwelling there, the great King Suddhodana, having heard "My son, having practised the performance of austerities for six years, having attained the supreme highest enlightenment, the one who has set in motion the excellent wheel of the Teaching, having reached Rājagaha, is dwelling in the great monastery in the Bamboo Grove," addressed a certain chief minister - "Come, my good man, with a retinue of a thousand men, having gone to Rājagaha, having said in my name 'Your father, the great King Suddhodana, wishes to see you,' having taken my son, come back." He, having promised the king saying "Very well, Sire," with a retinue of a thousand men, having gone a distance of sixty yojanas, entered the monastery at the time of the proclamation of the Teaching. He, thinking "Let the

message sent by the king stand aside for now," standing at the edge of the assembly, having heard the Teacher's proclamation of the Teaching, just as he stood, together with the thousand men, having attained arahantship, requested the going forth. The Blessed One - stretched out his hand saying "Come, monks." All of them, at that very moment, bearing bowls and robes created by supernormal power, having become accomplished in deportment like elder monks of sixty rains retreats, surrounded the Blessed One. The king, having thought "Neither does the one who went come back, nor is any message heard," sent ministers nine times in that very same manner. Among those nine thousand men, not even one reported to the king, nor sent a message. All, having attained arahantship, went forth.

Then the king thought - "Who now will carry out my word?" - looking over all the royal forces, he saw Udāyī. He, it is said, was the king's accomplisher of all purposes, an intimate, exceedingly trustworthy minister, born on the very same day as the Bodhisatta, a playmate in the dust, a companion. Then the king addressed him - "Dear Udāyī, I, wishing to see my son, sent nine thousand men; not even one man, having come, reports even a mere message; there is none. Difficult to know indeed is the danger to my life; while still living I wish to see my son. Will you be able to show me my son?" He said "I shall be able, Sire, if I shall be permitted to go forth." "Dear son, whether having gone forth or not having gone forth, show me my son." He, saying "Very well, Sire," having taken the king's message, having gone to Rājagaha, having heard the Teacher's proclamation of the Teaching, together with the thousand men, having attained arahantship, having become established in the state of a "come-monk," on the full-moon day of Phagguṇī thought - "The winter has passed, the spring season has arrived, the jungle thickets are fully in bloom, the roads are fit for travelling upon; it is time for the One of Ten Powers to perform good treatment towards kinsmen" - having thought thus, having approached the Blessed One, he praised the beauty of the journey for the purpose of going to the Blessed One's ancestral city with about sixty verses -

"Now the trees are glowing like embers, venerable sir, bearing fruit, having shed their foliage;
They shine forth as if aflame, it is the right time, O great hero, O resplendent one.

"The trees, variegated, brilliantly shining, with red shoots and sprouts;
Resplendent like a jewel-blazing pavilion, it is the right time, O great hero, O resplendent one.

"With tops fully in flower, adorned with blossoms, delightful, of pure and pleasant fragrance;
The trees shine on both sides, it is the right time, O great hero, O resplendent one.

"Abundant with many kinds of fruits, variegated trees on both sides of the space;
They dispel hunger and thirst, it is the right time, O great hero, O resplendent one.

"With variegated garlands, with pure sprouts, well-adorned, resembling a peacock's plumage;
The trees shine on both sides, it is the right time, O great hero, O resplendent one.

"Shining with fruits and sprouts, well-adorned, become a dwelling and abode;
They please beings wearied by the journey, it is the right time, O great hero, O resplendent one.

"With tops fully in bloom, clinging to forest thickets, many creepers brilliantly shining;
They please beings like jewelled pavilions, it is the right time, O great hero, O resplendent one.

"Many creepers clinging to trees, like a bride together with her beloved;
Enticing indeed with their sweet fragrance, it is the right time, O great hero, O resplendent one.

"Of variegated blue and other delightful colours, birds all around warbling;
They please with their sweet voices and delights, it is the right time, O great hero, O resplendent one.

"And various beasts, brilliantly shining, with upraised ears and delightful eyes;
They run about in all directions, it is the right time, O great hero, O resplendent one.

"And the earth all around is delightful, shining, green with new grass;
With flowering trees adorned as with a crown, it is the right time, O great hero, O resplendent one.

"Well-adorned, like sand made of pearls, well-formed, giving a charming pleasant touch;
Illuminating the directions all around, it is the right time, O great hero, O resplendent one.

"Level, pleasant to touch, a pure piece of ground, perfumed with the fragrance of delightful blossoming flowers;
Shining, pure and splendid, it is the right time, O great hero, O resplendent one.

"Well-adorned like the Nandana grove, decorated with variegated groves of diverse trees;
Fragrant, the forest is delightful, it is the right time, O great hero, O resplendent one.

"The lakes are variegated, diverse, delightful, well-adorned with lotuses and white water-lilies;
Full of clear, cool water, beautiful, it is the right time, O great hero, O resplendent one.

"With fully blooming lotuses of many kinds, shining, of pure sweet fragrance;
Delighting both men and deities, it is the right time, O great hero, O
resplendent one.

Settled upon fully blooming lotuses, birds all around resounding;
They rejoice endowed with their mates, it is the right time, O great hero, O
resplendent one.

Having gathered pollen from fully blooming flowers, bees run about warbling;
The fragrance of honey diffuses in every direction, it is the right time, O great
hero, O resplendent one.

Intoxicated elephants with resounding trumpets, and streams of water rush
from the mountains;
The rivers flow, beautifully shining, it is the right time, O great hero, O
resplendent one.

The mountains appearing all around, of blue colour like a peacock's neck;
They illuminate the directions like kings of elephants, it is the right time, O
great hero, O resplendent one.

Flocks of peacocks on the mountain summit, dance endowed with their hens;
They coo with various sweet voices, it is the right time, O great hero, O
resplendent one.

Many sweet-voiced birds, delightful, shining with variegated plumage;
Standing on the mountain they resound, it is the right time, O great hero, O
resplendent one.

Strewn over with mines of fully blooming flowers, and decorated with various
fragrant leaves;
The mountains shine in all directions, it is the right time, O great hero, O
resplendent one.

The lakes with many pleasant fragrances, like the lakes in the park of the lord
of gods;
The rivers flow, beautifully shining, it is the right time, O great hero, O
resplendent one.

Decorated with variegated fords, and with delightful various animals and birds
on their banks;
The rivers shine, flowing well, it is the right time, O great hero, O resplendent
one.

On both sides of the lakes, fully blooming, charming, fragrant trees;
With decorated tops, and beautiful as celestial maidens, it is the right time, O
great hero, O resplendent one.

Covered with nets of various fragrant trees, the forest is variegated, like the
Nandana grove of the gods;

Delighting the mind, constantly for travellers, it is the right time, O great hero, O resplendent one.

Accomplished with various pure foods and drinks, with condiments, endowed with pleasant flavour;
Easily obtained and delightful in villages along the paths, it is the right time, O great hero, O resplendent one.

The earth was resplendent all around, of variegated colour, of the flower-seated one;
Decorated as if with red indagopa insects, it is the right time, O great hero, O resplendent one.

Endowed with pure qualities such as faith and so on, longing for the king of the Enlightened by themselves;
People in great numbers right there all around, it is the right time, O great hero, O resplendent one.

With beautiful parks and excellent lotus ponds, covered with various kinds of lotuses;
The lotus roots diffuse a flavour like milk, it is the right time, O great hero, O resplendent one.

Adorned with variegated blue foliage, delightful trees on both sides of the road;
Risen high, become a multitude of beings, it is the right time, O great hero, O resplendent one.

The forest stretching like a variegated blue cloud, like the Nandana grove in the world of Indra;
With flowers of excellent fragrance in all seasons, it is the right time, O great hero, O resplendent one.

A beautiful road at every yojana, villages with plenty of food, easily obtained and delightful;
Thronging with people, with food and drink easily obtained, it is the right time, O great hero, O resplendent one.

Abundant in shade, water, and charm, bestowing all happiness upon the dwellers;
Spacious halls and many assembly halls, it is the right time, O great hero, O resplendent one.

Adorned with groves of variegated and diverse trees, delightful parks and fine lotus ponds;
Well built, with excellent sweet fragrance, it is the right time, O great hero, O resplendent one.

The wind is soft, cool, and of pleasant nature, and from the sky the clouds have departed all around;

And all the directions shine forth, it is the right time, O great hero, O resplendent one.

Just for the purpose of settling the dust on the paths, gentle rains fall at night;
And in the sky the sun's heat is but mild, it is the right time, O great hero, O resplendent one.

Herds of elephants intoxicated with musth, with streaming ichor, sport merrily
with herds of she-elephants;
They run about in the directions, trumpeting, it is the right time, O great hero,
O resplendent one.

The forest, deeply blue, beautiful to behold, like a charming blue cloud-peak;
Most astonishing for those who gaze upon it, it is the right time, O great hero,
O resplendent one.

The sky, clear of clouds, most delightful, as if adorned with gems;
And all the directions outshine, it is the right time, O great hero, O resplendent
one.

Gandhabbas, sorcerers, and kinnaras, singing beautifully with sweet voices;
They wander in that delightful forest wilds, it is the right time, O great hero, O
resplendent one.

The forest frequented by groups of ascetics who are fearful of the host of
defilements;
Prosperous with monasteries and parks, it is the right time, O great hero, O
resplendent one.

The forest borders prosperous with various fruits, unconfused, constantly
delightful to the mind;
They increase the joy of concentration, it is the right time, O great hero, O
resplendent one.

Constantly frequented by many birds, dwelling from village to village
continually;
In each and every town there are excellent villages, it is the right time, O great
hero, O resplendent one.

Cloth, food and drink, bed and seat, and odour and garlands and cosmetics;
There the populace is prosperous and many, it is the right time, O great hero,
O resplendent one.

"By the supernormal power of merit, having attained the highest fame, the
people there are happy and prosperous;
With abundant wealth, of various kinds they dwell, it is the right time, O great
hero, O resplendent one.

"In the sky the clouds are of well-purified colour, and the directions and the
moon are well resplendent;

And at night the wind is soft and cool, it is the right time, O great hero, O resplendent one.

"At the rising of the moon all people are delighted, in their own courtyards speaking varied tales;
They rejoice together with their dear ones, it is the right time, O great hero, O resplendent one.

"By the rays of the moon the sky shone, and the earth was of pure and delightful beauty;
And all the directions were of pure appearance, it is the right time, O great hero, O resplendent one.

"And having seen from afar the excellent moonbeams, flowers bloomed on the surface of the earth;
All around for those desirous of the quality of fragrance, it is the right time, O great hero, O resplendent one.

"As if anointed by the rays of the moon, the earth all around was adorned with flowers;
It shone like a woman garlanded on every limb, it is the right time, O great hero, O resplendent one.

"Elephants too trumpet, intoxicated with rut, and birds with variegated plumage all around;
They make their calls in the delightful forest wilds, it is the right time, O great hero, O resplendent one.

"And every path is fit for travelling, and the country is prosperous, with wealth, with possessions;
Praised everywhere, bestowing every happiness, it is the right time, O great hero, O resplendent one.

"And every forest is of beautifully variegated form, well built like the Nandana grove;
It constantly generates joy for ascetics, it is the right time, O great hero, O resplendent one.

"Adorned like a celestial city, charming, Kapilavatthu by name;
The ancestral city here is resplendent, it is the right time, O great hero, O resplendent one.

"With delightful watchtowers of variegated form, adorned with groves of fully blooming lotuses;
The city is most delightful with its variegated moats, it is the right time, O great hero, O resplendent one.

"With variegated ramparts and gateways, with beautiful courtyards, become a dwelling of gods;
With delightful streets resembling the world of the gods, it is the right time, O

great hero, O resplendent one.

"The Sākiyan princes are adorned, shining with excellent ornaments;
Like young gods in the world of the lord of gods, it is the right time, O great
hero, O resplendent one.

"Suddhodana sent ministers' sons ten times for the purpose of seeing the
excellent sage;
Together with a great force, O lord of sages, it is the right time, O great hero,
O resplendent one.

"He sees neither one who has returned nor even a message, the foremost hero
among men overcome by sorrow;
I wish to please the lord of men, it is the right time, O great hero, O
resplendent one.

"He who is a heap of wondrous joy at the sight of you, looking up to the lord of
bipeds;
Please him, O great sage, foremost in virtues, it is the right time, O great hero,
O resplendent one.

"With hope one ploughs the field, with hope the seed is sown;
With hope merchants go to the ocean, wealth-carriers;
By which hope I stand, may that hope of mine succeed.

"Not too cold, not too hot, not too much famine and hunger;
The ground is covered with fresh grass and green, this is the time, O great
sage."

Then the Teacher said to him - "Why indeed, Udāyī, do you describe the beauty of the
journey?" "Venerable sir, your father, the great King Suddhodana, wishes to see you;
perform good treatment towards your relatives." "Good, Udāyī, I shall perform good
treatment towards kinsmen; therefore announce to the Community of monks, they
shall fulfil the duty of travelling." "Good, venerable sir," the elder announced to the
Community of monks.

The Teacher, surrounded by ten thousand sons of good family dwelling in Aṅga and
Magadha, and ten thousand dwelling in Kapilavatthu - thus by all twenty thousand
monks who had eliminated the mental corruptions - having departed from Rājagaha,
travelling one yojana each day, in two months reached the city of Kapilavatthu. The
Sākiyans too, when the Blessed One had arrived - "We shall see our foremost
relative" - investigating the Blessed One's dwelling place, having observed "The park
of the Sākiyan Nigrodha is delightful," having had all the arrangements for care made,
with scents and flowers in hand, going out to meet him, their bodies adorned with all
decorations, venerating with scents, flowers, bath powders and so on, having put the
Blessed One in front, went to the Nigrodha park itself.

There the Blessed One, surrounded by twenty thousand who had eliminated the
mental corruptions, sat down on the excellent Buddha-seat that had been prepared.
But the Sākiyans were by nature conceited, stubborn in conceit. Having thought

"Prince Siddhattha is younger than us, our youngest brother, our son, our nephew, our grandson," they said to the younger boys and princes - "You pay homage; we shall sit behind you." When they had thus sat down, the Blessed One, having observed their disposition - "These relatives, on account of their vainly aged state, do not pay homage to me; nor do they know 'What kind is a Buddha? What kind is the power of a Buddha?' or 'Such is a Buddha, such is the power of a Buddha.' Come, let me show my own Buddha's power and supernormal power and perform a wonder; having created in the sky a walking path made entirely of jewels, extending across ten thousand world-systems, walking up and down there, having observed the disposition of the great multitude, let me expound the Teaching" - thus he reflected. Therefore it was said by the Elders who held the convocations, for the purpose of showing the Blessed One's reflection -

3. "These together with gods and humans do not know what kind of Buddha this highest of men is;
What kind of power of supernormal abilities and what kind of power of wisdom, what kind of Buddha's power for the welfare of the world.
4. "These together with gods and humans do not know what kind of Buddha this highest of men is;
What kind of power of supernormal abilities and what kind of power of wisdom, what kind of Buddha's power for the welfare of the world.
5. "Come, I will show the unsurpassed power of the Buddha;
I will create a walking path, adorned with jewels in the sky."

3-5. Therein, "na hete jānanti" means "na hi ete jānanti" (for these do not know). The syllable "na" has the meaning of negation. The syllable "hi" is an indeclinable particle used in the sense of reason. Since these gods and humans, who are my relatives and others, do not know - because my Buddha's power and supernormal power have not been made manifest by me - "such is the Buddha, such is the supernormal power," therefore the meaning is: I shall show my Buddha's power and supernormal power. "Sadevamānūsā" - here, "gods" means gods by rebirth are intended. "Together with gods" means "including the gods." Who are they? Humans; humans together with gods are "together with gods and humans." Or, "god" means a conventional god; King Suddhodana is intended. "Together with the god, King Suddhodana" means "including the god." "Humans" means human relatives; humans together with Suddhodana are "together with gods and humans"; or these human relatives of mine together with kings do not understand my power - this is the meaning. The remaining gods too are indeed included in the classification. All gods too are called "gods" in the sense of being gods. The meaning of the root "deva" is play and so on. Or, gods and humans are "gods-and-humans"; together with gods-and-humans is "together with gods and humans." Who are they? "Worlds" should be seen as the remainder of the expression. "Buddha" means one who has awakened to the phenomena of the four truths, one who has understood - thus he is the Buddha. As he said -

"What should be directly known has been directly known, what should be developed has been developed;

What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins."

Here, however, the derivation of the word "Buddha" should be seen in the agent case. By gods and humans who have attained distinction, because of being known thus "The Blessed One is indeed a Perfectly Enlightened One," he is the Buddha because of being known as awakened. Here the derivation of the word "Buddha" should be seen in the object case. Or, he is the Buddha because awakening belongs to him; the meaning is "one who possesses awakening." All that should be understood in accordance with the science of grammar. "Kīdisako" means of what kind, resembling what, similar to what, of what appearance, of what form, whether tall or short - this is the meaning.

"Naruttamo" means the highest, the most excellent, the foremost among men or among men - thus he is the highest of men. "Iddhibala" - here, succeeding is supernormal power; supernormal power in the sense of accomplishment and in the sense of attainment. Or, by means of this, beings succeed, become prosperous, grown, and gone to excellence - thus it is supernormal power. That, however, is tenfold. As he said -

"Supernormal power" means ten supernormal powers. What ten? Supernormal power of determination, supernormal power of transformation, mind-made supernormal power, supernormal power through the pervasion of knowledge, supernormal power through the pervasion of concentration, noble supernormal power, supernormal power born of the result of action, supernormal power of one with merit, supernormal power made of true knowledge, supernormal power in the sense of success through the condition of right exertion here and there.

Their diversity is as follows - By nature being one, he adverts to many, having adverted to a hundred or a thousand, he determines with knowledge "May I become many" - thus the supernormal power shown by having classified, being produced by the power of determination, is called supernormal power of determination. The meaning of that is as follows - Having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from that, if he wishes for a hundred, having done the preliminary work with sensual-sphere preliminary work consciousnesses "May I become a hundred, may I become a hundred," having again attained the meditative absorption which is the foundation for direct knowledge, having emerged from that, having again adverted, he determines; together with the consciousness of determination itself, he becomes a hundred. In a thousand and so on too, the same method applies.

Therein, the consciousness of the basic meditative absorption has the sign as its object; the preliminary work consciousnesses have either a hundred as their object, or in the case of a thousand and so on, one or another as their object; and those are by way of colour, not by way of concept. The consciousness of determination too has just a hundred as its object; but that arises immediately after the change-of-lineage, like absorption consciousness, belonging to the fine-material-sphere fourth meditative absorption. But he, having abandoned his natural appearance, displays the appearance of a boy or displays the appearance of a serpent. Or the appearance of a supañña, etc. Or displays various massing of the army - thus the supernormal power

that has come in this way, because it occurs by the power of alteration through abandoning one's natural appearance, is called the supernormal power of transformation.

"Here a monk creates from this body another body, material, mind-made, complete with all limbs and faculties, not defective in any faculty" - the supernormal power that has come by this method, because it occurs by the power of the production of another mind-made body within the body itself, is called mind-made supernormal power.

The distinction arisen through the power of the knowledge of arahantship to be attained in that individual existence, either before or after or at that very moment of the arising of knowledge, is called supernormal power through the pervasion of knowledge. The Venerable Bākula and the Venerable Saṃkicca had supernormal power through the pervasion of knowledge; their stories should be told here.

The distinction arisen through the power of serenity, either before or after or at that very moment of concentration, is called supernormal power through the pervasion of concentration. The Venerable Sāriputta had supernormal power through the pervasion of concentration, the Venerable Sañjīva had supernormal power through the pervasion of concentration, the Venerable Khāṇukkoṇḍañña had supernormal power through the pervasion of concentration, the female lay follower Uttarā had supernormal power through the pervasion of concentration, the female lay follower Sāmāvatī had supernormal power through the pervasion of concentration - their stories should be told here, but they have not been expanded by me for the purpose of avoiding the fault of excessive length of the text.

What is the noble supernormal power? Here, if a monk wishes "May I dwell perceiving the non-repulsive in the repulsive," he dwells there perceiving the non-repulsive; if he wishes "May I dwell perceiving the repulsive in the non-repulsive," he dwells there perceiving the repulsive, etc. He dwells there equanimous, mindful and fully aware. For this, because it arises only in noble ones who have attained mastery of mind, is called noble supernormal power.

What is supernormal power born of the result of action? Of all birds, of all gods, of first-aeon human beings, and of some beings in states of misfortune, going through the sky and so on is called supernormal power born of the result of action. What is supernormal power of one with merit? A universal monarch goes through the sky together with his fourfold army. For the householder Jaṭilaka, a golden mountain eighty cubits high arose. This is called supernormal power of one with merit. The state of being healthy of the householder Ghosaka, even when attempts were made to kill him in seven places, is supernormal power of one with merit. The manifestation of rams made of the seven precious things in an area measuring eight karīsas for the millionaire Meṇḍaka is supernormal power of one with merit.

What is supernormal power made of true knowledge? Sorcerers, having recited their spells, go through the sky; in space, in the atmosphere, they display even an elephant, etc. they display even various massing of the army. Supernormal power proceeding by way of the beginning and so on is called supernormal power made of true knowledge. The distinction arisen from having done this and that action is "supernormal power in the sense of success through the condition of right exertion

here and there" - this is called supernormal power in the sense of success through the condition of right exertion here and there. The power of this tenfold supernormal power is called the power of supernormal abilities; the meaning is "they do not know this power of supernormal abilities of mine."

"Power of wisdom" means the power of wisdom of the path of arahantship that bestows the distinction of all mundane and supramundane qualities is intended; they do not know that either. Some say "power of wisdom is a designation for the six kinds of knowledge not shared with others." "Buddha's power" - here the Buddha's power means the majestic power of the Buddha, or the ten power knowledges. Therein, the ten power knowledges are: the knowledge of the possible and impossible, the knowledge of knowing the results of actions past, future, and present, the knowledge of the practice leading to all destinations, the knowledge of knowing the world with its many and various elements, the knowledge of the various dispositions, the knowledge of the inclinations and underlying tendencies, the knowledge as it really is of the defilement, cleansing, and emergence from meditative absorptions, deliverances, concentrations, and attainments, the knowledge of recollecting past lives, the knowledge of the passing away and rebirth, and the knowledge of the elimination of mental corruptions - these are the ten. "Buddha's power" is a designation for these ten knowledges. "Such" (edisa) means "such" (īdisa), or this itself is the reading.

"Well then" is an indeclinable particle used in the sense of release. "I" points out oneself. What is meant? Since these relatives of mine do not know either the Buddha's power or the virtues of the Buddha, and merely in dependence on their own vainly aged state, through the force of conceit, do not pay homage to me, the foremost and supreme in all the world. Therefore there is a banner of conceit in them; having broken that, he would show the Buddha's power for the purpose of homage - this is what is meant. "I shall show" (dassayissāmi) means "I would show" (dasseyyaṃ). "I shall show" (dassessāmi) is also a reading; the meaning is the same. "Buddha's power" means the majestic power of the Buddha, or the distinction of the Buddha's knowledge. "Unsurpassed" (anuttara) means without anything higher (niruttara). "Walking path" (caṅkama) is said to be the place where one should walk up and down. "I shall create" (māpayissāmi) means "I would create" (māpeyyaṃ). "I shall create a walking path" (caṅkamanāṃ māpessāmi) is also a reading; the meaning is the same. "In the sky" (nabhe) means in space. "Adorned with all jewels" (sabbaratanamaṇḍita) means adorned and decorated with all precious things in the sense of generating delight - pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, cat's eye gems, and rubies - with each of the ten, adorned with all jewels; that is "adorned with all jewels." Some read "adorned with jewels in the sky" (nabhe ratanamaṇḍita).

Then, at the mere moment of the Blessed One's thinking thus, the gods beginning with the terrestrial gods dwelling in the ten thousand world-systems, with delighted hearts, gave applause. By the Elders who held the convocations, making known that matter -

- 6.** "The terrestrial, the Mahārājika, the Tāvatiṃsa, the Yāma gods and the Tusita and the Nimmitta;
The Paranimmita and also those belonging to the company of Brahmās,

delighted, made a great sound."

The beginning verses should be understood as having been set aside.

Therein, "terrestrial" means situated on the earth, dwelling in rocks, mountains, forests, trees, and so on. "Mahārājika" means belonging to the faction of the great kings. Having heard the sound of the earth-dwelling deities, the sky-dwelling deities, then the cloud rain cloud deities, then the hot rain cloud deities, then the cold rain cloud deities, then the rain rain cloud deities, then the wind rain cloud deities, then the four great kings, then the Tāvatiṃsa, then the Yāma, then the Tusita, then the Nimmānaratī, then the Paranimmitavasavattī, then the Brahmakāyika, then the Brahmapurohita, then the Great Brahmās, then the gods of Limited Radiance, then the gods of Immeasurable Radiance, then the Radiant gods, then the gods of Limited Beauty, then the gods of Immeasurable Beauty, then the gods of Streaming Radiance, then the Vehapphala, then the Aviha, then the Atappa, then the Sudassā, then the Sudassī, then the Akaniṭṭha deities, having heard the sound, made a great sound. Except for the unconscious beings and the immaterial-sphere beings, all gods, humans, nāgas, and so on, in every place where the ear sense base operates, with hearts overcome by joy, made a shout of acclamation - this is the meaning. "Delighted" means with delighted hearts, having become those in whom joy and pleasure had arisen - this is the meaning. "Extensive" means broad.

Then the Teacher, immediately after thinking, having entered the attainment of the white kasiṇa - "Let there be light in the ten thousand world-systems" - thus he determined. Together with that consciousness of determination itself, there was light from the earth up to the Akaniṭṭha realm. Therefore it was said -

- 7.** "And the earth together with the gods was illumined, and the many world-interstices uncovered;
And the dense darkness was then destroyed, having seen the wonderful miracle."

Therein, "illumined" means made manifest. "Earth" - here this earth is fourfold: hard earth, earth with its constituents, sign earth, and conventional earth. Among these, "And what, friend, is the internal solid element? Whatever internally, individually, is hard, solidified" - the hard earth is stated in such passages as these and is so named. "Whatever monk should dig the earth or have it dug" - the earth with its constituents is stated in such passages as these, and the twenty portions beginning with head hairs, and the external ones beginning with iron and copper; That too, together with its constituents such as colour and so on, is called earth - thus it is named earth with its constituents. In such passages as "One perceives the earth kasiṇa" and so on, the sign earth is also called "object earth." One who has attained the meditative absorption of the earth kasiṇa, having been reborn in the heavenly world, obtains the name "earth god" by virtue of the means of coming. For this was said: In such passages as "The water gods and earth gods" and so on, this should be understood as conventional earth, named concept earth. But here, earth with its constituents is intended.

"Including the gods" means including the world of the gods. "Sadevatā" is also a reading; if it is more beautiful, the meaning is the human world including the gods was illumined. "Many" means numerous. "World-interstices" - this is a designation for the asura-bodied hells; between every three world-circles there is one world-interstice, like the space in the middle of three cart-wheels placed touching one another, each world-interstice hell is eight thousand yojanas in extent. "Uncovered" means without support below. "And darkness" means gloom. "Dense" means thick, compact. Due to the absence of the light of the moon and sun, it is perpetual darkness. "Destroyed" means demolished. "Then" means when the Blessed One, dependent on compassion for beings, pervaded light for the purpose of performing a miracle, then that dense darkness situated in the world-interstices was destroyed, demolished. This is the meaning.

"Wonderful" means worthy of snapping the fingers; the meaning is worthy of snapping the fingers by way of astonishment. "Miracle" - it is a miracle because of the removal of opponents. Or it is a miracle because it removes the minds of beings that have resorted to wrong views and conceit; or it is a miracle because it brings back confidence to beings without confidence. "Pāṭihira" is also a reading; the meaning is the same. Here this is a designation for the special arrangement of light. "Having seen the wonderful miracle" - here the meaning should be understood by bringing in this statement: gods and humans and also beings born in the world-interstices, having seen that miracle of the Blessed One, attained supreme joy and happiness; otherwise, neither does the preceding connect with the following, nor the following with the preceding.

Now, to show that there is light not only in the human worlds alone, but everywhere in the world designated as the threefold world of activities, beings, and space -

- 8.** "In the world with its gods, gandhabbas, humans, and demons,
A lofty and extensive radiance arose;
In this world and the other, in both,
Below and above and across, spread out." This verse was spoken.

Therein, "gods" means conventional gods, rebirth gods, and purification gods - all gods are included here. Gods and gandhabbas and humans and demons are gods-gandhabbas-humans-demons. "Together with gods-gandhabbas-humans-demons" means "with its gods, gandhabbas, humans, and demons." But what is that? The world; in that world with its gods, gandhabbas, humans, and demons. "Radiance" means light. "Lofty" - here this word "uḷāra" is seen in the senses of sweet, foremost, extensive, and so on. Thus it is seen in the sense of sweet in such passages as "they eat and enjoy lofty solid and soft foods" and so on. In such passages as "Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise" and so on, in the sense of foremost. In such passages as "Surpassing the divine power of the gods, an immeasurable, eminent light" and so on, in the sense of extensive. This one here should be understood in the sense of foremost. "Extensive" means immeasurable. "Arose" means it arose, it originated, it proceeded. "In this world and the other" means in this human world and in the other heavenly world - this is the meaning. "In both" means in those two; it should be understood as in such cases as internal-external and so on. "And below" means in the hells such as Avīci and so on. "Above"

means above even the highest point of existence, even in unoccupied space. "And across" means across also, in the ten thousand world-systems. "Spread out" means diffused. Having dispelled the darkness, having submerged the world and the region of the aforesaid manner, the radiance proceeded - this is the meaning. Or else, "and across, spread out" means the radiance, having pervaded across a great, immeasurable region, stood - this is the meaning.

Then the Blessed One, having pervaded light in the ten thousand world-systems, having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from that, having adverted, having risen up into the sky with the consciousness of determination, as if scattering the dust of his feet upon the heads of those relatives, displays the Twin Miracle in the midst of the great assembly of gods and humans. Now that should be understood thus from the Pāḷi text -

"What is the Truth-finder's knowledge of the twin miracle? Here the Truth-finder performs the twin miracle not shared with disciples; from the upper body a great mass of fire proceeds, from the lower body a torrent of water proceeds. From the lower body a great mass of fire proceeds, from the upper body a torrent of water proceeds, etc. From the eastern side of the body a great mass of fire proceeds, from the western side of the body a torrent of water proceeds. From the western side of the body a great mass of fire proceeds, from the eastern side of the body a torrent of water proceeds, etc. From the right eye a great mass of fire proceeds, from the left eye a torrent of water proceeds. From the left eye a great mass of fire proceeds, from the right eye a torrent of water proceeds, etc. From the right ear a great mass of fire proceeds, from the left ear a torrent of water proceeds. From the left ear a great mass of fire proceeds, from the right ear a torrent of water proceeds, etc. From the right nostril a great mass of fire proceeds, from the left nostril a torrent of water proceeds. From the left nostril a great mass of fire proceeds, from the right nostril a torrent of water proceeds, etc. From the right shoulder a great mass of fire proceeds, from the left shoulder a torrent of water proceeds. From the left shoulder a great mass of fire proceeds, from the right shoulder a torrent of water proceeds, etc. From the right hand a great mass of fire proceeds, from the left hand a torrent of water proceeds. From the left hand a great mass of fire proceeds, from the right hand a torrent of water proceeds, etc. From the right side a great mass of fire proceeds, from the left side a torrent of water proceeds. From the left side a great mass of fire proceeds, from the right side a torrent of water proceeds, etc. From the right foot a great mass of fire proceeds, from the left foot a torrent of water proceeds. From the left foot a great mass of fire proceeds, from the right foot a torrent of water proceeds, etc. From each finger a great mass of fire proceeds, from the spaces between the fingers a torrent of water proceeds. From the spaces between the fingers a great mass of fire proceeds, from each finger a torrent of water proceeds, etc. From each hair a great mass of fire proceeds, from each hair a torrent of water proceeds. From each pore a great mass of fire proceeds, from each pore a torrent of water proceeds - Of six colours: blue, yellow, red, white, crimson, and luminous.

The Blessed One walks up and down, the created one stands or sits down or lies down. The Blessed One stands, the created one walks up and down or sits down or lies down. The Blessed One sits down, the created one walks up and down or stands or lies down. The Blessed One lies down, the created one walks up and down or

stands or sits down. The created one walks up and down, the Blessed One stands or sits down or lies down. The created one stands, the Blessed One walks up and down or sits down or lies down. The created one sits down, the Blessed One walks up and down or stands or lies down. The created one lies down, the Blessed One walks up and down or stands or sits down - this should be known as the Truth-finder's knowledge of the twin miracle.

But for that Blessed One, by the power of the fire kasiṇa attainment, a great mass of fire proceeds from the upper body. By the power of the water kasiṇa attainment, a torrent of water proceeds from the lower body - again, to show that a great mass of fire proceeds from the place where the torrent of water proceeds, and a torrent of water proceeds from the place where the great mass of fire proceeds, it should be known that "from the lower body a great mass of fire proceeds, from the upper body a torrent of water proceeds" was said. This same method applies to the remaining terms as well. Here, however, the great mass of fire was entirely unmixed with the torrent of water. Likewise the torrent of water with the great mass of fire. But among the rays, the second and second ray proceeds as if twin with the former and former, at a single moment. There is no occurrence of two consciousnesses at a single moment; but for the Buddhas, because of the swiftness of the life-continuum's duration and because of the mastery practised in five ways, these rays proceed as if at a single moment; but for each ray, the adverting, preliminary work, and determination are each separate. For the purpose of blue rays, the Blessed One attains the blue kasiṇa. For the purpose of yellow rays and so on, he attains the yellow kasiṇa and so on.

Thus, while the Blessed One's twin miracle was being performed, it was as if it were the time of adorning the entire ten-thousand world system. Therefore it was said -

- 9.** "The highest of beings, the Blessed One, the great leader, the Teacher was worshipped by gods and humans;
Of great might, possessing the signs of innumerable merits, he showed a wonderful miracle."

Therein, "the highest of beings" means the highest, the most excellent, the foremost among all beings through his own virtues such as morality and so on - thus the highest of beings; or the highest among beings - thus the highest of beings. For "satta" is a name for knowledge; by that knowledge reckoned as the ten powers, the four grounds of self-confidence, and the six kinds of knowledge not shared with others, he is the foremost, the highest - thus the highest of beings; or by way of co-referential predication, a being who is highest - thus the highest of beings. If so, "uttamasatta" should be said, according to the reading where the word "uttama" comes first. But this difference should not be seen as fixed, because of the absence of a fixed rule and because of the plural expression, just like the words "naruttama," "purisuttama," "naravara," and so on. Or, he for whom knowledge is highest, he is the highest of beings; and here too the word "uttama" comes first. "Uttamasatta" - according to the reading where the qualifier comes first, as in "cittagū paddhagū" - thus this is not a fault. Or it should be seen as a reading with both qualifiers, like the reading "āhitaggi" and so on. "The great leader" means he who trains and tames beings by many means of training - thus the great leader. "The Teacher" means he

who instructs beings as is fitting through benefits pertaining to the present life and the future life - thus the Teacher. "Ahū" means was. "Worshipped by gods and humans" - they sport and play with the five divine types of sensual pleasure - thus they are gods. Human beings are so called because of the abundance of mind; gods and humans are gods and humans; venerated by gods and humans - thus worshipped by gods and humans. Venerated through the veneration of flowers and so on and through the veneration of requisites; the meaning is esteemed. But why was only the mention of gods and humans made? Was not the Blessed One venerated also by animals such as Āravāḷa, Kāḷa, Apālāla, Dhanapāla, Pālileyyaka elephants and so on, and by demons such as Sātāgira, Āḷavaka, Hemavata, Sūciloma, Kharaloma and so on, and also by those in the nether worlds? This is indeed true; but it should be understood that this was said by way of the superior delimitation and by way of the delimitation of all persons. "Of great might" means possessed of the great majestic power of the Buddha. "Possessing the signs of innumerable merits" - in infinite world-systems, all beings would each perform each meritorious action a hundred times; the Bodhisatta alone, by himself, having made a hundredfold of the action done by that many people, was reborn. Therefore he is called "possessing the signs of innumerable merits." Some, however, say "each mark produced by a hundred-fold of meritorious action." "If it were so, anyone could become a Buddha" - that has been rejected in the commentaries. "He showed" means he showed the Twin Miracle, which caused extreme astonishment to all gods and humans.

Then the Teacher, having performed the wonder in the sky, having observed the disposition of the minds of the great multitude, wishing to teach a talk on the Teaching suitable to their disposition while walking up and down, created in the sky a jewelled walking path made entirely of all jewels, extending across ten thousand world-systems. Therefore it was said -

- 10.** "He, the one with vision, asked by the best of gods, having considered the benefit, then the highest of men;
The leader of the world created a walking path, well finished, fashioned from all kinds of jewels."

Therein, "he" means he, the Teacher. "Asked" means the meaning is asked at the very first, in the eighth week, for the proclamation of the Teaching. "By the best of gods" means by the Brahmā Sahampati. "The one with vision" - here, "it tastes" (cakkhati) - thus it is the eye (cakkhu); the meaning is it makes clear what is even and uneven. That eye, however, is twofold - the eye of knowledge and the physical eye. Therein, the eye of knowledge is fivefold - the Buddha-eye, the eye of the teaching, the all-seeing eye, the divine eye, and the eye of wisdom. Among these, the Buddha-eye is the knowledge of inclinations and underlying tendencies and the knowledge of the degree of maturity of faculties, which has come as "surveying the world with the Buddha-eye." The eye of the teaching is the lower three paths and the three fruits, which has come as "the stainless, spotless eye of the teaching arose." The all-seeing eye is the knowledge of omniscience, which has come as "so too, O wise one, having ascended the palace made of the Teaching, the all-seeing one." The divine eye is the knowledge associated with the consciousness of direct knowledge arisen through the

increase of light, which has come as "with the divine eye, which is pure." The eye of wisdom - in "vision arose, knowledge arose," here the knowledge of past lives and so on has come as the eye of wisdom.

The physical eye - in "dependent on the eye and forms," here the sensitive-matter physical eye is stated. That, however, is twofold - the eye with its constituents, and the sensitivity-eye. Among these, that lump of flesh in the eye-socket surrounded by the eye-membranes, wherein there are in brief thirteen constituents: the four elements, colour, odour, flavour, nutritive essence, origination, life, sex, eye-sensitivity, and body-sensitivity. In detail, however, those originating from the four origins are thirty-six, and life, sex, eye-sensitivity, and body-sensitivity - these four being originated by action - thus they are the constituents; this is called the eye with its constituents. But that which, in the sphere of sight surrounded by the dark circle delimited by the white circle, is established as mere sensitivity capable of seeing visible matter - this is called the sensitivity-eye. But all these are of one kind as impermanent and conditioned; twofold as with mental corruptions and without mental corruptions, as mundane and supramundane; threefold by plane and by the triad of the clung-to; fourfold by way of exclusively limited, immeasurable, and undetermined objects; fivefold by way of matter, Nibbāna, immaterial, all objects, and non-objects; and sixfold by way of the Buddha-eye and so on. Thus, since these eyes of the kinds described exist for this Blessed One, the Blessed One is called "the one with vision." "Having considered the benefit" - having created the walking path, the intention is having examined and reflected upon the welfare of gods and humans for the purpose of expounding the Teaching. "Māpayī" means he created. "The leader of the world" - he leads the world towards heaven and liberation - thus he is the leader of the world. "Well finished" means well completed; the meaning is concluded. "Fashioned from all kinds of jewels" means made of ten kinds of jewels.

Now, for the purpose of showing the Blessed One's achievement of the threefold wonder -

- 11.** "And supernormal power, prophesy, and instruction - the Blessed One was a master in the three miracles;
The leader of the world created a walking path, well finished, fashioned from all kinds of jewels." Was said.

Therein, "supernormal power" means the various kinds of supernormal power, called the wonder of supernormal power. That operates according to the method beginning with "having been one, he becomes many; having been many, he becomes one" and so on. "Prophecy" means having known the disposition of another's mind, the telling is the wonder of mind-reading; that is the constant proclamation of the Teaching by both disciples and Buddhas. "Instruction" means the wonder of instruction; the meaning is exhortation suitable to the disposition of each and every one. Thus these are the three wonders. Therein, the wonder of instruction together with the wonder of supernormal power was the habitual practice of Mahāmoggallāna; the wonder of instruction together with the wonder of mind-reading was that of the General of the Teaching; but the wonder of instruction is the constant proclamation of the Teaching by the Buddhas. "In the three miracles" means in these three wonders - this is the

meaning. "Blessed One" - this is a designation for the venerable one who is the highest of beings distinguished by qualities, worthy of respect. For this was said by the ancients:

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

"Master" means one who has attained mastery in this threefold wonder also; the meaning is one who has mastery through practice. The masteries are five masteries - Reckoned as adverting, attainment, determination, emergence, and reviewing. Therein, whatever meditative absorption one adverts to, in whatever way one wishes, whichever one wishes, for as long as one wishes - there is no hesitation in adverting - the ability to advert quickly is called mastery in adverting. Likewise, whatever meditative absorption, in whatever way one wishes, etc. One attains - there is no hesitation in attainment - the ability to attain quickly is called mastery in attainment. The ability to maintain for a long time is called mastery in determination. In the same way, the ability to emerge quickly is called mastery in emergence. But mastery in reviewing - they are only reviewing impulsions; since those arise immediately after adverting, they are stated under mastery in adverting itself. Thus, having mastery through practice in these five masteries is called being a master. Therefore it was said - "The Blessed One was a master in the three miracles."

Now, for the purpose of showing the process of creating that jewelled walking path -

- 12.** "In the ten-thousandfold world system, upon the highest Sineru mountains;
He showed, like pillars in succession, a walking path made of jewels." These
and other verses are stated;

Therein, "in the ten-thousandfold world system" means in the ten thousand world-systems. "Upon the highest Sineru mountains" means upon the foremost mountains known as Great Meru. "Like pillars" means the Sineru mountains in the ten thousand world-systems, making them like golden pillars standing in succession, having created a walking path on top of them, he showed it - this is the meaning. "Made of jewels" means made of jewels.

- 13.** "Having passed beyond the ten-thousand world-system" means that the Blessed One, when creating the jewelled walking path, created it having made one end extend beyond the entire eastern rim of the world-circle and one end extend beyond the western rim of the world-circle. Therefore it was said -

"Having passed beyond the ten-thousand world-system, the Conqueror created
a walking path;
With sides entirely made of gold, on the walking path made of jewels."

Therein, "Conqueror" means the Conqueror because of conquering the enemy of defilements. "With sides entirely made of gold" means that on both sides of that walking path thus created, there was a supremely delightful boundary ground made of gold, while the middle was made of precious stones - this is the intention.

14. "Tulāsaṅghāṭā" means pairs of rafters; these should be understood as made of various jewels. "Anuvaggā" means matching. "Sovaṇṇaphalakatthātā" means covered with golden planks; the meaning is that above the rafter-joints there was a golden board-covering. "Vedikā sabbasovaṇṇā" means the railing was entirely made of gold; but this railing enclosing the walking path was solely of gold, unmixed with other jewels - this is the meaning. "Dubhato passesu nimmitā" means created on both sides. The letter "da" serves as a word-connector.

15. "Strewn with sand of gems and pearls" means strewn with sand made of gems and pearls. Or else, gems and pearls and sand are gem-pearl-sand. Strewn, spread with those gem-pearl-sands - thus "strewn with sand of gems and pearls." "Created" means created, made in this manner. "Made of jewels" means made of all jewels; the meaning is the walking path. "Illuminates all directions" means it illuminates, makes radiant all ten directions. "Like the sun" means like the sun of a thousand rays. "Risen" means arisen. Just as the risen sun of a thousand rays illuminates all ten directions, even so this walking path made of all jewels illuminates - this is the meaning.

Now, when the walking path was finished, for the purpose of showing the Blessed One's activity thereon -

16. On that walking path, the wise one, bearing the thirty-two excellent characteristics;
Shining, the Perfectly Enlightened One, the Conqueror walked on the walking path.
17. Divine mandārava flowers, lotuses, and coral tree blossoms;
They scatter on the walking path, all the gods assembled.
18. The hosts of gods see him, the ten-thousand world-system delighted;
Paying homage they fall down, satisfied, joyful and delighted. These verses are stated;

16-18. Therein, "the wise one" means one endowed with energy. "Bearing the thirty-two excellent characteristics" means endowed with the thirty-two characteristics of a great man, beginning with firmly established soles of the feet and so on. This is the meaning. "Divine" means that which exists in the heavenly world, born there, is divine. "Pāricchattaka" means as the outcome of the coral tree of the gods of the Thirty-three, the Pāricchattaka tree arose, supremely beautiful, measuring a hundred yojanas all around. When it is in bloom, the entire city of the gods is pervaded with a single fragrant scent, and its new golden mansions, strewn with flower pollen, appear reddish. Moreover, the flower of this Pāricchattaka tree is also called "pāricchattaka" - thus it was said. "They scatter on the walking path" means they scatter on that jewel walking path; the meaning is they venerate the Blessed One walking up and down on that walking path with flowers of the kind described above. "All the gods" means the gods of the sensual-sphere of existence and so on. Therefore it is said "the hosts of gods see him." The meaning is they see that Blessed One walking up and down on the jewel walking path even from their own abodes. "The ten-thousand world-system" is a nominative case used in the locative sense; the meaning is the hosts of gods in

the ten-thousand world-system see him. "Pamoditā" means greatly delighted. "Nipatanti" means they gather together. "Satisfied and joyful" means satisfied and joyful by means of rapture. "Pamoditā" - the connection should be seen as "together with the gods of the Thirty-three and so on who are about to be mentioned now"; otherwise it does not escape the fault of repetition. Or else, delighted they see that Blessed One, satisfied, joyful and delighted they gather together here and there. This is the meaning.

Now, to show in their own form those who saw and those who gathered together -

19. "The Thirty-three and the Yāma, and the Tusita deities too;
The gods who delight in creation, those gods who wield power;
With elated minds, glad, they see the leader of the world.
20. "Gods, gandhabbas, humans, demons, serpents, supaṇṇas, and also kinnaras;
They see him, the compassionate one for the world's welfare, like the very
high-risen disc of the moon in the sky.
21. "The Radiant, the Beautiful, the Vehapphala, and the Akaniṭṭha deities;
Wearing very pure white garments, they stand with joined palms.
22. "They release flowers of five colours, mandārava flowers mixed with
sandalwood powder;
They wave cloths in the sky then, "Oh, the Conqueror, compassionate for the
world's welfare!"

These verses were spoken.

19-22. Therein, "with elated minds" means with elated minds by the power of joy and pleasure. "Glad" means glad precisely because of having elated minds.

"Compassionate one for the world's welfare" means both the world's welfare and compassion for the world. Or, compassionate by means of the world's welfare is "compassionate one for the world's welfare." "Like the very high-risen disc of the moon in the sky" - here the meaning is they see him, shining with the Buddha's glory like the disc of the moon in the autumn season, newly risen in the sky, full, free from all blemishes, bringing delight to the eyes.

"Radiant" is said by way of the superior delimitation. It should be understood that all those born through the second meditative absorption - the gods of Limited Radiance, of Immeasurable Radiance, and the Radiant - by the division into limited, middling, and sublime, are all included. "Of Streaming Radiance" - this too is said by way of the superior delimitation alone; therefore it should be understood that all those born through the third meditative absorption - the gods of Limited Beauty, of Immeasurable Beauty, and of Streaming Radiance - by the division into limited and so on, are all included. "Of Great Fruit" means extensive fruit - thus "of Great Fruit." They are born through the fourth meditative absorption, dwelling on one level with the non-percipient beings. But below, those born through the first meditative absorption, the Brahmakāyika gods and so on, were shown. Therefore they are not shown here. Due to the absence of eye and ear, the non-percipient beings and the immaterial beings are not mentioned here. "And the Akaniṭṭha deities" - here too this

is said by way of the superior delimitation alone. Therefore it should be understood that all five Pure Abodes, reckoned as the Aviha, Atappa, Sudassā, Sudassī, and Akaniṭṭha, are included. "Wearing very pure white garments" means well pure, very clean, white, bright. Very clean, white garments both worn as lower garments and draped as upper garments, by which they are wearers of very pure white garments; the meaning is having put on pure, spotless white garments. "Susuddhasukkavasanā" is also a reading. "With joined palms" means having made joined palms, having made a salutation resembling a lotus bud upon the head, they stand.

"They release" means they scatter. "Flowers moreover" means blossoms moreover. "Pupphāni vā" is also a reading; a change of grammatical number should be seen, but the meaning is the same. "Of five colours" means five-coloured - five-coloured by way of the colours blue, yellow, red, white, and crimson. "Mixed with sandalwood powder" means mixed with sandalwood powder. "They wave cloths" means they whirl garments. "Oh, the Conqueror, compassionate one for the world's welfare" - uttering words of praise such as "Oh, the Conqueror! Oh, the welfare of the world! Oh, the compassionate one for the world's welfare! Oh, the compassionate one!" The connection is: they release flowers and wave cloths.

Now, to show the words of praise employed by them, these verses were spoken -

23. "You are the Teacher and the banner, the flag and the sacrificial post for living beings;
The ultimate goal and the support, the island and the best of bipeds.
24. "The deities of great supernormal power, from the ten-thousand-fold world system;
Having surrounded him, they pay homage, satisfied, joyful and delighted.
25. "Deities and heavenly maidens, devoted, with satisfied minds;
With five-coloured flowers, they venerate the lord of men.
26. "The hosts of gods see him, devoted, with satisfied minds;
With five-coloured flowers, they venerate the lord of men.
27. "Oh, how wonderful in the world, marvellous, hair-raising;
Never before have I seen such a marvel, hair-raising.
28. "Having sat down in their own abodes, the deities;
They laugh a great laugh, having seen the marvel in the sky.
29. "Those situated in the sky and those situated on the ground, dwellers in grass and on paths;
With joined palms they pay homage, satisfied, joyful and delighted.
30. "Even those serpents who are long-lived, possessing merit, of great supernormal power;
Delighted, they pay homage, they venerate the highest among men.
31. "They perform musical concerts, in the sky, the wind-path;
They play leather-bound drums, having seen the marvel in the sky.

32. "Conch shells and small drums, and also many tambourines;
Are beaten in the sky, having seen the marvel in the heavens.
33. "Wonderful indeed for us today, terror arose;
We shall surely obtain the accomplishment of our goal, the moment has been
provided to us."
34. Having heard "Buddha," joy arose in them at that very moment;
Saying "Buddha, Buddha," they stand with joined palms.
35. Sounds of "hiṇ," cheers of "well done," acclamation and rejoicing;
Various beings in the sky, with joined palms, engage in this.
36. They sing and shout and play music, they clap their arms and dance;
They release flowers of five colours, mandārava flowers mixed with
sandalwood powder.
37. "Just as on your feet, O great hero, the wheel-mark,
Adorned with flags, thunderbolts, banners, crescents and goads."

23-37. Therein, "Teacher" means one who instructs for the welfare of this world and the world beyond. "Banner" means like a banner in the sense of being worthy of esteem - thus "banner." "Flag" means like Indra's flag, in the sense of being elevated and in the sense of being beautiful to behold, you are like a flag - thus "flag." Or just as indeed in the world, having seen the flag of anyone whatsoever - "This is the flag of so-and-so" - thus the one possessing the flag, the flag-bearer, becomes known; just so, the Blessed One - for the attainment of Nibbāna through wisdom, upon seeing the Blessed One, the attainment of Nibbāna becomes known. Therefore it was said - "The flag and the sacrificial post." The meaning is: you are the sacrificial post raised for the purpose of offering all the sacrifices stated in the Kūṭadanta Sutta, beginning with giving and ending with the knowledge of the elimination of mental corruptions. "Ultimate goal" means shelter. "Support" means just as the great earth is a support, having become a dependence for all living beings by way of being a foundation, even so you too have become a support. "And the island" means a lamp. Just as a lamp raised up for beings existing in the fourfold darkness is a revealer of material forms. Thus the meaning is: you are a lamp, a revealer of ultimate reality, for beings existing in the darkness of ignorance. Or just as an island in the ocean is a support for beings whose boats have broken in the great ocean, even so you too are like an island for living beings sinking in the ocean of saṃsāra where no support can be found - thus "island" is the meaning.

"The best of bipeds" means the highest of two-footed beings is the best of bipeds. But here, there is no prohibition of the genitive compound due to the absence of the characteristic of specification; the compound with the genitive having the characteristic of specification is prohibited. But the Perfectly Enlightened One is indeed the highest of the footless, two-footed, four-footed, many-footed, material, immaterial, percipient, non-percipient, and neither-percipient-nor-non-percipient beings. If one asks: why then was "the best of bipeds" said here? By way of the more excellent. For in this world, one called the foremost, when arising, does not arise

among the footless, four-footed, or many-footed, either. This one arises only among two-footed beings. Among which two-footed beings? Among human beings and gods. When arising among human beings, he is reborn having become a Buddha capable of bringing the three-thousandfold great-thousandfold world system under his control. When arising among gods, he is reborn having become a Great Brahmā wielding power over the ten-thousandfold world system. That one becomes his caretaker of legally allowable things or monastery attendant. Thus even from that, it was said "the best of bipeds" by way of the more excellent.

"Of the ten-thousandfold world system" means of the world system reckoned as ten thousand. "Of great supernormal power" means endowed with great supernormal power; the meaning is of great majesty. "Having surrounded" means having encircled the Blessed One all around. "With confidence" means those in whom faith had arisen. "The bull among men" means the noble bull among men. "Oh, how wonderful" - here "wonderful" means that which does not occur constantly, like a blind man's climbing of a mountain; or "wonderful" means worthy of snapping the fingers; the meaning is fitting to snap the fingers saying "Oh, what an astonishment!" "Marvellous" means what has not come to be before has come to be - thus "marvellous." Both of these are designations for what brings astonishment. "Hair-raising" means the making of the body hair stand upward. "Never before have I seen such" means never before by me has such a marvellous thing been seen - this is the meaning. The word "seen" should be understood by bringing it in. "Acchera" means wonderful.

"In their own abodes" means in their own respective dwellings. "Having sat down" means having taken a seat. "Deity" - this term, however, should be understood as a term common to both gods and goddesses. "They laugh" means those deities laugh a great laugh; the meaning is that, because their hearts had come under the control of joy, without making a mere smile, they laugh a loud laugh. "In the sky" (nabhe) means in space.

"Situated in the sky" means dwelling in mansions and so on in the sky; the same method applies to those situated on the earth as well. "Dwelling on grass-tips and paths" means those dwelling on the tips of grass and on roads. "Meritorious" means of great merit. "Of great supernormal power" means of great majesty. "They perform musical concerts" means they perform divine theatrical musical concerts, engaging in them for the purpose of venerating the Truth-finder - this is the meaning. "In the sky" (ambare) means in space. "In the wind-path" means in the path of the wind; because "ambara" has multiple meanings, "anilañjase" is said; it is merely a synonym for the former. "Leather-bound" means bound with leather. Or this itself is the reading; the meaning is divine drums. "They play" means the deities play musical instruments.

"Conches" means conches that are blown. "Small drums" means a particular type of musical instrument with a slender middle. "Ḍiṇḍimas" are called small drums made of grass-fibre. "They sound" means they play. "Wonderful indeed for us" means marvellous indeed! "Arose" means it has arisen. "Hair-raising" means causing the hair to stand on end. "Certainly" - since this wonderful Teacher has arisen in the world, therefore certainly, inevitably, we shall obtain the accomplishment of our purpose - this is the intention. "We obtain" means we shall obtain. "Moment" means the ninth moment, free from the eight inopportune moments - this is the meaning. "No" means our. "Obtained" means attained.

"Having heard 'Buddha' of those" means having heard this word "Buddha," fivefold joy arose in those gods - this is the meaning. "At that very moment" means at that time. "Cries of acclamation" means sounds of acclamation; demons and others make the sound "hiṃhi" at times of delight. "Cries of approval" means sounds of approval occur. "Shouts of acclamation" means the sound of acclamation and the sound of roaring - this is the meaning. "Beings" means gods and others are intended. Some read "various banners wave in the sky." "They sing" means they sing songs connected with the virtues of the Buddha.

"They shout" means they make shouting sounds with their mouths. "They play" means they play and employ the great lute, the makara-mouthed instrument and other lutes and musical instruments for the purpose of venerating the Truth-finder. "They clap their arms" means they clap their arms. A perversion of gender should be understood. "And they dance" means they cause others to dance and they themselves dance.

In "Just as on your feet, O great hero, the wheel-mark," "just as" means in whatever manner. "Great hero" is because of the exertion of great energy. "The wheel-mark on the feet" means the meaning is that on both your soles of the feet the wheel-mark shines, having a thousand spokes, with rim, with nave, complete in every respect. Now this word "wheel" (cakka) is seen in the senses of success, part of a chariot, deportment, giving, jewel, the Teaching, razor wheel, characteristic, and so on. In "There are these four wheels, monks, endowed with which for gods and humans" and so on, it is seen in the sense of success. In "like a wheel the foot of the one who pulls" and so on, in the sense of part of a chariot. In "with four wheels and nine doors" and so on, in the sense of deportment. In "giving, enjoy, and do not be negligent, turn the wheel for all living beings," here in the sense of giving. In "a divine wheel treasure became manifest," here in the sense of the jewel wheel. In "the wheel set in motion by me," here however in the sense of the wheel of the Teaching. In "for the man destroyed by desire, the wheel revolves upon his head," here in the sense of a razor wheel; the meaning is a weapon wheel. In "wheels have arisen on the soles of the feet," here in the sense of characteristic. Here too it should be understood in the sense of the characteristic wheel. "Adorned with flags, thunderbolts, banners, crescents and goads" means the meaning is the wheel-mark on the feet, studded with, decorated with, and surrounded by flags and thunderbolts and banners and crescents and goads. But when the wheel-mark is taken, the remaining marks are already included. Likewise the eighty minor features and the fathom-radiance. Therefore the Blessed One's body, adorned with the thirty-two characteristics of a great man, the eighty minor features, and the fathom-radiance, like the coral tree in full bloom on every branch, like a lotus grove with blossomed lotuses, like a new golden archway decorated with various jewels, like the expanse of the sky resplendent with the rays of stars, emitting six-coloured Buddha rays running to and fro here and there, quivering, shines exceedingly.

Now, for the purpose of showing the Blessed One's achievement of the form body and the body of the Teaching -

- 38.** "In form, in morality, in concentration, and in wisdom, incomparable; In liberation, equal to the matchless, in setting in motion the wheel of the Teaching." This verse was spoken.

Therein, "in form" - this word "form" is seen in the senses of aggregate, existence, sign, condition, body, colour, shape, and so on. As he said - "Whatever materiality, past, future, or present" - here it is seen in the sense of the aggregate of matter. "One develops the path for rebirth in the fine-material realm" - here in the sense of fine-material existence. "Not perceiving material forms internally, one sees forms externally" - here in the sense of the kasiṇa sign. "With a form, monks, evil unwholesome mental states arise, not without a form" - here in the sense of condition. "Space being enclosed, it goes by the term 'materiality'" - here in the sense of body. "Dependent on the eye and forms, eye-consciousness arises" - here in the sense of colour. "One who measures by appearance, one who is pleased by appearance" - here in the sense of shape. Here too it should be understood in the sense of shape. "In morality" means in the fourfold morality. "In concentration" means in the threefold concentration also. "In wisdom" means in mundane and supramundane wisdom. "Incomparable" means matchless, without comparison. "In liberation" means in fruition-liberation. "Equal to the matchless" means the matchless past Buddhas - equal to those matchless Buddhas in morality and so on - thus equal to the matchless. To this extent, the achievement of the material body of the Blessed One has been shown.

Now, to show the bodily power and so on of the Blessed One -

39. "The power of ten elephants in body, your natural power;
Matchless in supernormal power, in setting in motion the wheel of the
Teaching." Was said.

Therein, "the power of ten elephants" means the power of ten Chaddanta elephants. For the power of the Truth-finder is twofold - bodily power and knowledge-power. Therein, bodily power should be understood in accordance with the elephant species. How?

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Upasatha, Chaddanta - these last are the ten."

These ten elephant species should be known. "Kālāvaka" is the ordinary elephant species. Whatever is the bodily power of ten men, that is the power of one Kālāvaka elephant. Whatever is the power of ten Kālāvakas, that is the power of one Gaṅgeyya - by this very method it should be carried up to the power of a Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder; this very same is called the power of Nārāyaṇa, the power of the thunderbolt. That same, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten times ten thousand koṭis of men. This, for now, is the natural bodily power of the Truth-finder; but the knowledge-power is immeasurable - the knowledge of the ten powers, the knowledge of the four grounds of self-confidence, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the fourteen Buddha-knowledges - such and the like is the knowledge-power. But here, bodily power is intended. "In body, your natural power" means and that natural power in your body - this is the meaning. Therefore "the power of ten elephants" means the power of ten Chaddanta elephants

- this is the meaning.

Now, showing the knowledge-power, he said "matchless in supernormal power, in setting in motion the wheel of the Teaching." Therein, "matchless in supernormal power" means matchless, incomparable, without comparison in supernormal power consisting of miraculous transformation, determination, and so on. "In setting in motion the wheel of the Teaching" means matchless also in the knowledge of teaching - this is the meaning.

Now, for the purpose of showing the injunction to pay homage to the Truth-finder, thus: "The Teacher who is endowed with such qualities and so on, he is the sole leader of the entire world; pay homage to that Teacher" -

40. "Thus endowed with all virtues, possessed of all qualities;
Pay homage to the great sage, the compassionate one, the lord of the world."
Was said.

Therein, "thus" (evaṃ) is an indeclinable particle indicating the manner already stated. "Endowed with all virtues" (sabbaguṇūpeta) - here "all" (sabba) is a word denoting without remainder. "Virtue" (guṇa) - this word "virtue" appears in many meanings. Thus he - In "I allow, monks, a twofold double robe of new cloths," here it appears in the meaning of layer. In "Times pass by, nights hurry on, the stages of life gradually give up," here it is in the meaning of heap. In "An offering of a hundredfold is to be expected," here it is in the meaning of benefit. In "Intestines and mesentery," "one might make many strings of garlands," here it is in the meaning of binding. In "Endowed with eight virtues, he brought the power of direct knowledge," here it is in the meaning of achievement. Here too it should be seen in the meaning of achievement. Therefore the meaning is endowed with, possessed of all mundane and supramundane virtues, all achievements. "Possessed of all qualities" (sabbaṅgasamupāgata) means approached to, possessed of all the virtues of a Buddha or the factors of virtue. "The great sage" (mahāmuni) - because of being superior to other sages such as Individually Enlightened Ones and so on, the great sage is called "the great sage." "The compassionate one" (kāruṇika) means compassionate because of being endowed with the virtue of compassion. "The lord of the world" (lokanātha) means the sole protector of the entire world; the meaning is that by all the worlds he is wished for thus: "This one has come as the remover of the affliction of suffering for us."

Now, for the purpose of showing the worthiness of all forms of homage to the Possessor of the Ten Powers -

41. "Paying respect and praise, homage and commendation;
Veneration and worship, all this you deserve.

42. "Whoever in the world are worthy of reverence, whoever deserve homage;
O great hero, foremost of all, none equal to you is found." Was said.

41-42. Therein, "paying respect" means causing others to pay respect to oneself.

"Praise" means praise in one's absence. "Homage" means bowing down.

"Commendation" means commendation in one's presence. "Veneration" means

making a salutation with joined palms, or veneration with the mind. "Worship" means

worship with garlands, scents, ointments, and so on. "All" means the meaning is: you deserve, you are worthy of, all that special honour of the aforesaid manner. "Whoever in the world are worthy of reverence" means whoever in the world are to be honoured, worthy of honour, deserve homage. "Whoever" means whoever in the world deserve homage. This, however, is merely a synonym for the preceding term. "Foremost of all" means the foremost, the highest of all those; the meaning is: O great hero, no one equal to you is found in the world.

Then, when the Blessed One, having displayed the Twin Miracle and having created a jewelled walking path, was walking up and down there, the Venerable Sāriputta was dwelling at Rājagaha on the Vulture's Peak mountain with five hundred attendant monks. Then the Elder, looking at the Blessed One, saw him walking up and down on the jewelled walking path in the sky above the city of Kapila. Therefore it was said -

43. "Sāriputta of great wisdom, skilled in concentration and meditative absorption; Standing right there on the Vulture's Peak, sees the leader of the world." And so on.

Therein, "Sāriputta" means the son of a brahmin woman named Rūpasārī, thus Sāriputta. "Of great wisdom" means endowed with great wisdom of sixteen kinds, thus of great wisdom. "Skilled in concentration and meditative absorption" - here, "concentration" means it places the mind evenly, establishes it on the object, thus concentration. That is threefold: concentration with applied and sustained thought, concentration without applied but with sustained thought only, and concentration without applied and sustained thought. "Meditative absorption" means the first meditative absorption, the second meditative absorption, the third meditative absorption, and the fourth meditative absorption - by these, beginning with the first meditative absorption, the meditative absorption through friendliness and so on are also included; meditative absorption is also twofold: meditation on the characteristics and meditation on a single object. Therein, because it meditates upon the characteristic of impermanence and so on, insight knowledge is called "meditation on the characteristics." But that beginning with the first meditative absorption is called meditative absorption because of meditation on a single object or because of the burning of adverse mental states. "Skilled in concentrations and meditative absorptions" means skilled in concentration and meditative absorption; the meaning is skilled in concentration and meditative absorption. "On the Vulture's Peak" means standing right on the mountain so named, he sees - thus he saw.

44. "Like a fully blossomed king of sal trees" means like a king of sal trees with an even, round trunk, with branches adorned with risen, extensive, soft fruits, young leaves and sprouts, fully in fruit and blossom - she looked upon the king of sal trees of the One of Ten Powers, whose root is morality, whose trunk is the aggregate of concentration, whose branches are wisdom, whose flowers are direct knowledge, and whose fruit is liberation - thus is the connection by means of the term "looked upon." "Like the moon in the sky" means she looked upon the moon-maker of the noble sage - like the moon in the autumn season, full, free from the afflictions of clouds, frost, smoke, dust and Rāhu, surrounded by hosts of stars - the moon-maker that dispels the darkness of all mental defilements, that causes the opening of the forest of white water lilies that are the people accessible to instruction - this is the meaning. "Yathā"

is merely a particle. "Like the midday sun" means shining like the sun at the noon period of the day, garlanded with rays of even more intense splendour. "Narāsaḥ" means the bull among men.

45. "Blazing" means gleaming, with the beauty of a charming face resplendent like the full moon in the autumn season, with an excellent body adorned with the marks and minor features, shining with the supreme Buddha's glory - this is the meaning. "Like a lamp post" means like a lamp post with lamps placed upon it. "Like a young sun risen" means like a newly risen sun, blazing with a gentle quality - this is the meaning. The youthfulness of the sun, however, is said with reference to its rising. For there is no decline and growth as with the moon. "Brightened by the fathom-wide radiance" means beautified by the fathom-wide radiance. "He sees the wise one, the leader of the world" means he sees the one who is the sole wise one in the entire world, the leader - this is the meaning.

Then the Venerable General of the Teaching, standing right there on the Vulture's Peak mountain - whose peak was kissed by a multitude of exceedingly cool water-bearing clouds, whose peak was scented by the blossoms of various kinds of fragrant trees, whose peak was supremely beautiful and marvellous - having seen the Blessed One surrounded by hosts of gods and Brahmās who had come from ten thousand world-circles, walking up and down on a walking path made of all jewels, with unsurpassed Buddha's glory, with incomparable Buddha's grace - "Come, let me approach the Blessed One and request the teaching of the lineage of the Buddhas, which illuminates the virtues of the Buddhas" - having thought thus, he assembled the five hundred monks dwelling with him. Therefore it was said -

46. "Of five hundred monks, such ones who had fulfilled their obligations, Who had eliminated the mental corruptions, spotless ones, he convoked in a moment."

Therein, "of five hundred monks" means five hundred monks; the genitive case should be seen as used in the accusative sense. "Who had fulfilled their obligations" means those whose sixteen functions had been fully accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. "Who had eliminated the mental corruptions" means of those whose four mental corruptions had been utterly eliminated. "Spotless ones" means of those free from stain; or "spotless" because of being ones who had eliminated the mental corruptions, meaning those whose continuity of consciousness was supremely pure - this is the meaning. "In a moment" means in just a moment. "Convoked" means he assembled.

Now, to show the reason for those monks' assembling and going -

47. "He displayed the miracle called 'Inspiring Confidence in the World'; We too, having gone there, will pay homage to the Conqueror."

48. "Come, let us all go, we will satisfy ourselves before the Conqueror; We will dispel doubt, having seen the leader of the world." These verses were spoken;

47-48. Therein, "called 'Inspiring Confidence in the World'" means the miracle is called "Inspiring Confidence in the World" because of producing confidence in the world. "Called 'Ullokappasādanam'" is also a reading; its meaning is "the wonder of unveiling the world." That, however, is called the determination for making one light from above the Akaniṭṭha realm down below as far as Avīci, and for causing all beings in between here to see one another. "He displayed" means he showed. "Us too" means we too. "There" means having gone to where the Blessed One was - this is the meaning. "Will pay homage" means we will pay homage with our heads at the feet of the Blessed One. Here, however, of these two words "us too" and "we," the former should be seen as connected with the act of going, the latter with the act of paying homage. Otherwise, it does not escape the fault of repetition.

"Come" means come here. "We will dispel uncertainty" - here one asks: But for those who have eliminated the mental corruptions, there is no uncertainty whatsoever; why then did the elder speak thus? This is indeed true; it has gone to eradication by the first path alone. As he said -

"What phenomena are to be abandoned through vision? The four arisings of consciousness associated with wrong view, the arising of consciousness accompanied by sceptical doubt, greed leading to the realms of misery, hate, delusion, conceit, and the co-existent mental defilements."

But this is not the uncertainty termed sceptical doubt; rather, it is called not knowing the concept. But the elder wished to ask the Blessed One about the lineage of the Buddhas; that, however, is the domain of Buddhas alone, not of Individually Enlightened Ones or disciples of Buddhas; therefore it should be understood that the elder spoke thus because it was not within his domain. "We will dispel" means we will dispel.

Then those monks, having heard the elder's words, having taken their own bowls and robes, like well-armoured great elephants, with defilements shattered, with bonds cut, of few wishes, content, secluded, aloof from society, accomplished in morality, concentration, wisdom, liberation, and the knowledge and vision of liberation, assembled in haste. Therefore it was said -

49. Having replied "Good!", prudent, with controlled faculties,
Taking their bowls and robes, they approached in haste.

Therein, "sādhū" - this word "sādhū" is seen in the senses of requesting, accepting, gladdening, beautiful, and so on. Thus he - In passages such as "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, it is seen in the sense of requesting. In passages such as "Sādhū, bhante - that monk, having delighted in and given thanks for what the Blessed One had said" and so on, in the sense of accepting. In passages such as "Good, good, Sāriputta" and so on, in the sense of gladdening.

"Good is a king who delights in the teaching, good is a man possessed of wisdom;

Good is not betraying friends, happiness is the non-doing of evil."

In such passages and so on, in the sense of beautiful. Here, in the sense of accepting. Therefore the meaning is "having accepted the elder's words, saying 'Good! Well!'" "Prudent" means wise, possessed of wisdom. "With controlled faculties" means with guarded doors in the sense faculties; the meaning is endowed with sense-faculty restraint. "In haste" means quickly. "They approached" means they drew near to the elder.

50-51. Now, by the Elders who held the convocations, showing the account of the General of the Teaching, the verses beginning with "with those who have eliminated the mental corruptions, with the unstained" were spoken. Therein, "with the tamed" means with those tamed in body and mind. "In the highest taming" means in arahantship; the locative should be understood in the sense of cause. "By those monks" means by five hundred monks. "Having many followers" means one who has a great group by way of morality and so on and by way of number - thus "having many followers"; or, by way of various terms, a great group through virtues such as morality and so on - thus "a great group"; one who has a great group - thus "having many followers." "Sporting like a god in the sky" means the meaning is: displaying grace through the splendour of supernormal power, like a god in the sky, he approached the Blessed One.

52. Now, for the purpose of showing the manner of approaching, namely "they, being of such a nature, approached," "coughing and sneezing" and so on was commenced. Therein, "and coughing" means and the sound of coughing. "Sneezing" means and the sound of sneezing. "Disregarding" means having been indifferent; the intention is not doing that both. "Virtuous ones" means those with thoroughly pure ascetic virtues. "Deferential" means with deference; the meaning is of humble conduct.

53. "The Self-Become One" means the meaning is one who has attained Buddhahood by himself, having fulfilled the perfections without the guidance of another. "Risen high" means newly risen. "Like the moon" means like the moon; the connection of terms should be understood thus: they see the Blessed One shining in the sky like the moon in the heavens. Here too the word "like" is merely an indeclinable particle.

54. "Like lightning" means like a mass of lightning. If lightning, which is of brief radiance, were long-lasting, it would be such - this is the meaning. "In the sky like" means in the sky like; here too the word "like" is merely an indeclinable particle. From here onwards too, in instances such as these, the word "like" should be understood as merely an indeclinable particle.

55. "Clear like a lake" means undisturbed, very clear water, like an exceedingly deep and wide great lake. "Like a fully blossomed lotus" - the meaning should be understood as like a lake with a forest of well-opened lotuses. "Suphullaṃ kamalaṃ yathā" is also a reading; its meaning is like a forest of fully blossomed lotuses, on account of its lovely nature.

56. Then those monks, headed by the General of the Teaching, having made the salutation with joined palms upon their heads, fell down at the feet of the One of Ten Powers on their wheel-adorned soles - this is the meaning. Therefore it was said - "Having raised their joined palms, satisfied, joyful and delighted" and so on. Therein, "they fall down" means they fell down, they paid homage - this is the meaning. "At the wheel-characteristic" means: the wheel is the characteristic on whichever foot -

that foot is the wheel-characteristic; at that wheel-characteristic. By reason of birth "feet" is said; they fell down at the feet of the Teacher on their wheel-adorned soles - this is the meaning.

57. Now, to show the names of certain of those elders, the verses beginning with "Sāriputta of great wisdom, similar to the koraṇḍa flower" were spoken. Therein, "similar to the koraṇḍa flower" means of a colour similar to the koraṇḍa blossom. If so, it should be said either "koraṇḍasama" or "koraṇḍasadisa"; why is "samasādisa" said twice? This is not a fault; such a one, because of being similar to the koraṇḍa, is "koraṇḍasamasādisa" precisely by virtue of being like the koraṇḍa. The intention is: but not by way of a redundant expression. "Skilled in concentration and meditative absorption" - here this word "kusala" is seen in the senses of health, faultlessness, skilfulness, pleasant result, and so on. For this is seen in the sense of health in such passages as "Is it that you are well, is it that you are free from illness" and so on. "But, venerable sir, what bodily conduct is wholesome? Whatever bodily conduct, great king, is faultless" - in such passages and so on, it is used in the sense of faultless. In such passages as "You are skilled in the parts and components of a chariot" and so on, it is used in the sense of skilful. In such passages as "Because of a wholesome action having been done and accumulated" and so on, it is used in the sense of pleasant result. But here it should be understood in the sense of skilful. "Pays homage" means he paid homage.

58. "Gajjitā" means one who thunders, thus "gajjitā." "Like a dark cloud" - the intention is: one who thunders like a bearer of dark water, in the domain of supernormal power. "Nīluppalasamasādiso" means of a colour similar to a blue water-lily. Here too the meaning should be understood by the method stated below. "Moggallāna" - Kolita, who obtained this name thus by way of his clan.

59. "And Mahākassapa" - with reference to Uruvelakassapa, Nadīkassapa, Gayākassapa, Kumārakassapa, and the lesser and minor elders, this one is great; therefore he is called "Mahākassapa." "Pi ca" has the purpose of esteem and combination. "Resembling molten gold" means having a complexion similar to heated gold. "In the virtues of ascetic practice" - here, because of shaking off mental defilements, the quality is called "shaken off"; the virtue of ascetic practice means the ascetic quality. But what is the ascetic quality? Fewness of wishes, contentment, detachment, solitude, and having just this much as one's aim - these five qualities that constitute the retinue of the volition of the ascetic practices are called ascetic qualities because of the statement "in dependence on fewness of wishes alone" and so on. Or else, because of shaking off mental defilements, knowledge is called "shaken off"; in that virtue of ascetic practice. "Placed foremost" means placed as the foremost, the best, the ultimate. The meaning is that he was placed in that particular position thus: "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, namely Mahākassapa." But this word "agga" is found in the senses of beginning, point, portion, foremost, and so on. Thus he - In such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. In such passages as "One might touch that fingertip by that very fingertip," "the top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "The sour portion or the sweet portion," "I allow, monks, let him distribute by the dwelling allocation or by

the residential cell allocation" and so on, in the sense of portion. "As far as there are beings, monks, whether footless or two-footed" etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. This one here should be understood in the sense of foremost. It also applies in the sense of point. The Elder is both the foremost and the ultimate in his own position. Therefore it was said - "Placed foremost" - the meaning is the foremost, the best, the ultimate. "Praised" means commended by gods, human beings, and others. "Extolled by the Teacher" means praised and lauded by the Teacher; praised and commended by many discourse methods such as "Kassapa, monks, like the moon, approaches families - having drawn back the body, having drawn back the mind, always as a newcomer among families, not impudent" and so on. The meaning is that he too pays homage to the Blessed One.

60. "Among those with the divine eye" (dibbacakkhūnaṃ) means those who have the divine eye are "those with the divine eye"; the meaning is the foremost, the best among those monks with the divine eye. As he said - "This is the foremost, monks, of my disciples who are monks possessing the divine eye, namely Anuruddha." The Elder Anuruddha was the son of the Sakyan named Amitodana, the younger uncle of the Blessed One, the younger brother of Mahānāma, of great merit, supremely delicate. He, being the seventh himself, having gone forth from home into homelessness, went forth. The order of his going forth has come in the Chapter on Schism in the Community. "Not far away" (avidūre vā) means near the Blessed One himself.

61. "In offence and non-offence" means skilled in offence and in non-offence. "In what is curable" means the meaning is both in what is remediable and in what is irremediable. Therein, the remediable is sixfold, the irremediable is the offence of expulsion. "Skilled in offence and non-offence, in what is curable" is also a reading; the meaning is the same. "In the monastic discipline" means in the Canon of monastic discipline. "Placed foremost" means the meaning is placed in the foremost position thus: "This is the foremost, monks, of my disciples who are monks who are experts in monastic discipline, namely Upāli." "Upāli" means the Elder Upāli. "Praised by the Teacher" means praised and commended by the Teacher. The Elder, it is said, having learnt the Canon of monastic discipline in the presence of the Truth-finder himself, spoke of these three cases - the Bhārukacchaka case, the Ajjuka case, and the Kumārakassapa case - having compared them with the omniscient knowledge. Therefore it is said that the Elder was praised by the Teacher by such a method as "the foremost of the experts in monastic discipline" and so on.

62. "Having penetrated subtle and refined meaning" means one who has penetrated subtle and refined meaning; the meaning is one who has penetrated meaning that is difficult to see and refined. "The most excellent among speakers" means the foremost among those who are speakers of the Teaching. He was placed in the Etadagga Pāḷi thus: "This is the foremost, monks, of my disciples who are monks speakers of the Teaching, namely Puṇṇa Mantāniputta." Therefore it was said "the most excellent among speakers." "One with a following" means one together with a monastic community. It is said that there were five hundred sons of good family who had gone forth in the presence of the Elder. All of them too were natives of the birthplace of the One of Ten Powers, inhabitants of the country of his birth, all of them were ones who

had eliminated the mental corruptions, and all of them were obtainers of the ten subjects of talk. Therefore it was said "one with a following." "A sage" means one who seeks, searches for wholesome mental states - thus a sage. "Son of Mantāṇī" means the son of a brahmin woman named Mantāṇī. "Puṇṇa" is his name. "Renowned" means renowned through his own virtues such as fewness of wishes and so on.

Now the Elder Aññāsikoṇḍañña, when the Teacher had attained the highest enlightenment and the excellent wheel of the Teaching had been set in motion, having come gradually, while he was dwelling in dependence on Rājagaha, having come to Kapilavatthu, having given the going forth to his own nephew, a young man named Puṇṇa, having paid homage to the Blessed One, having asked permission, himself went to the Chaddanta lake for the purpose of dwelling. But Puṇṇa, having come together with the Elder for an audience with the Blessed One - Having stayed behind right in the city of Kapila, thinking "Having brought the task of the gone forth one to its very summit, I shall go to the presence of the One of Ten Powers," he, doing wise attention, before long, having attained arahantship, approached the Blessed One. But here the Elder Anuruddha and the Elder Upāli - these two elders are shown as if they had gone forth on the day of the gathering of relatives after the Blessed One had entered the city of Kapilavatthu; that, however, does not agree with the Khandhaka Pāḷi and its commentary. It should be accepted after investigation.

Then the Teacher, having understood the mental conduct of the five hundred monks beginning with the Elder Sāriputta, began to speak of his own virtues. Therefore it was said -

- 63.** "Having understood the minds of these, the sage skilled in similes;
The great hero, cutter of uncertainty, spoke of his own virtues."

Therein, "skilled in similes" means skilled by means of simile. "Cutter of uncertainty" means the one who cuts through the doubt of all beings.

Now he spoke of his own virtues; in order to show those -

- 64.** "Those four are incalculable, whose limit is not known;
The totality of beings and space, and world-circles are infinite;
The Buddha's knowledge is immeasurable, these cannot be understood." Was said.

Therein, "four" is a numerical delimitation. "These" points out the meaning that is now to be spoken. "Incalculable" means incalculable because of being unable to be counted; the meaning is that they have passed beyond the path of counting. "Limit" and so on means either the end or the boundary. "Of which" means of which four incalculable things. "Is not known" means is not discerned. Now, to show those four incalculable things of the aforementioned kind, "the totality of beings" and so on was stated. "The totality of beings" means the multitude of beings; the totality of beings is infinite, immeasurable, and boundless. Likewise space - there is no end even of space. Likewise world-circles are indeed infinite. "The Buddha's knowledge" means the knowledge of omniscience is immeasurable. "These cannot be understood" means since these are infinite, therefore they cannot be understood.

65. Now the Teacher, increasing the proclamation of the Teaching to the gods, humans and others in whom wonder and marvel had arisen at his miraculous transformation of supernormal power, saying "What is this wonder indeed! There is a wonder and marvel even more prominent than this; listen to that from me" -

"What is this wonder in the world, that is my miraculous transformation; There are many other wonders, marvels that cause hair to stand on end." He said beginning with;

Therein, "how" is a word of rejection. "This" he said with reference to this miraculous transformation. "Ya" - this word "yaṃ" is seen 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. "This is impossible, monks, there is no chance; that two Worthy Ones, Perfectly Enlightened Ones should arise in one world system" - here in the causal case. "That the Blessed One Vipassī arose in the cosmic cycle" - here in the locative case. 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. Here too it should be understood in the nominative case. It explains that there are many other wonderful and marvellous distinctions of mine.

Now, showing those wonders -

66. "When I was in the Tusita realm, I was named Santusita then; The ten-thousand world-system having assembled, they request me with joined palms." He said beginning with;

Therein, "when" means at whatever time. "I" points out oneself. "In the Tusita realm" means in the order of gods termed Tusita. When I, 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 for the welfare of enlightenment, having given the seven hundred great gifts, having caused the earth to tremble seven times, having passed away from the individual existence as Vessantara, was reborn in the Tusita realm at the second mind-moment, even then I was a king of gods named Santusita. "The ten-thousand world-system having assembled" means the deities in the ten-thousand world-circles having gathered together. This is the meaning. "They request me with joined palms" means having approached me, "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 your time, sir, for Buddhahood; this is the occasion, sir, for Buddhahood" - thus "they request me." Therefore it was said -

67. "The time has come for you, O great hero, having been born in your mother's womb; Helping the world with its gods to cross over, awaken to the Deathless state."

Therein, "the time for you" means the time is yours; or this itself is the reading. "Having been born" means take conception; "having descended" is also a reading. "Including the gods" means the world including the gods - this is the meaning. "Helping to cross over" - here, even while fulfilling the perfections, he helps to cross over; even while bringing the perfections to their summit, he helps to cross over; having passed away from the individual existence as Vessantara and having taken conception in the Tusita city, even while remaining there for fifty-seven crores of years exceeding sixty hundred thousand years, he helps to cross over; having been requested by the deities, having investigated the fivefold great investigation, even while taking conception in the womb of Queen Mahāmāyā, even while dwelling in the womb for ten months, he helps to cross over; even while remaining in the midst of the household for twenty-nine years, he helps to cross over. On the birthday of Rāhulabhadda, with Channa as companion, having mounted Kaṇḍaka, even while going forth, having crossed over three kingdoms, even while going forth on the bank of the river named Anomā, he helps to cross over; even while striving for six years, on the full moon day of Vesākha, having ascended the great seat of enlightenment, having scattered the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, in the last watch having contemplated the twelve-factored dependent origination in forward and reverse order, even while penetrating the path of stream-entry, he helps to cross over; at the moment of the fruition of stream-entry too, at the moment of the path of once-returning too, at the moment of the fruition of once-returning too, at the moment of the path of non-returning too, at the moment of the fruition of non-returning too, at the moment of the path of arahantship too, at the moment of the fruition of arahantship too, he helps to cross over; when he gave the deathless drink to the group of five in the presence of eighteen thousand crores of deities, from that point onwards it is said he helped to cross over. Therefore it was said -

"Helping the world with its gods to cross over, awaken to the Deathless state."

Then the Great Being, even though being requested by the deities, without giving his acknowledgment to the 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 life-span period above a hundred thousand years is not the right time. Why? Because of the non-obviousness of birth, ageing, death, and so on; and the proclamation of the Teaching of the Buddhas is never free from the three characteristics; when they speak of impermanent, suffering, and non-self, they do not believe, thinking "What indeed are these speaking of?" 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? At that time beings are abundant in defilements, and exhortation given to those abundant in defilements does not remain in the place of exhortation; 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. "Now human beings have a life span of a hundred years" - then the Bodhisatta saw, thinking "It is the time to be reborn."

Then, looking at the continent, he saw the continent, thinking "Buddhas are born only in the Indian subcontinent." Then, the Indian subcontinent is great, measuring ten thousand yojanas; investigating the region, thinking "In which region indeed are Buddhas born?" he saw the Middle Country. Then, investigating the clan, he saw the clan, thinking "Buddhas are born in a clan esteemed by the world; now the warrior clan is esteemed by the world; I shall be reborn there; the king named Suddhodana will be my father." Then, investigating the mother, thinking "A Buddha's mother is not greedy or a drunkard; she keeps the five precepts unbroken" - and this queen named Mahāmāyā is such a one; "She will be my mother" - and reflecting "How long is her life span?" he saw seven days beyond ten months. Thus, having investigated this fivefold investigation - having given his acknowledgment to the deities, saying "It is the time, sirs, for my Buddhahood," having remained there as long as life lasted, having passed away from there, he took conception in the womb of Queen Māyā in the Sakyan royal family. Therefore it was said -

68. "Having passed away from the Tusita realm, when he descended into the womb;

The ten-thousandfold world system, the earth trembled then." And so on.

Therein, "okkami" means descended, entered. "Kucchiyaṃ" means in the mother's womb. "The ten-thousandfold world system trembled" - however, the Bodhisatta, mindful and fully aware, descending into his mother's womb, among the nineteen types of consciousness of conception, took conception on the full moon day of Āsāḷhī under the constellation of Uttarāsāḷha itself, 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. Then the entire ten-thousandfold world system trembled, quaked, and shook violently - this is the meaning. "Dharaṇī" means that which bears all things immovable and movable, thus "dharaṇī," the earth.

69. "Fully aware, came forth" - here, "when I, mindful and fully aware, 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, while still standing, unsmeared by any impurity arising from the mother's womb, came forth from the mother's womb." "They uttered applause" means they produced applause, the meaning is they gave applause. "Quaked" means trembled; the meaning is that the ten-thousand world-system quaked both at the descent into and at the emerging from the mother's womb.

70. Then the Blessed One, not seeing anyone equal to himself in the descent into the womb and so on, for the purpose of showing the marvellous nature of himself in the descent into the womb and so on, spoke this verse "In conception there is none equal to me." Therein, "in conception" means in the descent into the womb; it is a nominative case used in the locative sense; the meaning is the taking of conception. "By me" means by me. "Equal" means there is none similar. "In birth" - here, "one is born by means of this mother" - thus a mother is called "birth" (jātī); therefore "in birth" means "from the mother" - this is the meaning. "In going forth" means when there is the giving birth, the coming forth from the mother's womb - this is the meaning. "Regarding highest enlightenment" - here, the praised, beautiful

enlightenment is the highest enlightenment. But this word "bodhi" is found in the senses of tree, path, Nibbāna, the knowledge of omniscience, and so on - In the passages where it says "newly fully enlightened at the foot of the Bodhi tree" and "between Gayā and the Bodhi tree," a tree is called "bodhi." In the passage where it says "enlightenment is called the knowledge of the four paths," it means the path. In the passage where it says "having attained enlightenment, the Deathless, the unconditioned," it means Nibbāna. In the passage where it says "he attains enlightenment, one of excellent, abundant wisdom," it means the knowledge of omniscience. But here, the knowledge of the path of arahantship of the Blessed One is intended. Others also say "the knowledge of omniscience"; the meaning is "in that highest enlightenment I am the best."

But why does the Blessed One praise himself dependent on the highest enlightenment? Because it bestows all qualities. For the highest enlightenment of the Blessed One is the bestower of all qualities; it gives all the virtues of the Buddha without remainder, but not for others. But for others, the path of arahantship gives to some only the fruition of arahantship, to some the three true knowledges, to some the six direct knowledges, to some the four analytical knowledges, to some the knowledge of the perfections of a disciple; for the Individually Enlightened Ones, it gives only the knowledge of individual enlightenment. But for the Buddhas, it gives the achievement of all qualities. Therefore the Blessed One, because it bestows all qualities, praises himself thus: "In highest enlightenment I am the best." But further, having caused the earth to shake, he attained the highest enlightenment; therefore he says "In highest enlightenment I am the best." "In setting in motion the wheel of the Teaching" - here, the wheel of the Teaching is twofold - the knowledge of penetration and the knowledge of the Teaching. Therein, the knowledge of penetration is that which is developed by wisdom and brings noble fruition to oneself; the knowledge of the Teaching is that which is developed by compassion and brings noble fruition to the disciples. The knowledge of penetration is supramundane, wholesome, accompanied by equanimity, without applied and sustained thought; the knowledge of the Teaching is mundane, indeterminate; but both of these are not shared with others. But here, the knowledge of the Teaching is intended.

71. Now, having heard the occurrence of the earthquake and so on at the very descent into the womb of the Blessed One, this verse was spoken by the deities: "Oh, how wonderful in the world." Therein, "the greatness of the Buddhas' virtues" means oh, the state of greatness of the Buddhas' virtues, oh, the great majesty of the Buddhas - this is the meaning. "The ten-thousandfold world system quaked in six ways" means in the ten thousand world-systems the great earth quaked and trembled in six ways. How? It rises up from the east and sinks down in the west, it rises up from the west and sinks down in the east, it rises up from the north and sinks down in the south, it rises up from the south and sinks down in the north, it rises up from the middle and sinks down at the edges, it rises up from the edges and sinks down in the middle - thus in six ways, like a boat struck by the breaking of waves of water stirred by the force of the wind, this great earth, two hundred thousand yojanas thick plus forty thousand, extending to the limit of the water that supports the earth, though non-sentient, as if sentient, trembled as if dancing with rapture - this is the meaning.

"And there was a great light" means surpassing even the divine power of the gods, an eminent light appeared - this is the meaning. "A marvel, hair-raising" means there was a marvel and hair-raising - this is the meaning.

72. Now, while marvels such as the earthquake and the manifestation of light and so on were occurring, for the purpose of showing the Blessed One's activity, the verses beginning with "The Blessed One at that time" were spoken. Therein, "the elder of the world" means the foremost of the world. "Including the gods" means of the world including the gods; the accusative case should be understood as used in the genitive sense. "Showing" means displaying a wonder.

73. "While walking up and down" means he spoke while walking up and down on that jewel walking path which stood having submerged ten thousand world systems. "The leader of the world" means then the Teacher, like a lion roaring a lion's roar on a red arsenic slab, roaring like a rainy-season cloud, and as if bringing down the celestial river, with a divine voice endowed with eight factors, pleasant to hear, desirable, spoke a sweet talk on the Teaching, variegated with diverse methods, connected with the four truths, pertaining to the three characteristics. This is the meaning.

"He does not turn back midway, just as on a walking path of four cubits" - here, one end of that walking path created by the Teacher was at the eastern rim of the world-circle, one at the western rim of the world-circle. Thus, while walking up and down on that jewel walking path so positioned, the Teacher turns back only upon reaching both ends; he does not turn back midway without reaching both ends. Just as one walking up and down on a walking path of four cubits in measure quickly reaches both ends and turns back, so he does not turn back midway. This is the meaning. But did the Blessed One make the walking path, which was ten thousand yojanas in length, short, or did he create an individual existence so great? He did not do so. The power of the Buddhas is incomprehensible. From the Akaniṭṭha realm down to Avīci, it was like a single open courtyard. And across, ten thousand world-circles were like a single open courtyard. The gods see humans, and humans also see the gods. Just as all gods and humans see someone walking up and down in their natural state, so they saw the Blessed One walking up and down. Moreover, the Blessed One, while walking up and down, expounds the Teaching and also attains meditative attainments in between.

Then the Venerable Sāriputta saw the Blessed One - whose excellent body was adorned with the thirty-two excellent marks generated by the power of wholesome deeds accumulated over an immeasurable time, resplendent with the eighty minor features, like the full moon in the autumn season, like the coral tree a hundred yojanas in height fully in fruit and blossom, eighteen ratanas in height, glorious with the encircling fathom-radiance, like a moving excellent golden mountain, walking up and down with incomparable Buddha's grace, with incomparable Buddha's glory and beauty, surrounded by hosts of gods of the ten-thousandfold world system. Having seen him, thinking "This entire ten-thousandfold world system has assembled; here there should be a great proclamation of the Teaching; the teaching of the Buddha lineage is very helpful and brings confidence in the Blessed One; what if I were to inquire about the Buddha lineage beginning from the resolution of the One of Ten Powers," having arranged his robe on one shoulder, having approached the Blessed One, having made on his head a salutation with joined palms resplendent with ten

fingernails, resembling an unblemished, perfect lotus bud born from water, he questioned the Blessed One beginning with "What was your resolution like, O great hero." Therefore it was said -

74. "Sāriputta of great wisdom, skilled in concentration and meditative absorption; Having attained perfection in wisdom, asks the leader of the world.

75. "What was your resolution like, O great hero, O best of men;
At what time, O wise one, was the highest enlightenment aspired to by you?"

74-75. Beginning. What is this connection? It is called the connection by question. For there are three connections - the connection by question, the connection by disposition, and the natural connection. Therein, "When this was said, a certain monk said this to the Blessed One - 'What indeed, venerable sir, is the near shore, what is the far shore?'" - thus, by way of the discourse answered by the Blessed One when they asked in this way, the connection by question should be understood.

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

But by whatever expounding the Teaching arose at the beginning, by way of a teaching conforming to that teaching or by way of rejecting, in whatever discourses the further teaching comes, by way of those the natural connection should be understood. Therefore it was said "the connection by question."

Therein, "having attained perfection in wisdom" means one who has reached the summit of the knowledge of the perfections of a disciple. "Asks" means he asked. Therein, a question is of five kinds: a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. Therein, if one asks which question is this of the elder? But since this lineage of the Buddhas is not within the domain of the Individually Enlightened Ones whose accumulation of merit has been collected over an incalculable period plus a hundred thousand cosmic cycles, nor of the two chief disciples whose accumulation of merit has been collected over an incalculable period plus a hundred thousand cosmic cycles, nor of the remaining great disciples whose accumulation of merit has been collected over a hundred thousand cosmic cycles, but is the domain of omniscient Buddhas alone, therefore it should be understood as the elder's question for illuminating what has not been seen.

"Of what kind" is the manner of questioning; the meaning is "of what manner." "Te" means of you. "Resolution" means a resolution is the lying down having set one's mind on the purpose of Buddhahood and having determined upon energy, thinking "Without obtaining the prediction of Buddhahood I shall not rise." Therefore it was said -

"What was your resolution like, O great hero, O best of men?"

"At what time" means at that time. "Aspired to" means wished for, longed for; he asked when was the aspiration made for Buddhahood by the method beginning with "as a Buddha I would awaken, as one freed I would free others." "Enlightenment" means perfect enlightenment; and this is a designation for the knowledge of the path of arahantship and the knowledge of omniscience. "Highest" is said to be highest because of being superior to the enlightenment of a disciple and individual enlightenment. The syllable "ma" between the two serves as a word-connector.

Now, asking about the qualities that bring about Buddhahood -

76. "What kind of giving, morality, and renunciation, what kind of wisdom and energy;
What kind of patience, truth, and determination, what kind of friendliness and equanimity.
77. "The ten perfections by you, O wise one, of what kind, O lord of the world;
How are the minor perfections fulfilled, how the supreme perfections?" He said;

76-77. Therein, as regards the perfection of giving, the relinquishment of external possessions is called perfection, the relinquishment of limbs is called minor perfection, the relinquishment of life is called supreme perfection. This same method applies to the remaining perfections as well. Thus ten perfections, ten minor perfections, and ten supreme perfections - there are thirty perfections in all. Therein, there is no measure of the individual existences fulfilled by the Bodhisatta through the perfection of giving. But certainly for him, in the Sasapaṇḍita Jātaka -

"Having seen one who had approached for alms, I gave up my own self;
In giving there is none equal to me, this is my perfection of giving."

Thus, for one making the further relinquishment of life, the perfection of giving became the supreme perfection.

Likewise, there is no measure of the individual existences fulfilled through the perfection of morality. But certainly for him, in the Saṅkhapāla Jātaka -

"Though pierced through with stakes, though beaten with spears;
I do not become angry at the Bhoja princes, this is my perfection of morality."

Thus, for one making the relinquishment of self, the perfection of morality became the supreme perfection.

Likewise, having abandoned a great kingdom, there is no measure of the individual existences fulfilled through the perfection of renunciation. But certainly for him, in the Cūḷasutasoma Jātaka -

"The great kingdom that had come into my possession, I discarded like a lump of spittle;
For one who gives up there is no attachment, this is my perfection of renunciation."

Thus, for one going forth having abandoned the kingdom through non-attachment, the perfection of renunciation became the supreme perfection.

Likewise, during the time of the wise Mahosadha and so on, there is no measure of the individual existences fulfilled through the perfection of wisdom. But certainly for him, during the time of the wise Sattubhattaka -

"Investigating with wisdom, I released the brahmin from suffering;
In wisdom there is none equal to me, this is my perfection of wisdom."

For one showing the snake that had gone inside the leather bag, the perfection of wisdom became the supreme perfection.

Likewise, there is no measure of the individual existences fulfilled through the perfection of energy. But certainly for him, in the Mahājanaka Jātaka -

"Not seeing the shore, in the midst of the water, all the humans were destroyed;
There is no change of mind, this is my perfection of energy."

Thus, for one crossing the great ocean, the perfection of energy became the supreme perfection.

Likewise, in the Khantivādī Jātaka -

"As if beating one who is senseless, me with a sharp hatchet;
I do not become angry at the King of Kāsi, this is my perfection of patience."

Thus, for one enduring great suffering as if in a senseless state, the perfection of patience became the supreme perfection.

Likewise, in the Mahāsutasoma Jātaka -

"Guarding the word of truth, having given up my life;
I released one hundred warriors, this is my perfection of truthfulness."

Thus, for one guarding truth having given up his life, the perfection of truthfulness became the supreme perfection.

Likewise, in the Mūgapakkha Jātaka -

"Mother and father are not odious to me, my self is not odious to me;
Omniscience is dear to me, therefore I determined upon the ascetic practice."

Thus, for one determining upon the ascetic practice having given up even his life, the perfection of determination became the supreme perfection.

Likewise, in the *Suvaṇṇasāma Jātaka* -

"No one is frightened of me, nor do I fear anyone;
Supported by the power of friendliness, I delight in the forest wilds then."

Thus, for one practising friendliness without regard even for his life, the perfection of friendliness became the supreme perfection.

Then, in the *Lomaḥaṃsa Jātaka* -

"I make my sleeping place in a cemetery, using charnel bones as a cushion;
Village louts, having approached, display no small amount of antics."

Thus, for one not transgressing equanimity even when village boys produced pleasure and pain by spitting and so on and by offerings of garlands, scents, and so on, the perfection of equanimity became the supreme perfection. This is the summary here; the detail, however, should be taken from the *Cariyāpiṭaka*.

Now, by the Elders who held the convocations, showing the explanation of the Blessed One when asked by the elder -

78. "Asked, he explained, he whose voice is sweet like the Indian cuckoo;
Cooling the heart, gladdening the world with its gods.
79. "What was taught by the Conquerors, the Buddhas of the past, what was enacted, come down through the lineage of Buddhas;
He made known for the welfare of the world with its gods, through higher intelligence that followed past lives." Was said.

78-79. Therein, "asked, he explained" means having been asked by that General of the Teaching, he explained to him; the meaning is he related the entire Buddha lineage beginning from his own resolution up to the final goal of the highest enlightenment. "He whose voice is sweet like the Indian cuckoo" means he whose utterance is sweet like that of the Indian cuckoo bird, he is one whose voice is sweet like the Indian cuckoo; the meaning is one whose voice is sweet and charming like the Indian cuckoo. 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 fruit juice, having beaten time with its wing, warbles, quadrupeds begin to frolic as if intoxicated with vanity; even herds of 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, as if made into a picture; the pursued deer too stand still, having abandoned the fear of death; even birds flying through the sky, having spread their wings, stand still; even fish in the water, without moving their ear membranes, stand still listening to that sound. Thus sweet voiced are the Indian cuckoos. "Cooling the heart" means producing coolness in the minds of all people scorched by the fire of

mental defilements through the stream of the Deathless of the talk on the Teaching - this is the meaning. "Gladdening" means delighting. "Including the gods" means the world including the gods.

"Of the Buddhas of the past" means of the past Buddhas. But before our Blessed One's resolution, Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara - four Buddhas arose in one cosmic cycle. In their later period, twenty-three Buddhas beginning with Koṇḍañña - thus all twenty-four Buddhas beginning with Dīpaṅkara are intended here as "Buddhas of the past"; of those Buddhas of the past. "Conquerors" is a synonym for that very thing. "Taught" means spoken. The talk on the Teaching connected with the four truths of the twenty-four Buddhas. "Enacted" means their conduct - the details of cosmic cycle, birth, clan, lifespan, enlightenment, disciples, assemblies, attendant, mother, father, son, wife, and so on - is called enacted. "Come down through the lineage of Buddhas" means beginning from Dīpaṅkara, the One of Ten Powers, up to the lineage of Kassapa, what has come down, what was taught, or what was enacted - this is the meaning. "Through higher intelligence that followed past lives" means the past lives, reckoned as the continuity of aggregates formerly dwelt in, classified as "even one birth, even two births" and so on, followed, reached by that higher intelligence that followed past lives; the meaning is by the knowledge of recollecting past lives. "Made known" means explained. "For the welfare of the world" means the Buddha lineage that is for the welfare of all the world. "With its gods" means in the world with its gods - this is the meaning.

80. Then the Blessed One, with a heart cooled by compassion, urging the world including the gods to hearing, said beginning with "generating joy and gladness." Therein, "generating joy and gladness" means producing joy and gladness; gladness is the preliminary part of rapture; the meaning is the generating of fivefold rapture. "Removing the dart of sorrow" means the removal, the destruction of the darts reckoned as sorrow. "The attainment of all success" means that by which one obtains all successes such as the success of gods and humans and so on, thus it is the attainment of all success; the meaning is that attainment of all success is the teaching of the chronicle of the Buddhas. "With respect" means having made it in the mind; the meaning is having put the recollection of the Buddha's qualities in front. "Listen" means attend, pay heed. "Me" means my.

81. "Crushing vanity" means producing the crushing of all vanities such as the vanity of birth and so on. "Dispelling sorrow" - sorrow is the mental burning of one stricken by disasters of relatives and so on. Although in meaning it is indeed just displeasure, even this being so, it has the characteristic of inner pondering, the function of mental pondering, and the manifestation of continued grieving; it drives away that sorrow - thus "dispeller of sorrow"; that which dispels sorrow. "Liberating from the round of rebirths" means producing liberation from the bondage of the round of rebirths. "Transcendence of the round of rebirths" is also a reading; its meaning is producing the transcendence of the round of rebirths.

"The destruction of all suffering" - here the word "suffering" is seen in the senses of unpleasant feeling, basis of suffering, object of suffering, condition for suffering, place of suffering, and so on. For this is seen in the sense of unpleasant feeling in such passages as "with the abandoning of pain" and so on. In such passages as "birth is suffering, ageing is suffering" and so on, it is used in the sense of a basis of

suffering. In such passages as "Because, Mahāli, matter is painful, affected with pain, overwhelmed by pain" and so on, it is used in the sense of a painful object. In such passages as "Painful is the accumulation of evil" and so on, it is used in the sense of a condition for suffering. In such passages as "To such an extent, monks, it is not easy by description to reach how painful the hells are" and so on, it is used in the sense of a place of suffering. But here this should be understood in the sense of a basis of suffering and also a condition for suffering. Therefore the meaning is producing the destruction of all suffering beginning with birth and so on. "Path" - here it is sought (maggīyati) by those who desire the wholesome, or it goes killing mental defilements - thus "path" (magga); the teaching of the lineage of the Buddhas is called thus; that teaching of the lineage of the Buddhas which has become the path to Nibbāna. "Attentively" means carefully, with respect; the meaning is having become those with ears inclined. "Practise" means undertake, listen - this is the meaning. Or else, having heard this teaching of the lineage of the Buddhas which generates joy and gladness, which removes the dart of sorrow, which has become the cause for the attainment of all success, now practise the path to Buddhahood which is the destruction of all suffering, which brings the distinction of special qualities beginning with the crushing of vanity and so on - thus he generates enthusiasm in all gods and humans by aspiring to Buddhahood. The remainder here is clear in itself.

Thus in the Madhuratthavilāsinī, the commentary on the chronicle of the Buddhas,

the explanation of the Section on the Jewel Walk is completed.

And completed in every way is the commentary on the meaning of the Proximate Origin.



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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