

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)

10. Commentary on the Past Life Histories-1 - of the Elder Monks
(10. Apadāna-aṭṭhakathā-1)

1. The Chapter on the Buddha (1. Buddhavaggo)



PaliVerse

5. The Collection of Minor Texts

10. Commentary on the Past Life Histories-1 - of the Elder Monks

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

In the Collection of Minor Texts

Commentary on the Past Life Histories of the Elder Monks-1

Introductory Discussion on the Undertaking of the Work

Having paid homage with my head to the foremost, the Buddha, the matchless person;

Who has crossed over the ocean of what is to be known, one who has crossed over the ocean of the round of rebirths.

Likewise the supreme, peaceful, profound, difficult to see, subtle;
Pure Teaching that brings about existence and non-existence, venerated by the Enlightened by himself.

Likewise the faultless Community, without attachment, the highest Community;
The best of those worthy of offerings, with peaceful faculties, without mental corruptions.

By this salutation made to that one distinctively;
With distinction in the Triple Gem, with distinctive regard by me.

By the elder monks, the wisest of the wise, knowers of the scriptures, the intelligent;
"The commentary on the Apadāna, venerable sir, should be composed" - thus distinctively.

Again and again with regard indeed, I was requested by the illustrious ones;
Therefore I, of the Apadāna together with its remainder.

Illuminating the method of distinction, I shall illuminate in the three Piṭakas;
According to the method of the Pāḷi text itself, the beautiful explanation of meaning.

By whom, where, when, and this highest Teaching was spoken;
For what purpose was this spoken, having stated that, then the method.

For the purpose of proficiency in the origins, for easy learning and retention;
Therefore, having stated each method, distinguished by what comes before and after.

Formerly in the Sinhalese language, and in the ancient commentary;
That which was established does not accomplish the wished-for wishes of the good.

Therefore, in dependence on that, the method of the ancient commentary;
Having avoided the contradictory meaning, making known the distinctive meaning;
I shall compose the foremost distinctive explanation, the explanation of meaning.

Introduction

Because of the promise "By whom, where, when, and this highest Teaching was spoken" and "I shall compose the explanation of meaning," now this explanation of meaning of the Apadāna, being explained having shown these three origins - the distant origin, the not-so-distant origin, and the proximate origin - since it becomes well cognised by those who hear it, 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. For the narrative that has proceeded from the time the Great Being made his resolution at the feet of Dīpaṅkara up to the time he passed away from the Vessantara individual existence and was reborn in the Tusita city is called the distant origin. But the narrative that has proceeded from passing away from the Tusita abode up to the attainment of omniscience at the seat of enlightenment is called the not-so-distant origin. The proximate origin, however, is obtained at that very place where he was dwelling in those various places.

1. The Distant Origin Treatise

Herein this is the distant origin - It is said that at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, there was a city named Amaravatī. There a brahmin named Sumedha dwelt, well-born on both sides, on his mother's side and on his father's side, of pure descent up to the seventh generation, unassailed and irreproachable with respect to birth, handsome, good-looking, pleasing, endowed with the highest beauty of complexion. He, without doing any other work, learnt only the brahminical arts. While he was still young, his mother and father died. Then his revenue controller, a minister, having brought the income ledger, having opened the chambers filled with gold, silver, gems, pearls and so on, having pointed out the wealth up to the seventh generation - "This much, prince, is your mother's property, this much is your father's property, this much is your grandfather's and great-grandfather's" - said "Take charge of this." The wise Sumedha thought - "Having accumulated this wealth, my father, grandfather and others, going to the world beyond, did not go having taken even a single coin; but it is fitting for me to take it and make a reason for going." He, having reported to the king, having had a drum circulated in the city, having given a gift to the public, went forth into the going forth of a hermit. Now, for the elucidation of this meaning, the story of Sumedha should be told at this point. Now this, although it has come

continuously in the Buddhavaṃsa itself, yet because it has come in verse composition it is not well obvious; therefore we shall relate it now and then together with words that illuminate the connection of the verses.

The Sumedha Treatise

For at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, there was a city not free from ten sounds, which had obtained the name "Amaravatī" and "Amara," with reference to which it was said in the Buddhavaṃsa -

"In a hundred thousand cosmic cycles, and four incalculables;
There was a city named Amara, beautiful to behold and delightful;
Not free from ten sounds, well-supplied with food and drink."

Therein, "not free from ten sounds" means: by the sound of elephants, the sound of horses, the sound of chariots, the sound of drums, the sound of tabors, the sound of lutes, the sound of singing, the sound of conches, the sound of cymbals, the sound of hand-clapping, and the tenth sound of "eat, drink, and chew" - by these ten sounds it was not free. But having taken only a portion of those sounds -

"The sound of elephants, the sound of horses, drums, conches, and chariots;
Eat and drink, proclaimed with food and drink."

Having spoken this verse in the Buddhavaṃsa -

"A city accomplished in all qualities, endowed with all crafts;
Endowed with the seven jewels, crowded with various people;
Prosperous like a city of the gods, an abode for those of meritorious deeds.

"In the city of Amaravatī, there was a brahmin named Sumedha;
With an accumulation of many tens of millions, with abundant wealth and grain.

"A reciter, a bearer of sacred texts, one who has gone beyond the three Vedas;
In the marks of a great man and in history, having reached perfection in his own teaching." Was said.

Then one day that wise Sumedha, having gone to a private place on the excellent upper terrace of the mansion, folding his legs crosswise, seated, thought thus - "In rebirth, O wise one, the taking of conception is indeed suffering, likewise the breaking of the body in the place where one is reborn again and again. And I am subject to birth, subject to ageing, subject to disease, subject to death. It is proper for me, being such, to seek the birthless, the ageless, the disease-free, the deathless, the painless, the happy, the cool, the Deathless, the great Nibbāna. Inevitably, having been freed from existence, there must be one path leading to Nibbāna." Therefore it was said -

"Having gone to a private place and sat down, thus I thought then;
Rebirth is suffering indeed, and the breaking of the body.

"Subject to birth, subject to ageing, subject to disease was I then;
The ageless, the deathless, the secure, I will seek peace.

"What if I were to abandon this putrid body, filled with various corpses;
Having discarded it, I would go, without attachment, not desirous of it.

"There is that path, it will be, it is not impossible, not without cause;
I will seek that path, for release from existence."

Then further still he thought thus - "Just as indeed in the world there exists what is called happiness, which is the counterpart of suffering, so when there is existence, there must also be non-existence as its counterpart. And just as when there is heat, there also exists coolness which is the appeasement of that, so there must also be Nibbāna through the appeasement of the fire of lust and so on. Just as indeed when there is an evil, inferior phenomenon, there also exists a good, blameless phenomenon which is its counterpart, just so when there is evil birth, through the exhaustion of all birth, there must also be Nibbāna reckoned as the birthless." Therefore it was said -

"Just as when suffering exists, happiness also is found;
So when existence is present, non-existence too should be desired.

"Just as when heat exists, coolness also is found;
So when the threefold fire exists, Nibbāna too should be desired.

"Just as when evil exists, good also is found;
Even so when birth exists, non-birth too should be desired."

He further thought - "Just as a man sunk in a heap of excrement, having seen from afar a great lake covered with lotuses of five colours, it is proper for him to seek that lake, thinking 'By which path should one go there?' That he does not seek it is not the fault of the lake, but only the fault of the man. Thus, when the lake of the deathless great Nibbāna, the washer of the stain of defilements, exists, that he does not seek it is not the fault of the lake of the deathless great Nibbāna, but only the fault of the man. And just as a man surrounded by thieves, even when a path of escape exists, if he does not flee, that is not the fault of the path, but only the fault of the man. Even so, for a man seized, having been surrounded by defilements, when the safe path leading to Nibbāna exists, the not seeking of the path is not the fault of the path, but only the fault of the man. And just as a man oppressed by disease, when a physician skilled in treating disease exists, if having sought that physician he does not have the disease treated, that is not the fault of the physician, but only the fault of the man. Even so, whoever is oppressed by the disease of defilements and does not seek the teacher who exists, skilled in the path of appeasement of defilements, that is only his fault, not the fault of the teacher who destroys defilements." Therefore it was said -

"Just as a man gone into excrement, having seen a lake filled;
Does not seek that lake, that is not the fault of the lake.

"Thus when the stain of defilements can be washed away, when the lake of the Deathless exists;
He does not seek that lake, that is not the fault of the lake of the Deathless.

"Just as one surrounded by enemies, when a path for going exists;

Does not flee, that man, that is not the fault of the road.

"Thus obstructed by defilements, when the safe path exists;
He does not seek that path, that is not the fault of the safe road.

"Just as a diseased man, when a physician is present;
Does not have that disease treated, that is not the fault of the physician.

"Thus afflicted by the diseases of defilements, oppressed;
Does not seek that teacher, that is not the fault of the Great Leader."

He further thought - "Just as a man fond of adornment, having abandoned a corpse hung around his neck, would go happily, thus by me too, having abandoned this putrid body, without concern, the city of Nibbāna should be entered. And just as men and women, having defecated and urinated on a dung-hill, do not go taking it in their laps or wrapping it in a cloth, but rather, being disgusted, without concern, having abandoned it, they go; thus it is fitting for me too, having abandoned this putrid body without concern, to enter the city of the deathless Nibbāna. And just as sailors, having abandoned a decrepit boat without concern, go on, thus I too, having abandoned this body oozing through nine wound-openings, without concern, shall enter the city of Nibbāna. And just as a man, having taken various jewels, going along the road together with thieves, out of fear of the loss of his jewels, having abandoned them, takes a secure road; thus this body born of impurity too is like a thief who plunders jewels. If I make craving here, the jewel of wholesome qualities of the noble path will perish for me; therefore it is fitting for me, having abandoned this body like a thief, to enter the city of the deathless great Nibbāna." Therefore it was said -

"Just as a man, having loathed a corpse bound to his neck;
Having released it, would go, happy, independent, self-controlled.

"Likewise this putrid body, an accumulation of various corpses;
Having discarded it, I would go, without attachment, not desirous of it.

"Just as at a place of defecation, men and women excrement;
Having discarded it, they go, without attachment, not desirous of it.

"Just so I will discard this body, filled with various corpses;
I will go, like one who, having defecated, leaves the hut.

"Just as a decrepit boat, crumbling, taking in water;
The owners, having abandoned it, go, without concern, not desirous of it.

"Just so I will discard this body, with nine openings, constantly flowing;
Having abandoned it, I will go, like owners leave a worn-out boat.

"Just as a man going with thieves, having taken goods;
Having seen the fear of goods being seized, having discarded them, he goes.

"Just so this body, like a great thief;

Having abandoned this I shall go, from fear of the cutting off of wholesome states."

Thus the wise Sumedha, having reflected upon this meaning connected with renunciation by means of various similes, having distributed the unlimited mass of wealth in his own dwelling to the destitute, travellers and others by the method stated below, having given a great gift, having abandoned both objective sensual pleasures and defilement sensual pleasures, having gone forth from the city of Amarā, entirely alone in the Himalayas, in dependence on a mountain named Dhammika, having made a hermitage, having built there a leaf-hut and a walking path, free from the five faults of the mental hindrances, endowed with the eight qualities of reason stated by the method beginning with "when the mind is thus concentrated," in order to produce the power termed direct knowledge, in that hermitage site, having abandoned the cloth possessed of nine faults, having put on a bark garment possessed of twelve virtues, he went forth in the going forth of sages. Having thus gone forth, having abandoned that leaf-hut filled with eight faults, having gone to a tree-root endowed with ten virtues, having abandoned all grain products, having become one who feeds on fallen fruits, striving in striving by way of sitting place and walking path alone, within just seven days he became an obtainer of the eight attainments and the five direct knowledges. Thus he attained that wished-for power of direct knowledge. Therefore it was said -

"Having thus reflected, many hundreds of millions in wealth;
Having given to those with protectors and the destitute, I approached the Himalayas.

"Not far from the Himalayas, there is a mountain named Dhammika;
A hermitage was well made by me, a leaf-hut was well built.

"There I built a walking path, free from the five faults;
Endowed with eight virtues, I produced the power of direct knowledge.

"I abandoned the cloth there, possessed of nine faults;
I put on a bark garment, possessed of twelve virtues.

"I abandoned the leaf-hut, filled with eight faults;
I approached a tree-root, possessed of ten virtues.

"Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

"There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

Therein, by this canonical passage "A hermitage was well made by me, a leaf-hut was well built," it is spoken as if the hermitage, leaf-hut, and walking path were built by the wise Sumedha with his own hands. But here the meaning is - For having seen that the Great Being "having plunged into the Himalayas, will today enter the Dhammika mountain," Sakka addressed the young god Vissakamma - "Dear son, this wise Sumedha has gone forth saying 'I shall go forth'; build a dwelling place for him." He,

having accepted his word, built a delightful hermitage, a well-guarded leaf-hut, and a delightful walking path. But the Blessed One at that time, with reference to that hermitage site produced by the power of his own merit, said "Sāriputta, on that Dhammika mountain -

'A hermitage was well made by me, a leaf-hut was well built;
There I built a walking path, free from the five faults.'"

He said. Therein, "well made by me" means well done by me. "A leaf-hut was well built" means a hall with a leaf roof was also well built for me.

"Free from the five faults" means these are the five faults of a walking path, namely: hardness and unevenness, having trees within, being covered by thickets, being too narrow, and being too wide. For on a walking path with a hard and uneven ground surface, the feet of one walking up and down are hurt, blisters arise, the mind does not attain unified focus, and the meditation subject fails. But on a soft and level surface, owing to comfortable abiding, the meditation subject succeeds. Therefore, the state of having hard and uneven ground should be known as one fault. When there is a tree within the walking path, or in the middle, or at the end, due to negligence, the forehead or head of one walking up and down is struck against it - thus having trees within is the second fault. On a walking path covered by thickets of grass, creepers, and so on, one walking up and down at the time of darkness, having stepped on living beings such as snakes and so on, either kills them, or being bitten by them incurs suffering - thus being covered by thickets is the third fault. On a walking path that is too narrow, being one cubit or half a cubit in breadth, when one walking up and down stumbles at the edge, even nails and toes are broken - thus being too narrow is the fourth fault. On a walking path that is too wide, the mind of one walking up and down runs about and does not attain unified focus - thus being too wide is the fifth fault. But in breadth one and a half cubits, with a side-path of one cubit on both sides, in length sixty cubits, with a soft surface, evenly strewn with sand - such a walking path is suitable, like the walking path of the Elder Mahāmahinda, the one who gladdened the island, at Cetiyagiri; such was that one. Therefore he said - "There I built a walking path, free from the five faults."

"Endowed with eight virtues" means endowed with eight pleasures of an ascetic. These are the eight pleasures of an ascetic, namely: the absence of possessing wealth and grain, the state of blameless quest for almsfood, the state of eating almsfood with passion quenched, the absence of the defilement of oppressing the country when royal families oppress the country and seize the essence of wealth or head-taxes and coins and so on, the state of being without desire and lust for requisites, the state of being fearless of plunder by thieves, the state of being unassociated with kings, rulers, and chief ministers, and the state of being unobstructed in the four directions. This is what is meant - "Just as by one dwelling in that hermitage these eight pleasures can be found, so he built that hermitage endowed with eight virtues."

"I brought the power of direct knowledge" means afterwards, dwelling in that hermitage, having performed the preliminary work on a circular meditation object, having undertaken insight as impermanent and as suffering for the purpose of producing direct knowledges and attainments, I brought the power of insight that had

reached strength. Just as dwelling there I am able to bring that power, so the meaning is he built that hermitage, having made it befitting the power of insight for the purpose of direct knowledge.

"I abandoned the cloth there, possessed of nine faults" - here this is the progressive discourse. At that time, it is said, having built a hermitage adorned with huts, rock cells, walking paths and so on, covered with trees bearing flowers and bearing fruits, delightful, with a sweet-water lake, free from beasts of prey and dreadful birds, suitable for solitude, having arranged railing boards at both ends of the decorated walking path, having built a level mung-bean-coloured stone slab in the middle of the walking path for the purpose of sitting, inside the hermitage the hermit's requisites such as matted hair coils, bark garments, tripods, water-jugs and so on, in the pavilion drinking-water pots, drinking-water conch shells, drinking-water bowls, in the fire hall charcoal, frying pans, firewood and so on - thus having built everything that leads to the benefit of those gone forth, on the wall of the hermitage - Having carved the letters "Whoever wishes to go forth, let them take these requisites and go forth," when the young god Vissakamma had gone to the heavenly world itself, the wise Sumedha, looking along the foot of the Himalayas following the mountain grottoes for a comfortable place suitable for his own dwelling, having seen at a river bend a delightful hermitage created by Vissakamma, given by Sakka, having gone to the end of the walking path, not seeing any footprint, having thought "Surely those gone forth, having sought almsfood in a neighbouring village, wearied in appearance, having come, having entered the hermitage, will be seated," having waited a little, thinking "They tarry exceedingly; I shall find out," having opened the door of the hermitage, having entered inside, looking here and there, having read the letters on the great wall, thinking "These are allowable requisites for me; having taken these, I shall go forth," he abandoned the suit of clothes worn and wrapped by himself. Therefore he said "I abandoned the cloth there." Having thus entered, I, Sāriputta, abandoned the cloth in that hermitage.

"Possessed of nine faults" explains that in abandoning the cloth, having seen nine faults, he abandoned it. For those who have gone forth in the going forth of a hermit, nine faults are present in the cloth. The state of being very costly is one fault; the state of arising through dependence on others is one; the state of quickly becoming soiled through use is one - for when soiled it must be washed and dyed; the state of wearing out through use is one - for when worn out, a mend or a patch must be made; the state of being difficult to obtain when seeking again is one; the state of being unsuitable for the going forth of a hermit is one; the state of being common to enemies is one - for it must be guarded so that enemies do not seize it; the state of being a basis for adornment for one who uses it is one; the state of being a burden on the shoulder and a cause of great desire for one who carries it about is one.

"I put on a bark garment" means then I, Sāriputta, having seen these nine faults, having abandoned the cloth, put on a bark garment; the meaning is one takes up a bark garment made by splitting muñja grass into splinter after splinter and tying it together, for the purpose of wearing as a lower and upper garment.

"Possessed of twelve virtues" means endowed with twelve benefits. For in the bark garment there are twelve benefits - It is of little value, beautiful, and allowable - this is the first benefit for now; it is possible to make with one's own hands - this is the

second; through use it becomes soiled slowly, and even when being washed there is no delay - this is the third; the absence of needing to be sewn even when worn out through use is the fourth; the state of being easy to make for one seeking again is the fifth; the state of being suitable for the going forth of a hermit is the sixth; the state of being of no use to enemies is the seventh; the absence of being a basis for adornment for one who uses it is the eighth; the state of being light in wearing is the ninth; the state of fewness of wishes regarding the robe requisite is the tenth; the state of being righteous and blameless through the arising of bark is the eleventh; the state of being without concern even when the bark garment is lost is the twelfth.

"I abandoned the leaf-hut, filled with eight faults" - how did I abandon it? It is said that he, while taking off the excellent suit of clothes, having taken a red bark garment hung on the bamboo pole for robes, resembling a garland of anoja flowers, having put it on, having wrapped another golden-coloured bark garment over it, having placed over one shoulder a cheetah-skin leather with bristles resembling a spread of punnāga flowers, having put on the coil of matted hair, having inserted a hardwood needle together with the topknot for the purpose of making it motionless, having placed a coral-coloured water-jug in a pingo-basket resembling a net of pearls, having taken a carrying pole bent in three places, having hung on one end of the carrying pole the water-jug, on the other end a hook, a hand-basket, a tripod, small sticks and so on, having placed the carrying pole on his shoulder, having taken a walking staff in his right hand, having come out from the hermitage, walking up and down again and again on the great walking path of sixty cubits, having looked at his own appearance - "My wish has reached its summit; how splendid indeed is my going forth; this going forth, praised and extolled by all wise men such as Buddhas, Individually Enlightened Ones and so on, is called going forth; the bondage of the household life has been abandoned by me; I have gone forth into renunciation; the highest going forth has been obtained by me; I shall practise the ascetic duty; I shall obtain the happiness of the path and its fruition" - with effort arisen, having lowered the carrying pole, seated on the mung-bean-coloured stone slab in the middle of the walking path like a golden image, having spent the daytime, in the afternoon having entered the hermitage, lying down beside the split-bamboo bed on the wooden bed-spread, having let the body become refreshed, having awoken at the strong break of dawn, he reflected upon his own coming - "I, having seen the danger in the household life, having abandoned immeasurable wealth and endless fame, having entered the forest, having become a seeker of renunciation, went forth. From now on henceforth it is not fitting to conduct oneself in heedlessness; for one who, having abandoned solitude, wanders about, the flies of wrong applied thought devour him. Now it is fitting for me to cultivate seclusion; for I, having seen the household life as an impediment, have departed. And this agreeable hermitage, the ground plastered with the colour of ripe wood-apple fruit, the white walls of silver colour, the leaf-roof of pigeon-foot colour, the split-bamboo bed of the colour of variegated bed-coverings, a comfortable dwelling place to live in - my household success does not appear to be more than this" - examining the faults of the hermitage, he saw eight faults.

For in the use of a hermitage there are eight dangers - The state of having to seek its construction by gathering building materials with great effort is one danger; the state of constant watchfulness because of having to replace grass, leaves, and clay again and again when they have fallen is the second; a lodging indeed reaches an elder,

and for one being evicted at an improper time there is no unified focus of mind - the state of being subject to eviction is the third; the state of making the body delicate through the impact of cold, heat and so on is the fourth; the state of concealing blame because whatever evil can be done by one who has entered a house is the fifth; the state of making it a possession thinking "mine" is the sixth; the existence of a house is indeed like dwelling with a companion - this is the seventh; the state of being shared by many because of being common to lice, centipedes, house lizards and so on is the eighth. Thus, having seen these eight dangers, the Great Being abandoned the hermitage. Therefore he said - "I abandoned the leaf-hut, filled with eight faults."

"I approached a tree-root, possessed of ten virtues" - having rejected a roof, he says "I have approached a tree-root endowed with ten virtues." Here these are the ten virtues - The state of requiring little effort is one virtue; for there is only the mere approaching there. The state of requiring no maintenance is the second; for whether swept or unswept, it is comfortable for use. The state of not being subject to eviction is the third. It does not conceal blame; for one doing evil there feels ashamed - the state of not concealing blame is the fourth. Like dwelling in the open air, it does not make the body rigid - the state of not making the body rigid is the fifth; the absence of making it a possession is the sixth; the rejection of attachment to a house is the seventh. The absence of having to remove others, as in a house shared by many, saying "I shall look after it; get out!" is the eighth; the state of having rapture for one dwelling there is the ninth; the state of being without concern because of the easy availability of a tree-root lodging wherever one goes is the tenth - having seen these ten virtues, he says "I have approached a tree-root."

Having considered these many reasons, the Great Being on the following day entered the village for alms. Then when he arrived at the village, the people gave him almsfood with great endeavour. He, having finished the meal duty, having come to the hermitage, having sat down, thought - "I have not gone forth thinking 'I shall obtain food.' Smooth food indeed increases the intoxication of conceit and the intoxication of manhood. And there is no end to suffering rooted in food. What if I were to abandon food produced from sown and planted grain and become one who feeds on fallen fruit." He, from then on, having done so, striving and endeavouring, within seven days itself, produced the eight attainments and the five direct knowledges. Therefore it was said -

"Grain that was sown and planted, I abandoned without remainder;
Endowed with many virtues, I took up fallen fruit.

"There I strove with effort, in sitting, standing, and walking;
Within seven days, I attained the power of direct knowledge."

The Buddha Dīpaṅkara

Thus, having attained the power of direct knowledge, while the hermit Sumedha was spending his time in the happiness of attainment, a Teacher named Dīpaṅkara arose in the world. At his conception, birth, enlightenment, and setting in motion of the wheel of the Teaching, the entire ten-thousand-fold world system trembled, quaked,

and shook violently, made a great uproar, and thirty-two advanced signs appeared. The hermit Sumedha, spending his time in the happiness of attainment, neither heard that sound nor saw those signs. Therefore it was said -

"Thus when I had attained accomplishment, having become a master in the Dispensation;
The Conqueror named Dīpaṅkara, the leader of the world, arose.

"At the arising and at the birth, at the awakening and at the teaching of the Dhamma;
I did not see the four signs, being absorbed in the delight of meditative absorption."

At that time, Dīpaṅkara, the Possessor of the Ten Powers, surrounded by four hundred thousand who had eliminated the mental corruptions, wandering on a journey gradually, having reached a city named Ramma, was dwelling at the Sudassana Great Monastery. The inhabitants of the city of Ramma, having heard "Dīpaṅkara, it is said, the lord of ascetics, having attained the supreme highest enlightenment, the one who had set in motion the excellent wheel of the Teaching, wandering on a journey gradually, having reached our city of Ramma, is dwelling at the Sudassana Great Monastery," having caused ghee, butter, and other medicines and cloth coverings to be taken, with scents, garlands, and so on in their hands, slanting towards the Buddha, slanting towards the Teaching, slanting towards the Community, sloping towards them, inclining towards them, having approached the Teacher, having paid homage, having venerated with scents, garlands, and so on, having sat down to one side, having heard the proclamation of the Teaching, having invited him for the morrow, rose from their seats and departed.

They, on the following day, having prepared a great gift, having adorned the city, while adorning the road for the coming of the One of Ten Powers, having thrown soil into places broken by water, having made the ground surface level, they scatter sand the colour of silver plate, they scatter parched grain and flowers, they raise flags and banners with cloths of various colours, and they set up plantain trees and rows of full pitchers. At that time, the hermit Sumedha, having risen up into space from his own hermitage, going through space above those people, having seen those people full of mirth, thinking "What indeed is the reason?" having descended from space, standing to one side, asked the people - "Hey, for whom are you here adorning this uneven road?" Therefore it was said -

"In the domain of the borderland, having invited the Truth-finder;
They clean the path for his coming, with satisfied minds.

"I at that time, having gone forth from my own hermitage;
Shaking off my bark garments, I then go into the sky.

"Having seen the people filled with joy, satisfied and happy, delighted;
Having descended from the sky, he asked the people at that very moment.

"Satisfied, joyful, greatly delighted, filled with joy, the great multitude;
For whom is the path being cleared, the straight road?"

The people said - "Venerable Sumedha, you do not know; Dīpaṅkara, the Possessor of the Ten Powers, the Perfectly Enlightened One, having attained the highest enlightenment, having set in motion the excellent wheel of the Teaching, wandering on a journey, having reached our city, is dwelling at the Sudassana great monastery. We invited that Blessed One; we are decorating this road of arrival for the Buddha, the Blessed One." Then the hermit Sumedha thought - "Even the mere sound 'Buddha' is rare in the world, how much more the arising of a Buddha; it is fitting for me too, together with these people, to decorate the road for the Possessor of the Ten Powers." He said to those people - "If, sirs, you are decorating this road for the Buddha, give me too one place; I too will decorate the road together with you." They, having accepted saying "Good," knowing "The hermit Sumedha possesses supernormal power," having observed a place broken by water - "You decorate this place" - they gave. Sumedha, having taken up rapture with the Buddha as object, thought - "I am able to decorate this place by supernormal power; thus decorated, it will not satisfy me; today it is fitting for me to perform bodily service" - having brought soil, he threw it into that area.

While that area was not yet finished for him, Dīpaṅkara, the Possessor of the Ten Powers, surrounded by four hundred thousand of great power, possessing the six higher knowledges, who had eliminated the mental corruptions, while the deities were venerating with divine scents, garlands, and so on, while divine musical instruments were being played, while divine songs were proceeding, while humans were venerating with human scents, garlands, and so on, and with musical instruments, with incomparable Buddha's grace, rousing himself like a lion on a slab of red arsenic, set out upon that decorated and prepared road. The hermit Sumedha, having opened his eyes, having looked at the body of the Possessor of the Ten Powers coming along the decorated road - adorned with the thirty-two marks of a great man, beautified by the eighty minor features, surrounded by the fathom-wide halo, emitting the six-coloured compact Buddha rays like various lightning creepers on a jewel-coloured sky, in intertwining clusters and in pairs upon pairs - a body endowed with the splendour of beauty - "Today it is fitting for me to make the relinquishment of life for the Possessor of the Ten Powers; let not the Blessed One step on the mud; rather, as if stepping on a bridge of jewelled planks, together with four hundred thousand who have eliminated the mental corruptions, let him go treading upon my back; that will be for my welfare and happiness for a long time" - having loosened his hair, having spread out the cheetah-skin, the matted hair, the bark garments on the dark-coloured mud, he lay down on the surface of the mud like a bridge of jewelled planks. Therefore it was said -

"Those, when asked by me, explained: 'The Buddha, unsurpassed in the world; The Conqueror named Dīpaṅkara, the leader of the world, arose; For him the path is being cleared, the straight road.'

"Having heard the word 'Buddha,' rapture arose at that very moment; Saying "Buddha, Buddha," I declared my pleasure.

"Standing there I thought, satisfied, with an agitated mind; 'Here I shall plant seeds, let not the moment pass by indeed.'

"If you are clearing the path for the Buddha, give me one place;
I too will clear the straight road.

"They gave me permission, to cleanse the straight path then;
Thinking 'Buddha, Buddha,' I cleansed the path then.

"While my place was unfinished, Dīpaṅkara, the great sage;
With four hundred thousand, possessing the six higher knowledges, such ones;
With those who have eliminated the mental corruptions, with the unstained,
the Conqueror proceeded along the straight path.

Going out to meet takes place, many drums are beaten;
Rejoicing, men and deities uttered applause.

The gods see humans, and humans also see the deities;
Both of them, with joined palms, follow the Truth-finder.

The gods with divine musical instruments, and humans with human ones;
Both of them, playing music, follow the Truth-finder.

Divine mandārava flowers, lotuses, and coral tree blossoms;
The gods gone into the sky scatter them in every direction.

Divine sandalwood powder and excellent odour, the whole;
The gods gone into the sky scatter them in every direction.

Champaka, sal, nīpa, ironwood, Alexandrian laurel and screw pine -
Men standing on the ground throw them up in every direction.

Having loosened my hair there, and the bark garment and the leather hide;
Having spread them out on the mud, I lay down face downward.

"Having stepped upon me, let the Buddha go together with his pupils;
Let him not step on the mud, it will be for my welfare."

But he, while lying on the surface of the mud, again having opened his eyes, seeing the splendour of the Buddha Dīpaṅkara the Possessor of the Ten Powers, thought thus - "If I wished, having burnt all mental defilements, having become the most junior member of the Community, I could enter the delightful city; but there is no need for me to burn the defilements in an unknown guise for the attainment of Nibbāna. What if I, like Dīpaṅkara the Possessor of the Ten Powers, having attained the supreme highest enlightenment, having embarked the great multitude upon the boat of the Dhamma, having helped them cross over the ocean of wandering in the round of rebirths, were afterwards to attain final nibbāna - this is befitting for me." Thereupon, having combined the eight qualities, having made the resolution for Buddhahood, he lay down. Therefore it was said -

"As I lay upon the earth, thus arose in my mind;
'If I wished, today I could burn up my defilements.

"What need have I to realise the Teaching here in an unknown guise;

Having attained omniscience, I shall be a Buddha in the world with its gods.

"What need have I, having crossed over alone, as a man seeing his own strength;

Having attained omniscience, I shall help the world with its gods to cross over.

"By this aspiration of mine, made in the presence of the highest of men;

Having attained omniscience, I help many people cross over.

"Having cut through the stream of wandering in the round of rebirths, having destroyed the three existences;

Having climbed aboard the boat of the Teaching, I shall help the world with its gods to cross over."

But since for one aspiring to the state of a Buddha -

"Human existence, achievement of gender, cause, seeing the Teacher;

Going forth, achievement of qualities, aspiration and desire;

Through the combination of eight factors, the resolution succeeds."

For indeed, only for one standing in the state of human existence and aspiring to the state of a Buddha does the aspiration succeed; the aspiration of a serpent or a supaṇṇa or a deity or Sakka does not succeed. Even in the state of human existence, the aspiration succeeds only for one standing in the male gender, not for a woman or for eunuchs, neuters, or hermaphrodites. Even for a man, the aspiration succeeds only for one accomplished in the cause for the attainment of arahantship in that individual existence, not for the other. Even for one accomplished in the cause, the aspiration succeeds only for one aspiring in the presence of a living Buddha; for one aspiring near a shrine or at the foot of a Bodhi tree when the Buddha has attained final Nibbāna, it does not succeed. Even for one aspiring in the presence of Buddhas, it succeeds only for one standing in the mark of going forth, not for one standing in the mark of a layman. Even for one gone forth, it succeeds only for one who has obtained the five direct knowledges and the eight meditative attainments, not for one devoid of this achievement of qualities. Even for one accomplished in qualities, it succeeds only for one by whom his own life has been given up for the Buddhas - for him alone, accomplished in aspiration by this aspiration, it succeeds, not for the other. Even for one accomplished in aspiration, it succeeds only for one who has great desire and endeavour and effort and search for the sake of the practices bringing about Buddhahood, not for the other.

Herein this is a simile for the greatness of desire -For if it were thus: whoever is able to cross over the entire interior of the world-circle become one mass of water by the strength of his own arms and go to the far shore, he attains the state of a Buddha. Or else whoever is able to go to the far shore on foot, having removed and crushed the entire interior of the world-circle covered with bamboo thickets, he attains the state of a Buddha. Or else whoever is able to go to the far shore on foot, treading upon the entire interior of the world-circle continuously strewn with spear-points, having beaten the spears upright, he attains the state of a Buddha. Or else whoever is able to go to the far shore, trampling with his feet the entire interior of the world-circle filled with flameless glowing embers, he attains the state of a Buddha. Whoever does

not imagine even one of these to be difficult for oneself, "I shall cross over or go to the far shore even of this" - whoever is thus endowed with such great desire and endeavour and effort and search, for him alone the aspiration succeeds, not for the other. Therefore the ascetic Sumedha, having combined these eight factors, having made the resolution for Buddhahood, lay down.

The Blessed One Dīpaṅkara too, having come and stood at the head-end of the ascetic Sumedha, as if opening a jewelled lion-lattice window, having opened his eyes endowed with the beauty of five colours, having seen the ascetic Sumedha lying on the surface of the mud, reflecting "This ascetic, having made a resolution for the state of a Buddha, has lain down; will this one's aspiration succeed, or not?" having sent forth the knowledge of future events and considering - Having known "Having passed beyond four incalculable periods exceeding a hundred thousand cosmic cycles from now, this one will become a Buddha named Gotama," while standing right there, he declared in the midst of the assembly - "Do you see this ascetic of lofty austerity lying on the surface of the mud?" "Yes, venerable sir." This one, having made a resolution for the state of a Buddha, has lain down; this one's aspiration will succeed. For this one, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles from now, will become a Buddha named Gotama. And in that individual existence, a city named Kapilavatthu will be his abode; a queen named Māyā will be his mother; a king named Suddhodana will be his father; an elder named Upatissa will be his chief disciple; one named Kolita will be his second disciple; one named Ānanda will be his attendant; an elder nun named Khemā will be his chief female disciple; an elder nun named Uppalavaṇṇā will be his second female disciple. This one, with mature knowledge, having made the great renunciation, having striven in the great striving, having received milk-rice at the foot of a banyan tree, having consumed it on the bank of the Nerañjarā, having ascended the ground of enlightenment, will fully awaken at the foot of the sacred fig tree. Therefore it was said -

"Dīpaṅkara, knower of the world, the receiver of oblations;
Standing at my head, spoke these words.

"See this ascetic, the matted-hair ascetic of lofty austerity;
After immeasurable cosmic cycles from now, he will become a Buddha in the world.

"Having gone forth from the delightful city called Kapila, the Truth-finder;
Having striven in striving, having performed austerities.

"Having sat down at the root of the goatherd's tree, the Truth-finder;
Having taken up the milk-rice there, he will approach the Nerañjarā.

"On the bank of the Nerañjarā, that Conqueror ate the milk-rice;
By the prepared excellent path, he will approach the foot of the Bodhi tree.

"Then, having circumambulated the ground of enlightenment, the
unsurpassed one;
At the root of the holy fig tree, the one of great fame will awaken.

"His mother who gave him birth will be named Māyā;
His father will be named Suddhodana, this one will be Gotama.

"Without mental corruptions, without lust, with peaceful minds, concentrated;
Kolita and Upatissa will be the chief disciples;
Ānanda by name will be the attendant, he will attend upon that Conqueror.

"Khemā and Uppalavaṇṇā will be the chief female disciples;
Without mental corruptions, without lust, with peaceful minds, concentrated;
The enlightenment tree of that Blessed One is called the holy fig tree."

Having heard that, the ascetic Sumedha - "My aspiration, it is said, will succeed" - he was filled with pleasure. The great multitude, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara, "The ascetic Sumedha is indeed a Buddha-seed, a sprout of a Buddha" - was full of mirth. And thus it occurred to them - "Just as people crossing a river, being unable to cross over by a straight ford, cross over by a lower ford, just so we too, not obtaining the path and fruit in the Dispensation of the One Possessed of the Ten Powers Dīpaṅkara, in the future, when you become a Buddha, then in your presence may we be able to realise the path and fruit" - they established the aspiration. The One Possessed of the Ten Powers Dīpaṅkara too, having praised the Bodhisatta, having venerated him with eight handfuls of flowers, having circumambulated him, departed. They too, numbering four hundred thousand, who had eliminated the mental corruptions, having venerated the Bodhisatta with perfumes and garlands, having circumambulated him, departed. But the gods and humans, having venerated in the same way, having paid homage, departed.

The Bodhisatta, when all had departed, having risen from the lying place, sat down folding his legs crosswise on the top of the heap of flowers, thinking "I shall investigate the perfections." When the Bodhisatta had thus sat down, the deities in the entire ten-thousand world-circles, having given applause, said "Noble ascetic Sumedha, when the Bodhisattas of old sat down folding their legs crosswise thinking 'We shall investigate the perfections,' whatever advanced signs appear, all of those have become manifest today. Without doubt you will become a Buddha. We know this: 'For whomever these signs appear, he certainly becomes a Buddha.' You, having made your energy firm, exert yourself" - they praised the Bodhisatta with praises of various kinds. Therefore it was said -

"Having heard this word of the matchless great sage;
Rejoicing, men and deities said: "This one is indeed a Buddha-seed."

Sounds of acclamation occur, they clap their hands and laugh;
With joined palms they pay homage, the ten-thousand world-system together
with the gods.

"If we miss the Dispensation of this Protector of the World,
In the future time, we shall be face to face with him."

"Just as people crossing a river, having missed the opposite ford;
Having taken a lower ford, they cross over the great river.

"Just so, all of us, if we let go of this Conqueror;
In the future time, we shall be face to face with him."

"Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.

Those who were there, the sons of the Conqueror, all circumambulated me;
Men, serpents, and gandhabbas, having paid respect, departed.

When the leader of the world together with the Community had passed
beyond my sight;
With a mind full of mirth, I then rose from my seat.

Happy with happiness I was, gladdened with gladness;
And overflowing with rapture, I then folded my legs crosswise.

Having sat down cross-legged, thus I thought then;
"I have become a master in meditative absorption, having reached perfection
in direct knowledge.

"In the ten-thousand world, there are no sages equal to me;
Matchless in supernormal powers, I obtained such happiness."

"When I sat cross-legged, the inhabitants of the ten thousand world systems
Uttered a great roar: "Certainly you will become a Buddha."

"Whatever signs appeared before for Bodhisattas, when they sat cross-legged
in the excellent posture;
Those signs appear today.

"Cold has departed, and heat subsides;
Those signs appear today, certainly you will become a Buddha.

"The ten-thousand world-systems become silent and undisturbed;
Those signs appear today, certainly you will become a Buddha.

"Great winds do not blow, the rivers do not flow;
Those signs appear today, certainly you will become a Buddha.

"Land-born and water-born flowers, all bloom at that very moment;
They are all in bloom today, certainly you will become a Buddha.

"Whether creepers or trees, they bear fruit at that very moment;
They are all bearing fruit today, certainly you will become a Buddha.

"Jewels situated in the sky and situated on the ground shine at that very
moment;
Those jewels shine today, certainly you will become a Buddha.

"Human and divine musical instruments are played at that very moment;
Both today resound, certainly you will become a Buddha.

"Variegated flowers from the sky, rain down at that very moment;
They too rain down today, certainly you will become a Buddha.

"The great ocean contracts, the ten-thousand world-system quakes;
Both today resound, certainly you will become a Buddha.

"In the ten thousand hells, the fires are extinguished at that very moment;
Those fires are quenched today, certainly you will become a Buddha.

"The sun is spotless, all the stars are seen;
They too appear today, certainly you will become a Buddha.

"Without rain, water sprang up from the earth at that very moment;
That too springs up from the earth today, certainly you will become a Buddha.

"The hosts of stars shine, the constellations in the circle of the sky;
Visākhā is yoked with the moon, certainly you will become a Buddha.

"Those dwelling in holes, those dwelling in caves, come out from their
dwelling places;
Today those dwelling places are abandoned, certainly you will become a
Buddha.

"There is no discontent among beings, they are content at that very moment;
They are all content today, certainly you will become a Buddha.

"Diseases are calmed thereby, and hunger perishes;
Those signs appear today, certainly you will become a Buddha.

"Lust then becomes diminished, hate and delusion perish;
They have all departed today, certainly you will become a Buddha.

"Fear does not arise then, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

"Dust does not rise upward, and today too this is seen;
By that sign we know, certainly you will become a Buddha.

"The undesirable odour departs, a divine fragrance blows forth;
That fragrance blows forth today, certainly you will become a Buddha.

"All gods appear, having set aside the immaterial ones;
They are all seen today, certainly you will become a Buddha.

"As far as there are hells by name, all are seen at that moment;
They are all seen today, certainly you will become a Buddha.

"Walls, door panels, and rocks were not obstructions then;
They became like space today, certainly you will become a Buddha.

"Death and rebirth, in that moment are not found;

Those signs appear today, certainly you will become a Buddha.

"Firmly exert your energy, do not turn back, go forward;
We understand this, certainly you will become a Buddha."

The Bodhisatta, having heard the word of the One Possessed of the Ten Powers Dīpaṅkara and of the deities of the ten-thousand world-circles, having become exceedingly inspired with enthusiasm arisen, thought - "The Buddhas are of unfailing speech, there is no alteration in the word of the Buddhas. For just as the falling of a clod of earth thrown into the sky is certain, death for one who is born, the rising of the sun at the waning of the night, the roaring of a lion gone forth from its dwelling place, the laying down of the burden for a woman heavy with child - these are certain and inevitable, just so the word of the Buddhas is certainly everlasting and unfailing. Surely I will become a Buddha." Therefore it was said -

"Having heard the word of the Buddha and of the ten-thousand, both;
Satisfied, joyful, greatly delighted, thus I thought then.

"The Buddhas are of unambiguous speech, the Conquerors are of unfailing speech;
There is no falsehood in the Buddhas, certainly I will become a Buddha.

"Just as a clod of earth thrown into the sky, certainly falls to the ground;
So too the word of the foremost Buddhas is everlasting and eternal;
There is no falsehood in the Buddhas, certainly I will become a Buddha.

"Just as for all beings, death is everlasting and eternal;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as when the night has waned, the rising of the sun is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as the roaring of a lion gone forth from its lair is certain;
So too the word of the foremost Buddhas is everlasting and eternal.

"Just as for pregnant women, the laying down of the burden is certain;
So too the word of the foremost Buddhas is everlasting and eternal."

He, having made the determination thus "I shall certainly become a Buddha," in order to consider the qualities that bring about Buddhahood - "Where indeed are the qualities that bring about Buddhahood - are they above, or below, or in the directions and intermediate directions?" - thus, searching the entire element of phenomena in due order, having seen the first perfection of giving, practised and cultivated by the Bodhisattas of old, he exhorted himself thus - "Wise Sumedha, you should henceforth fulfil the first perfection of giving. For just as a water-pot turned upside down discharges water entirely without remainder and does not bring it back, just so, without regard for wealth or fame or children and wife or major and minor limbs, giving to the beggars who have arrived all that they wish and desire entirely without

remainder, having sat down at the foot of the Bodhi tree, you will become a Buddha." Thus he made firm and determined the first perfection of giving. Therefore it was said -

"Come, the qualities that make a Buddha, I shall investigate here and there; Above, below, the ten directions, as far as the element of phenomena extends.

Searching then I saw the first perfection of giving,
The great path practised by the great sages of old.

"This you first for now, having made firm, take upon yourself;
Go to the perfection of giving, if you wish to attain enlightenment.

"Just as a water-pot full, of whatever, turned upside down;
Discharges water entirely, does not hold back therein.

"Likewise, having seen beggars, low, superior, and middling;
Give a gift entirely, like a water-pot turned upside down."

Then, as he reflected "One should not be content with just this much of the qualities that bring about Buddhahood," having seen further the second perfection of morality, this occurred to him - "Wise Sumedha, you should henceforth fulfil the perfection of morality too. For just as the yak deer, without regard for its life, guards only its tail, just so you too, henceforth, without regard for your life, guarding only morality, you will become a Buddha." Thus he made firm and determined the second perfection of morality. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the second perfection of morality,
Practised and cultivated by the great sages of old.

"This you second for now, having made firm, take upon yourself;
Go to the perfection of morality, if you wish to attain enlightenment.

"Just as a yak, its tail hair caught on something;
Goes to death there, does not destroy its tail.

"Just so, on the four planes, fulfil the moralities;
Always guard morality, as a yak its tail."

Then, as he reflected further, "One should not be content with just this much of the practices bringing about Buddhahood," having seen the third perfection of renunciation, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of renunciation also. Just as a man dwelling for a long time in a prison does not develop affection there, but rather becomes dissatisfied and wishes to depart, just so you too, having regarded all existences as similar to a prison, dissatisfied with all existences, wishing to be freed, be inclined towards renunciation. Thus you will become a Buddha" - having made firm the third perfection of renunciation, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the third perfection of renunciation,
Practised and cultivated by the great sages of old.

"This you third for now, having made firm, take upon yourself;
Go to the perfection of renunciation, if you wish to attain enlightenment.

"Just as a man in a prison, having dwelt long, afflicted by suffering;
Does not generate lust therein, but seeks only freedom.

"Just so you, see all existences, as if a prison;
Be inclined towards renunciation, for release from existence."

Then, as he reflected further, "One should not be content with just this much of the practices bringing about Buddhahood," having seen the fourth perfection of wisdom, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of wisdom also. Without avoiding anyone among the low, middle, and superior, having approached all wise persons, you should ask a question. Just as an almsfood-eating monk, without avoiding any among the families distinguished as low and so on, walking for almsfood in succession, quickly obtains sustenance, just so you too, having approached all wise persons, asking a question, you will become a Buddha" - having made firm the fourth perfection of wisdom, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the fourth perfection of wisdom,
Practised and cultivated by the great sages of old.

"This you fourth for now, having made firm, take upon yourself;
Go to the perfection of wisdom, if you wish to attain enlightenment.

"Just as a monk begging alms, among low, superior, and middling;
Not avoiding families, thus he obtains sustenance.

"Just so you, at all times, questioning the wise people;
Having gone to the perfection of wisdom, you will attain the highest enlightenment."

Then, as he reflected further "one should not be content with just this much of the practices bringing about Buddhahood," having seen the fifth perfection of energy, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of energy also. Just as a lion, the king of beasts, is of firm energy in all postures, so you too, being of firm energy and unwavering energy in all postures in all existences, will become a Buddha." Thus he firmly determined the fifth perfection of energy. Therefore it was said -

"These alone will not be the qualities that make a Buddha;

I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the fifth perfection of energy,
Practised and cultivated by the great sages of old.

"This you fifth for now, having made firm, take upon yourself;
Go to the perfection of energy, if you wish to attain enlightenment.

"Just as a lion, the king of beasts, in sitting, standing, and walking;
Is ever of unwavering energy, with mind always uplifted.

"Just so you, in all existences, firmly exert your energy;
Having gone to the perfection of energy, you will attain the highest
enlightenment."

Then, as he reflected further "one should not be content with just this much of the practices bringing about Buddhahood," having seen the sixth perfection of patience, this occurred to him - "Wise Sumedha, you, henceforth, should fulfil the perfection of patience also; you should be patient whether in honour or in dishonour. Just as on the earth, by name, they cast down what is pure and what is impure, yet the earth does not make affection or aversion on that account, it is patient, it endures, it just accepts - just so you too, being patient whether in honour or in dishonour, will become a Buddha." Thus he firmly determined the sixth perfection of patience. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

"Searching then I saw the sixth perfection of patience,
Practised and cultivated by the great sages of old.

"This you sixth for now, having made firm, take upon yourself;
There with undoubting mind, you will attain the highest enlightenment.

"Just as the earth, by name, both what is pure and what is impure;
Endures all that is cast upon it, it does not make aversion thereby.

"So too you, patient with honour and dishonour from all,
Having gone to the perfection of patience, you will attain the highest
enlightenment."

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the seventh perfection of truthfulness, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of truthfulness too; even if a thunderbolt were falling on your head, do not speak a conscious lie for the sake of wealth and so on, through the influence of desire and so on. For just as the healing star does not, in all seasons, abandon its own course and go by another path, but goes only by its own path, just so you too, not speaking lying, having abandoned truth, will become a Buddha" - thus he made firm and determined upon the seventh perfection of truthfulness. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the seventh perfection of truthfulness,
Practised and cultivated by the great sages of old.

"This you seventh for now, having made firm, take upon yourself;
There being of uncontradictory speech, you will attain the highest enlightenment.

"Just as the healing star, a standard for the world with its gods;
In season or in the seasonal rains, does not deviate from its path.

"So too you in truths, do not deviate from the path;
Having gone to the perfection of truthfulness, you will attain the highest enlightenment."

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the eighth perfection of determination, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of determination too; whatever you determine, in that determination you should be as if motionless. For just as a mountain, struck by winds in all directions, does not tremble, does not shake, but remains in its own place, just so you too, being motionless in your own determination, will become a Buddha" - thus he made firm and determined upon the eighth perfection of determination. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the eighth perfection of determination,
Practised and cultivated by the great sages of old.

"This you eighth for now, having made firm, take upon yourself;
There you, having become unshakeable, will attain the highest enlightenment.

"Just as a rocky mountain, immovable, firmly established;
Does not tremble in strong winds, remains in its own place.

"So too you in determination, always be unshakeable;
Having gone to the perfection of determination, you will attain the highest enlightenment."

Then, as he reflected further, "One should not be endowed with only this much of the practices bringing about Buddhahood," having seen the ninth perfection of friendliness, this occurred to him - "Wise Sumedha, you from now on should fulfil the perfection of friendliness too; towards those who are helpful and those who are harmful, you should be of one mind. For just as water pervades both evil people and

good people alike, making coolness equally, just so you too, being of one mind with a mind of friendliness towards all beings, will become a Buddha" - thus he made firm and determined upon the ninth perfection of friendliness. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the ninth perfection of friendliness,
Practised and cultivated by the great sages of old.

"This you ninth for now, having made firm, take upon yourself;
Be matchless in friendliness, if you wish to attain enlightenment.

"Just as water, by name, upon good and evil people;
Pervades equally with coolness, and washes away dust and stain.

"Just so you too, towards the friendly and unfriendly, develop equally with friendliness;
Having gone to the perfection of friendliness, you will attain the highest enlightenment."

Then, as he was reflecting further "one should not be content with just this many qualities that make a Buddha," having seen the tenth perfection of equanimity, this occurred to him - "Sumedha, wise one, you, from now onwards, should fulfil the perfection of equanimity too; in happiness and in suffering you should be just impartial. For just as the earth, by name, when what is pure and what is impure is thrown upon it, is just impartial, just so you too, being just impartial in happiness and suffering, will become a Buddha." Thus, having made firm the tenth perfection of equanimity, he determined upon it. Therefore it was said -

"These alone will not be the qualities that make a Buddha;
I will search for others too, those qualities that ripen enlightenment.

Searching then I saw the tenth perfection of equanimity,
Practised and cultivated by the great sages of old.

"This you tenth for now, having made firm, take upon yourself;
Having become like a balance, firm, you will attain the highest enlightenment.

"Just as the earth, by name, what is impure and what is pure laid upon it;
Is indifferent to both of these, free from irritation and friendliness.

"Just so you too, in pleasure and pain, always be like a balance;
Having gone to the perfection of equanimity, you will attain the highest enlightenment."

Then he thought - "In this world, the qualities that ripen enlightenment, the practices bringing about Buddhahood, to be fulfilled by Bodhisattas, are just this many; apart from the ten perfections, there are no others. These ten perfections too are not above in space, nor below in the earth, nor in the eastern and other directions; but they are established within my own heart." Thus, having seen their state of being established

in the heart, having made all of them firm and having determined upon them, meditating again and again, he meditates in forward and reverse order; having taken the end, he reaches the beginning; having taken the beginning, he reaches the end; having taken the middle, having reached both extremities, he brings it to conclusion; having taken both extremities, having reached the middle, he brings it to conclusion. The relinquishment of external possessions is called the perfection of giving; the relinquishment of limbs is called the secondary perfection of giving; the relinquishment of life is called the ultimate perfection of giving - thus ten perfections, ten secondary perfections, ten ultimate perfections, thirty perfections in all - as if turning an oil-press, as if making Great Meru the churning-stick and churning the world-encircling great ocean, he meditates. As he was thus meditating on the ten perfections, by the power of the Teaching, this great earth, two hundred thousand yojanas thick plus forty thousand, like a bundle of reeds trodden upon by an elephant, like a sugar-cane mill being pressed, crying out with a great uproar, trembled, quaked, and shook violently. It revolved like a potter's wheel and like an oil-press wheel. Therefore it was said -

"These alone are in the world, those qualities that ripen enlightenment;
Beyond these there is nothing else, firmly establish yourself therein.

As he investigated these phenomena, by their intrinsic nature, function, and characteristic;
By the power of the Dhamma, the earth, the ten-thousand world-system, quaked.

The earth moves and resounds, like a sugar-mill being pressed;
Just as a wheel in an oil-press, thus the ground trembles."

As the great earth was trembling, the inhabitants of Ramma city, being unable to remain standing, fainted and fell down like great sal trees struck by the winds at the end of an age. Pots and other potter's vessels, rolling about, striking against each other, were crushed to bits. The great multitude, frightened and trembling, having approached the Teacher, said: "What indeed, Blessed One, is this a serpent disturbance, or a disturbance of one among the spirits, demons, or deities? For we do not know this. But further, all this great multitude is troubled. What indeed, will there be evil for this world, or good? Tell us this reason." Then the Teacher, having heard their talk, said: "Do not fear, do not worry, there is no danger for you from this source. He whom I have today declared, 'The wise Sumedha will in the future become a Buddha named Gotama,' he is now meditating on the ten perfections. As he meditates and investigates, by the power of the Dhamma, the entire ten-thousand-fold world system trembles and resounds all at once." Therefore it was said -

"As far as the assembly extended, at the Buddha's food distribution;
Trembling, they there, fainted, lay on the ground.

Many thousands of pots, and many hundreds of jars;
Were crushed and churned there, mutually struck against each other.

Agitated, trembling, frightened, wandering, with troubled minds;
The great multitude having assembled, approached Dīpaṅkara.

"What will become of the world, whether good or evil;
The whole world is troubled, dispel that, O One with Vision."

Then Dīpaṅkara, the great sage, made known to them;
"Be confident, do not fear, in this earthquake.

He whom I have declared today, 'A Buddha will arise in the world';
He meditates on the Teaching, the ancient one practised by the Victors.

"As he investigated the teaching, the ground of Buddhahood entirely;
Therefore this earth trembled, the ten-thousand world-system with its gods."

The great multitude, having heard the word of the Truth-finder, full of mirth, having taken garlands, scents, and cosmetics, having gone out from Ramma city, having approached the Bodhisatta, having venerated him with garlands, scents, and so on, having paid homage, having circumambulated, entered Ramma city itself. The Bodhisatta too, having meditated on the ten perfections, having made energy firm, having determined, arose from the seat where he was sitting. Therefore it was said -

"Having heard the Buddha's word, the mind was calmed at that very moment;
All, having approached me, paid homage again.

Having taken upon myself the Buddha's virtues, having made the mind firm;
Having paid homage to Dīpaṅkara, I then rose from my seat."

Then the deities of the entire ten-thousandfold world-circle, having assembled, having venerated the Bodhisatta rising from his seat with divine garlands and scents, having paid homage, said: "Noble Sumedha the ascetic, today by you at the feet of Dīpaṅkara, the One Possessed of the Ten Powers, a great aspiration has been aspired to. May that succeed for you without obstacle. May there be neither fear nor trepidation for you. May not even the slightest disease arise in your body. Having quickly fulfilled the perfections, penetrate the perfect enlightenment. Just as trees that produce flowers and trees that produce fruit bloom and bear fruit at the right time, just so may you too, not exceeding that time, quickly experience the highest enlightenment" - such praises and blessings they uttered. And having thus uttered them, they went each to their own celestial abode. The Bodhisatta too, praised by the deities - Having made energy firm, determining "I, having fulfilled the ten perfections, will become a Buddha at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles," having risen up into the sky, went to the Himalayas. Therefore it was said -

"Divine and human flowers, both gods and humans;
Sprinkle with flowers, upon him rising from his seat.

"Both gods and humans proclaim well-being to you;
Great is what you have aspired to, may you obtain that as you wished.

"May all calamities be avoided, may sorrow and disease perish;
May there be no obstacles for you, quickly experience the highest enlightenment.

"Just as when the right time has come, flowering trees bloom;
Just so you, O great hero, bloom with the Buddha's knowledge.

"Just as whatever Enlightened by themselves fulfilled the ten perfections;
Just so you, O great hero, fulfil the ten perfections.

"Just as whatever Enlightened by themselves awakened at the seat of
enlightenment;
Just so you, O great hero, awaken to the enlightenment of the Conquerors.

"Just as whatever Enlightened by themselves set in motion the wheel of the
Teaching;
Just so you, O great hero, set in motion the wheel of the Teaching.

"Just as the moon on the full moon day, pure, shines brightly;
Just so you, with fulfilled aspirations, shine brightly over the ten-thousandfold
world system.

"Just as the sun, freed from Rāhu, outshines with its radiance;
Just so, having been released from the world, shine brightly with splendour,
you.

"Just as whatever rivers flow into the great ocean;
So may the worlds with their gods come into your presence.

"Praised and commended by them, having taken upon himself the ten
qualities;
Fulfilling those qualities, he then entered the forest wilds.

The Sumedha treatise is finished.

The dwellers of Ramma city too, having entered the city, gave a great gift to the Community of monks headed by the Buddha. The Teacher, having taught them the Dhamma, having established the public in the refuges and so on, departed from Ramma city. And beyond that too, remaining as long as life lasted, having performed all the duties of a Buddha, in due course he attained final Nibbāna through the Nibbāna element without residue of clinging. Therein, what should be said, all that should be expanded in the very manner stated in the Buddhavaṃsa. For it is said there -

"Then they, having fed the leader of the world together with the Community,
Went for refuge to him, to the Teacher Dīpaṅkara.

"The Truth-finder established some in going for refuge;
Some in the five precepts, and others in the tenfold morality.

"To someone he gives asceticism, the four highest fruits;
To someone the matchless states, he gives the analytical knowledge.

"To someone the excellent attainments, the eight he gives, the lord of men;
The three true knowledges to someone, the six higher knowledges he offers.

"By that exertion the great sage exhorts the crowd of people;
By that the Dispensation of the Protector of the World became widespread.

"With great jaw, bull-shouldered, the one named Dīpaṅkara;
He helps many people across, and delivers them from the unfortunate realm.

"Having seen people capable of being enlightened, even at a hundred
thousand yojanas;
Having approached in a moment, the great sage awakens them.

"At the first full realisation, the Buddha awakened a hundred ten million;
At the second full realisation, the Protector awakened ninety ten million.

"And when in the abode of the gods, the Buddha taught the Dhamma;
For ninety thousand crores, there was the third full realisation.

"There were three assemblies of the Teacher Dīpaṅkara;
The first meeting was of a hundred thousand koṭis.

"Again at Nārada Peak, when the Conqueror had gone into solitude;
Those who had eliminated the mental corruptions, stainless, a hundred koṭis
met together.

"At which time the great hero, on the Sudassana rock mountain;
With ninety thousand koṭis, the great sage celebrated the pavāraṇā.

"I at that time, a matted-hair ascetic of fierce austerity;
One who moves through the sky, one who has gone beyond in the five direct
knowledges.

There was the full realisation of the teaching for ten and twenty thousand;
The full realisations of one or two are incalculable by counting.

Widespread, known to many, prosperous, flourishing it was then;
The Dispensation of the Blessed One Dīpaṅkara was well purified.

Four hundred thousand, possessing the six higher knowledges, of great
supernormal power;
They surround Dīpaṅkara, the knower of the world, always.

Whoever at that time, give up human existence;
Trainees who have not attained their goal, they are blameworthy.

The Scriptures, fully in bloom, with Worthy Ones, such ones;
With those who have eliminated the mental corruptions, with the unstained, it
appears beautiful always.

The city was named Rammavatī, the warrior was named Sudeva;
The mother was named Sumedhā, of the Teacher Dīpaṅkara.

For ten thousand years, he dwelt in the house;

Haṃsa, Koñca, and Mayūra, three excellent mansions.

Three hundred thousand women, fully adorned;
Padumā was the name of that woman, Usabhakkhandha was her son.

Having seen the four signs, he departed by elephant vehicle;
For no less than ten months, the Conqueror strove in striving.

Having practised the striving conduct, the sage awakened his mind;
Asked by Brahmā, the peaceful one, Dīpaṅkara, the great sage.

The great hero turned the wheel, at Nanda's park, in the glorious house;
Seated at the foot of the sirīsa tree, he crushed the heretics.

Sumaṅgala and Tissa were the chief disciples;
Sāgata by name was the attendant of the Teacher Dīpaṅkara.

Nandā and Sunandā were the chief female disciples;
The enlightenment tree of that Blessed One is called the sacred fig tree.

Tapussa and Bhallika by name, were the chief male attendants;
Sirimā and Koṇā were the female attendants, of the Teacher Dīpaṅkara.

Eighty cubits in height, Dīpaṅkara, the great sage;
Shines like a lamp post, like a king of sal trees in full bloom.

His radiance radiates all around for twelve yojanas;
A hundred thousand years was the life span of that great sage;
Remaining for that long, he helped many people to cross.

Having illuminated the Good Teaching, having helped the great multitude
cross over;
Having blazed like a great mass of fire, he, together with his disciples, attained
final Nibbāna.

That supernormal power and that fame, and those jewel wheels on his feet;
All that has disappeared, are not all activities empty?

The Conqueror Dīpaṅkara, the Teacher, attained final Nibbāna in Nanda Park;
Right there is the stūpa of the Conqueror, thirty-six yojanas in height.

The Buddha Koṇḍañña

In the period after the Blessed One Dīpaṅkara, having passed beyond one incalculable period, a Teacher named Koṇḍañña arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores, at the second a thousand crores, at the third ninety crores. At that time the Bodhisatta, having become a universal monarch named Vijitāvī, gave a great gift to the Community of monks headed by the Buddha numbering a hundred thousand crores. The Teacher, having declared the Bodhisatta "He will be a Buddha," expounded the Teaching. He, having heard the Teacher's talk on the Teaching, having handed over

the kingdom, went forth. He, having learnt the three Canons, having produced the eight attainments and the five direct knowledges, not having fallen away from meditative absorption, was reborn in the Brahma world. The Buddha Koṇḍañña's city was named Rammavatī, the warrior named Sunanda was his father, the queen named Sujātā was his mother, Bhadda and Subhadda were the two chief disciples, Anuruddha by name was the attendant, Tissā and Upatissā were the two chief female disciples, the Sālakalyāṇī tree was the Bodhi tree, his body was eighty-eight cubits in height, and his life-span was a hundred thousand years.

After Dīpaṅkara, the Leader named Koṇḍañña;
Of infinite power, of immeasurable fame, immeasurable, difficult to approach.

In the period after him, having passed beyond one incalculable period, in one cosmic cycle itself four Buddhas arose - Maṅgala, Sumana, Revata, and Sobhita. Of the Blessed One Maṅgala, in the three assemblies of disciples, at the first assembly there were a hundred thousand crores of monks, at the second a hundred thousand crores, at the third ninety crores. His half-brother, it is said, a prince named Ānanda, together with an assembly numbering ninety crores, went to the Teacher's presence for the purpose of hearing the Teaching. The Teacher gave him a progressive discourse. He, together with the assembly, attained arahantship together with the analytical knowledges. The Teacher, looking at the former conduct of those sons of good family, having seen the decisive support for bowls and robes created by supernormal power, having stretched out his right hand, said "Come, monks." All, at that very moment, bearing bowls and robes created by supernormal power, having become accomplished in deportment like elder monks of sixty rains retreats, having paid homage to the Teacher, surrounded him. This was his third assembly of disciples.

But just as for other Buddhas the bodily radiance was only eighty cubits in extent all around, it was not so for him. But that Blessed One's bodily radiance, having constantly pervaded the ten-thousandfold world system, stood. Trees, earth, mountains, oceans and so on, at least including pots and so on, were as if enveloped in golden slabs. But his life-span was ninety thousand years. For so long a time the moon, sun and so on were not able to shine with their own radiance; the distinction of night and day was not apparent. Just as by day with the light of the sun, beings constantly went about by the light of the Buddha alone. By means of flowers blooming in the evening and by means of crying birds and so on in the morning, the world discerned the distinction of night and day.

But is this power not present for other Buddhas? No, it is not that there is not. For they too, if wishing, could pervade the ten-thousandfold world system or even more with their radiance. But for the Blessed One Maṅgala, by the power of his former aspiration, the bodily radiance, like the fathom-wide radiance of others, having constantly pervaded the ten-thousandfold world system, stood. It is said that he, during the time of practising the conduct of a Bodhisatta, established in an individual existence similar to Vessantara, together with his sons and wife, dwelt on a mountain similar to Mount Vaṅka. Then a demon named Kharadāṭhika, having heard of the great man's disposition for giving, having approached in the appearance of a brahmin, requested the Great Being for the two children. The Great Being, having said "I give you the little sons, brahmin," joyful and delighted, causing the great earth

bounded by water to tremble, gave both children. The demon, having stood leaning against the railing board at the end of the walking path, while the Great Being was watching, ate the children as if they were a bunch of lotus roots. For the great man, having looked at the demon, even having seen his mouth belching forth a stream of blood like a flame of fire when his mouth was just opened, not even a hair-tip's worth of displeasure arose. But as he was thinking "Well given indeed is my gift," great joy and pleasure arose in his body. He made the aspiration "As an outcome of this gift of mine, in the future, in this very manner, may rays emanate from my body." In dependence on that aspiration of his, when he had become a Buddha, rays having emanated from his body pervaded that much space.

There is also another former conduct of his. It is said that during the time of the Bodhisatta, having seen the shrine of a certain Buddha, thinking "It is fitting for me to give up my life for this Buddha," having had his entire body wrapped in the manner of wrapping a stick-lamp, having filled a golden bowl worth a hundred thousand, with a bud-sized knob, with the cream of ghee, having lit a thousand wicks therein, having taken it upon his head, having had his entire body set ablaze, circumambulating the shrine, he spent the entire night. Thus, even though striving until the break of dawn, not even a pore's worth of heat was felt by him. It was as if he had entered the interior of a lotus. For the Teaching indeed protects one who protects oneself. Therefore the Blessed One said -

"The Teaching indeed protects one who practises the Teaching, the Teaching well practised brings happiness;

This is the benefit when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm."

As an outcome of this action too, the bodily radiance of that Blessed One, having pervaded the ten-thousandfold world system, stood.

At that time our Bodhisatta, having been a brahmin named Suruci, thinking "I shall invite the Teacher," having approached, having heard the sweet talk on the Teaching, said "Tomorrow accept almsfood from me, venerable sir." "Brahmin, how many monks do you need?" "But how many, venerable sir, are your retinue monks?" he said. At that time it was just the first assembly of the Teacher; therefore he said "A hundred thousand koṭṭis." "Venerable sir, please accept almsfood from me together with all of them." The Teacher accepted. The brahmin, having invited for the morrow, while going home, thought - "I am able to give rice gruel, food, cloth and so on to so many monks, but how will there be a place for sitting?"

That thought of his generated heat in the Paṇḍukambala stone seat of the king of gods, who was standing at the summit of eighty-four thousand yojanas. Sakka, looking around with the divine eye thinking "Who now wishes to dislodge me from this position?" having seen the great man, having thought "A brahmin named Suruci, having invited the Community of monks headed by the Buddha, has considered the purpose of a place for sitting; it is fitting for me too to go there and take a share of merit," having created the appearance of a carpenter, with an adze and hatchet in hand, appeared before the great man. "Is there indeed any work to be done for wages for anyone?" he said. The great man, having seen him, said "What work will you do?" "There is no craft that I do not know; whether a house or a pavilion, whoever

has whatever built, I know how to build that for him." "If so, there is work for me." "What, sir?" "For tomorrow, a hundred thousand koṭis of monks have been invited by me. Will you build a sitting pavilion for them?" "I would indeed build it if you will be able to give me wages." "I shall be able, dear son." "Very well, I shall do it," and having gone, he looked at a certain spot. The spot, measuring twelve or thirteen yojanas, was level like a kasiṇa disc. He, having thought "Let a pavilion made of the seven precious things arise in this much space," looked. At that very moment, having broken through the earth, a pavilion arose. On its golden pillars there were silver capitals, on the silver ones golden ones, on the jewelled pillars coral ones, on the coral ones jewelled ones, on the pillars made of the seven precious things there were capitals made of the seven precious things. Then he looked, thinking "Let a net of small bells hang in the spaces between the pavilion." Together with the very looking, the net hung down. When stirred by a gentle wind, a sweet sound emanated from it as if from a five-part musical ensemble. It was as if it were the time of a celestial concert taking place. As he thought "Let strings of scented garlands and strings of flower garlands hang in the spaces between," strings of flower garlands hung down. He thought "Let seats and stands for monks numbering a hundred thousand koṭis arise, having broken through the earth," and at that very moment they arose. He thought "Let one water jar each arise in each corner," and water jars arose.

He, having constructed that much, having gone to the brahmin's presence, said "Come, sir, having looked at your pavilion, give me my wages." The great man, having gone, looked at the pavilion. And as he was looking, his entire body was continuously pervaded with fivefold rapture. Then, having looked at the pavilion, this occurred to him - "This pavilion was not made by a human being; but surely, on account of my disposition and my virtue, Sakka's abode will have become hot. Therefore this pavilion will have been caused to be built by Sakka, the king of gods." He thought "It is not proper for me to give a gift in such a pavilion for just one day; I shall give for seven days." For external giving, even that much, is unable to produce satisfaction in Bodhisattas; but when, having cut off the adorned head, having plucked out the anointed eyes, or having torn out the flesh of the heart, a gift is given, then for Bodhisattas there is what is called satisfaction in dependence on generosity. For even for our Bodhisatta, in the Sivi King Jātaka, having distributed five hundred thousand coins daily, giving gifts at the four gates and in the middle of the city, that gift was unable to produce the satisfaction of generosity. But when Sakka, the king of gods, having come in the appearance of a brahmin, requested his eyes, then, even as he was giving them having plucked them out, joy arose; not even to the extent of a hair-tip did his mind undergo alteration. Thus, in dependence on gifts given, there is no satisfaction for Bodhisattas. Therefore that great man too, having thought "It is fitting for me to give a gift for seven days to monks numbering a hundred thousand koṭis," having caused them to sit down in that pavilion, gave for seven days what is called gavapāna. Gavapāna means food prepared by filling very large jars with milk, placing them on ovens, and when the milk is thickly boiled, throwing in a few rice-grains, and preparing it with ripe honey, sugar powder, and ghee. But humans alone were not able to serve the food. Even gods, alternating one between each, served the food. Even the place measuring twelve or thirteen yojanas was not sufficient to accommodate the monks; but those monks sat down by their own power. On the final day, however, having had the bowls of all the monks washed,

having filled them with ghee, butter, oil, honey, and molasses for the purpose of medicine, he gave them together with the three robes. The robe-cloths received by the most junior monk of the Community were worth a hundred thousand each.

The Teacher, while giving the thanksgiving - reflecting "This person gave such a great gift, who indeed will he become?" - having seen "In the future, at the summit of two incalculable periods exceeding a hundred thousand cosmic cycles, he will become a Buddha named Gotama," having addressed the great man, he declared "You, having passed beyond such a period of time, will become a Buddha named Gotama." The great man, having heard the declaration, having thought "I indeed shall become a Buddha, what need have I of the household life? I shall go forth," having abandoned such success like a lump of spittle, having gone forth in the presence of the Teacher, having learnt the word of the Buddha, having produced the direct knowledges and the meditative attainments, at the end of his life span he was reborn in the Brahma world.

The Buddha Maṅgala

Now the Blessed One Maṅgala's city was named Uttara, his father too was a warrior named Uttara, his mother too was a queen named Uttarā, Sudeva and Dhammasena were the two chief disciples, Pālita by name was the attendant, Sīvalī and Asokā were the two chief female disciples, the iron-wood tree was the Bodhi tree, and his body was eighty-eight cubits in height. Having remained for ninety thousand years, but when he attained final Nibbāna, all at once ten thousand world-systems were enveloped in complete darkness. In all the world-systems there was great crying and lamentation among human beings.

"After Koṇḍañña, the Leader named Maṅgala;
Having dispelled the darkness in the world, he held aloft the torch of the
Dhamma."

The Buddha Sumana

Thus, having made the ten-thousandfold world system dark, afterwards, when that Blessed One had attained final Nibbāna, a Teacher named Sumana arose in the world. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks. At the second, on the Golden Mountain, ninety thousand crores; at the third, eighty thousand crores. At that time the Great Being was a king of serpents named Atula, of great supernormal power and great might. He, having heard "A Buddha has arisen," surrounded by a company of relatives, having departed from the serpent realm, having made an offering with divine musical instruments to that Blessed One who was attended by a hundred thousand crores of monks, having carried on a great giving, having given pairs of cloth to each one individually, he became established in the refuges. That Teacher too declared concerning him "In the future he will become a Buddha." That Blessed One's city was named Mekhalā, his father was a king named Sudatta, his mother was a queen named Sirimā, Saraṇa and Bhāvitatta were the two chief disciples, Udena by name was the attendant, Soṇā and Upasoṇā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was ninety cubits in height, and the life-span was ninety thousand years only.

"After Maṅgala, the Leader named Sumana;
Matchless in all qualities, the highest of all beings."

The Buddha Revata

Afterwards a Teacher named Revata arose. He too had three assemblies of disciples. At the first assembly there was no counting, at the second there were a hundred thousand crores of monks, and likewise at the third. At that time the Bodhisatta, having been a brahmin named Atideva, having heard the Teacher's proclamation of the Teaching, having become established in the refuges, having placed joined palms on his head, having heard praise of that Teacher's abandoning of mental defilements, he made an offering with his upper robe. He too declared concerning him "He will become a Buddha." Now that Blessed One's city was named Sudhaññaṇavatī, his father was a warrior named Vipula, his mother was named Vipulā, Varuṇa and Brahmadeva were the two chief disciples, Sambhava by name was the attendant, Bhaddā and Subhaddā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was eighty cubits in height, and the life span was sixty thousand years.

"After Sumana, the Leader named Revata;
Incomparable, matchless, unequalled, the highest Conqueror."

The Buddha Sobhita

Afterwards a Teacher named Sobhita arose. He too had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a brahmin named Ajita, having heard the Teacher's proclamation of the Teaching, having become established in the refuges, gave a great gift to the community of monks headed by the Buddha. He too declared concerning him "He will become a Buddha." Now that Blessed One's city was named Sudhamma, his father was a king named Sudhamma, his mother too was a queen named Sudhammā, Asama and Sunetta were the two chief disciples, Anoma by name was the attendant, Nakulā and Sujātā were the two chief female disciples, the iron-wood tree was the Bodhi tree, his body was fifty-eight cubits in height, and the life-span was ninety thousand years.

After Revata, the Leader named Sobhita;
Concentrated, with peaceful mind, matchless, without equal.

The Buddha Anomadassī

Afterwards, having passed beyond one incalculable period, in one cosmic cycle three Buddhas arose - Anomadassī, Paduma, and Nārada. The Blessed One Anomadassī had three assemblies of disciples. At the first there were eight hundred thousand monks, at the second seven, at the third six. At that time the Bodhisatta was a certain demon general, of great supernormal power and great might, lord over many hundreds of thousands of crores of demons. He, having heard "A Buddha has arisen," having come, gave a great gift to the Community of monks headed by the Buddha. That Teacher too declared concerning him "In the future he will become a Buddha." Now the Blessed One Anomadassī's city was named Candavatī, his father was a king named Yasavā, his mother was a queen named Yasodharā, Nisabha and Anoma were the two chief disciples, his attendant was named Varuṇa, Sundarī and Sumanā were

the two chief female disciples, the Bodhi tree was an ajjuna tree, his body was fifty-eight cubits in height, and the life-span was a hundred thousand years.

After Sobhita, the Perfectly Enlightened One, the best of bipeds;
Anomadassī, of immeasurable fame, radiant, difficult to surpass.

The Buddha Paduma

Afterwards a Teacher named Paduma arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second three hundred thousand, at the third two hundred thousand monks dwelling in a great jungle thicket in a forest without villages. At that time the Bodhisatta, having become a lion, having seen the Teacher who had attained the attainment of cessation, with a gladdened mind, having paid homage, having circumambulated, filled with joy and happiness, having roared the lion's roar three times, not having abandoned for seven days the rapture with the Buddha as object, having departed for his food resort with just joy and happiness, having made the relinquishment of life, stood attending upon the Blessed One. The Teacher, after the elapse of seven days, having emerged from cessation, having looked at the lion, thought "Having gladdened his mind towards the Community of monks too, he will pay homage to the Community" - "Let the Community of monks come." The monks came at that very moment. The lion too gladdens his mind towards the Community of monks. The Teacher, having looked at his mind, declared "In the future he will be a Buddha." Now the Blessed One Paduma's city was named Campaka, his father was a king named Asama, his mother was a queen named Asamā, Sāla and Upasāla were the two chief disciples, his attendant was named Varuṇa, Rāmā and Surāmā were the two chief female disciples, the Bodhi tree was named the soṇa tree, his body was fifty-eight cubits in height, and the life span was a hundred thousand years.

After Anomadassī, the Perfectly Enlightened One, the best of bipeds;
Paduma by name, matchless, without equal.

The Buddha Nārada

Afterwards a Teacher named Nārada arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second ninety thousand crores, at the third eighty thousand crores. At that time the Bodhisatta, having gone forth in the going forth of sages, having become a master through practice in the five direct knowledges and the eight attainments, having given a great gift to the Community of monks headed by the Buddha, made an offering with red sandalwood. That Teacher too declared concerning him "In the future he will become a Buddha." Now that Blessed One's city was named Dhañṇavatī, his father was a warrior named Sudeva, his mother was a queen named Anomā, Bhaddasāla and Jitamitta were the two chief disciples, his attendant was named Vāseṭṭha, Uttarā and Phaggunī were the two chief female disciples, the Bodhi tree was named the great soṇa tree, his body was eighty-eight cubits in height, and the life span was ninety thousand years.

After Paduma, the Perfectly Enlightened One, the best of bipeds;
Nārada by name, matchless, without equal.

The Buddha Padumuttara

But afterwards, at the summit of a hundred thousand cosmic cycles from now, in one cosmic cycle, one Buddha alone named Padumuttara arose. He too had three assemblies of disciples. At the first assembly there were a hundred thousand crores of monks, at the second on Vebhāra mountain ninety thousand crores, at the third eighty thousand crores. Then the Bodhisatta, having been a great official named Jaṭṭila, gave a gift together with robes to the community of monks headed by the Buddha. That Teacher too declared concerning him "In the future he will become a Buddha." But in the time of the Blessed One Padumuttara there were no sectarians at all. All gods and humans went for refuge to the Buddha alone. His city was named Haṃsavatī, his father was a warrior named Ānanda, his mother was a queen named Sujātā, Devala and Sujāta were the two chief disciples, his attendant was named Sumana, Amitā and Asamā were the two chief female disciples, a sāla tree was the Bodhi tree, his body was fifty-eight cubits in height, the radiance of his body extended twelve yojanas all around, and his life span was a hundred thousand years.

"After Nārada, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Padumuttara, imperturbable, like the ocean."

The Buddha Sumedha

Afterwards, having passed beyond thirty thousand cosmic cycles, Sumedha and Sujāta - two Buddhas arose in one cosmic cycle. Sumedha too had three assemblies of disciples. At the first assembly in the city of Sudassana there were a hundred crores who had eliminated the mental corruptions, at the second ninety crores, at the third eighty crores. Then the Bodhisatta, having been a young man named Uttara, having given up the eighty crores of wealth that had been merely deposited and stored away, having given a great gift to the community of monks headed by the Buddha, having heard the Teaching, having become established in the refuges, having gone forth, he went forth. He too declared concerning him "In the future he will be a Buddha." The Blessed One Sumedha's city was named Sudassana, his father was a king named Sudatta, his mother too was a queen named Sudattā, Saraṇa and Sabbakāma were the two chief disciples, his attendant was named Sāgara, Rāmā and Surāmā were the two chief female disciples, a great nīpa tree was the Bodhi tree, his body was eighty-eight cubits in height, and his life span was ninety thousand years.

"After Padumuttara, the Leader named Sumedha;
Difficult to approach, of risen radiance, the sage highest in all the world."

The Buddha Sujāta

Afterwards a Teacher named Sujāta arose. He too had three assemblies of disciples. At the first assembly there were sixty hundred thousand monks, at the second fifty, at the third forty. Then the Bodhisatta, having been a wheel-turning monarch, having heard "A Buddha has arisen," having approached, having heard the Teaching, having given the sovereignty of the four great continents together with the seven treasures to the community of monks headed by the Buddha, he went forth in the Teacher's presence. The inhabitants of the entire country, having taken up the national revenue, fulfilling the duties of monastery attendants, constantly gave a great gift to

the community of monks headed by the Buddha. That Teacher too declared concerning him "In the future he will become a Buddha." That Blessed One's city was named Sumaṅgala, his father was a king named Uggata, his mother was named Pabhāvatī, Sudassana and Sudeva were the two chief disciples, his attendant was named Nārada, Nāgā and Nāgasamālā were the two chief female disciples, and a great bamboo tree was the Bodhi tree. It is said that with few fissures, with a compact trunk, with great branches spreading out above, it shone like a peacock's tail-fan. That Blessed One's body was fifty cubits in height, and his life span was ninety thousand years.

"In that very Maṇḍa cosmic cycle, the Leader named Sujāta;
With a lion's jaw and a bull's shoulders, immeasurable, difficult to approach."

The Buddha Piyadassī

Afterwards, at the summit of eighteen hundred cosmic cycles from now, in one cosmic cycle, three Buddhas arose - Piyadassī, Atthadassī, and Dhammadassī. The Blessed One Piyadassī too had three assemblies of disciples. At the first there were a hundred thousand crores of monks, at the second ninety crores, at the third eighty crores. Then the Bodhisatta, having been a young man named Kassapa who had gone beyond the three Vedas, having heard the Teacher's proclamation of the Teaching, having had a monastery for the Community built by the relinquishment of a hundred thousand crores of wealth, he became established in the refuges and in the precepts. Then the Teacher declared concerning him "After the passing of eighteen hundred cosmic cycles he will be a Buddha." That Blessed One's city was named Anoma, his father was a king named Sudinna, his mother was named Candā, Pālita and Sabbadassī were the two chief disciples, his attendant was named Sobhita, Sujātā and Dhammadinnā were the two chief female disciples, a kakudha tree was the Bodhi tree, his body was eighty cubits in height, and his life span was ninety thousand years.

"After Sujāta, the self-become one, the leader of the world;
Difficult to approach, equal to the matchless, Piyadassī of great fame."

The Buddha Atthadassī

Afterwards a Blessed One named Atthadassī arose. He too had three assemblies of disciples. At the first there were ninety-eight hundred thousand monks, at the second eighty-eight hundred thousand, likewise at the third. At that time the Bodhisatta, having been a hermit of great supernormal power named Susīma, having brought a canopy of mandārava flowers from the world of gods, venerated the Teacher. He too declared of him "In the future he will be a Buddha." That Blessed One's city was named Sobhana, his father was a king named Sāgara, his mother was named Sudassanā, Santa and Upasanta were the two chief disciples, Abhaya was the attendant, Dhammā and Sudhammā were the two chief female disciples, the campaka tree was the Bodhi tree, his body was eighty cubits in height, the bodily radiance pervaded all around at all times to the extent of a yojana and stood, and the life span was a hundred thousand years.

"In that very Maṇḍa cosmic cycle, Atthadassī, the lord of men;
Having dispelled the great darkness, attained the highest enlightenment."

The Buddha Dhammadassī

Afterwards a Teacher named Dhammadassī arose. He too had three assemblies of disciples. At the first there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been Sakka, the king of gods, made an offering with divine scented flowers and divine musical instruments. That Teacher too declared of him "In the future he will be a Buddha." That Blessed One's city was named Saraṇa, his father was a king named Saraṇa, his mother was a queen named Sunandā, Paduma and Phussadeva were the two chief disciples, Sunetta was the attendant, Khemā and Sabbanāmā were the two chief female disciples, the red-sprout tree was the Bodhi tree - it is also called "bimbijāla" - and his body was eighty cubits in height, the life span was a hundred thousand years.

"In that very Maṇḍa cosmic cycle, Dhammadassī of great fame;
Having dispelled the darkness of ignorance, outshines the world with its gods."

The Buddha Siddhattha

Afterwards, at the summit of ninety-four cosmic cycles from now, in one cosmic cycle, a Perfectly Enlightened One named Siddhattha alone arose. He too had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a hermit named Maṅgala, of risen radiance, accomplished in the power of direct knowledge, having brought a great rose-apple fruit, gave it to the Truth-finder. The Teacher, having consumed that fruit, declared "At the summit of ninety-four cosmic cycles he will be a Buddha." That Blessed One's city was named Vebhāra, his father was a king named Jayasena, his mother was a queen named Suphassā, Sambala and Sumitta were the two chief disciples, Revata was the attendant, Sīvalā and Surāmā were the two chief female disciples, the kaṇikāra tree was the Bodhi tree, his body was sixty cubits in height, the life span was a hundred thousand years.

"After Dhammadassī, Siddhattha, the leader of the world;
Having dispelled all darkness, like the sun that has risen."

The Buddha Tissa

Afterwards, at the summit of ninety-two cosmic cycles from now, Tissa and Phussa - two Buddhas arose in one cosmic cycle. The Blessed One Tissa had three assemblies of disciples. At the first assembly there were a hundred crores of monks, at the second ninety crores, at the third eighty crores. At that time the Bodhisatta, having been a warrior named Sujāta, of great possessions and great fame, having gone forth in the going forth of sages, having attained the state of great supernormal power, having heard "A Buddha has arisen," having taken divine mandārava, lotus, and coral tree flowers, venerated the Truth-finder going in the midst of the fourfold assembly, and made a canopy of flowers in the sky. That Teacher too declared of him "At the summit of ninety-two cosmic cycles from now he will be a Buddha." That Blessed One's city was named Khema, his father was a warrior named Janasandha, his mother was a queen named Padumā, Brahmadeva and Udaya were the two chief disciples, Sumana was the attendant, Phussā and Sudattā were the two chief female disciples, the asana tree was the Bodhi tree, his body was sixty cubits in height, the life span

was a hundred thousand years.

"After Siddhattha, matchless, without equal;
Of infinite power, of immeasurable fame, Tissa, the chief leader of the world."

The Buddha Phussa

Afterwards a Teacher named Phussa arose. He too had three assemblies of disciples. At the first assembly there were sixty hundred thousand monks, at the second fifty, at the third thirty-two. At that time the Bodhisatta, having been a warrior named Vijitāvī, having abandoned the great kingdom, having gone forth in the presence of the Teacher, having learnt the three Canons, gave a talk on the Teaching to the public, and fulfilled the perfection of morality. He too declared concerning him "He will become a Buddha." That Blessed One's city was named Kāsi, his father was a king named Jayasena, his mother was named Sirimā, Surakkhita and Dhammasena were the two chief disciples, Sabhiya by name was the attendant, Cālā and Upacālā were the two chief female disciples, the emblic myrobalan tree was the enlightenment tree, his body was fifty-eight cubits in height, and his life span was ninety thousand years.

"In that very Maṇḍa cosmic cycle, there was an unsurpassed Teacher;
Incomparable, equal to the matchless, Phussa, the chief leader of the world."

The Buddha Vipassī

Afterwards, ninety-one cosmic cycles from now, a Blessed One named Vipassī arose. He too had three assemblies of disciples. At the first assembly there were sixty-eight hundred thousand monks, at the second one hundred thousand, at the third eighty thousand. At that time the Bodhisatta, of great supernormal power and great might, having been a king of serpents named Atula, gave to the Blessed One a great chair made of gold inlaid with the seven precious things. He too declared of him: "Ninety-one cosmic cycles from now he will be a Buddha." That Blessed One's city was named Bandhumatī, his father was a king named Bandhumā, his mother was named Bandhumatī, Khaṇḍa and Tissa were the two chief disciples, Asoka by name was the attendant, Candā and Candamittā were the two chief female disciples, the trumpet-flower tree was the enlightenment tree, his body was eighty cubits in height, the lustre of his body always pervaded seven yojanas and stood, and his life span was eighty thousand years.

"And after Phussa, the Perfectly Enlightened One, the best of bipeds;
The one with vision named Vipassī by name arose in the world."

The Buddha Sikhī

Afterwards, thirty-one cosmic cycles from now, there were two Buddhas, Sikhī and Vessabhū. The Blessed One Sikhī too had three assemblies of disciples. At the first assembly there were a hundred thousand monks, at the second eighty thousand, at the third seventy thousand. At that time the Bodhisatta, having been a king named Arindama, having carried on a great giving together with robes to the Community of monks headed by the Buddha, having given an elephant treasure adorned with the seven precious things, having made it the measure of an elephant, he gave allowable

requisites. That Teacher too declared of him: "Thirty-one cosmic cycles from now he will be a Buddha." Now that Blessed One's city was named Aruṇavatī, his father was a warrior named Aruṇa, his mother was named Pabhāvatī, Abhibhū and Sambhava were the two chief disciples, Khemaṅkara by name was the attendant, Sakhilā and Padumā were the two chief female disciples, the white lotus tree was the enlightenment tree, his body was seventy cubits in height, the lustre of his body pervaded three yojanas and stood, and his life span was seventy thousand years.

"After Vipassī, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Sikhī arose, matchless, without equal."

The Buddha Vessabhū

Afterwards a Teacher named Vessabhū arose. He too had three assemblies of disciples. At the first assembly there were eighty thousand monks, at the second seventy, at the third sixty. At that time the Bodhisatta, having been a king named Sudassana, having given a great giving together with robes to the Community of monks headed by the Buddha, having gone forth in his presence, accomplished in the quality of good conduct, was abundant in respect and joy towards the jewel of the Buddha. That Blessed One too declared of him: "Thirty-one cosmic cycles from now he will be a Buddha." Now that Blessed One's city was named Anoma, his father was a king named Suppatīta, his mother was named Yasavatī, Soṇa and Uttara were the two chief disciples, Upasanta by name was the attendant, Rāmā and Surāmā were the two chief female disciples, the sāla tree was the enlightenment tree, his body was sixty cubits in height, and his life span was sixty thousand years.

In that very Maṇḍa cosmic cycle, matchless, without equal;
The Conqueror named Vessabhū by name arose in the world.

The Buddha Kakusandha

Afterwards, in this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One. Of the Blessed One Kakusandha there was only one assembly of disciples; there were forty thousand monks. At that time the Bodhisatta, having been a king named Khema, having given bowl and robes as a great gift and medicines such as eye ointment and so on to the community of monks headed by the Buddha, having heard the Teacher's proclamation of the Teaching, went forth. That Teacher too declared of him: "He will become a Buddha." Now the Blessed One Kakusandha's city was named Khema, his father was a brahmin named Aggidatta, his mother was a brahmin woman named Visākhā, Vidhura and Sañjīva were the two chief disciples, Buddhija by name was the attendant, Sāmā and Campā were the two chief female disciples, the great sirīsa tree was the enlightenment tree, his body was forty cubits in height, and his life span was forty thousand years.

After Vessabhū, the Perfectly Enlightened One, the best of bipeds;
Kakusandha by name, immeasurable, difficult to approach.

The Buddha Koṇāgamana

Afterwards, a Teacher named Koṇāgamana arose. He too had only one assembly of disciples; there were thirty thousand monks. At that time the Bodhisatta, having been a king named Pabbata, surrounded by a company of ministers, having gone to the Teacher's presence, having heard the proclamation of the Teaching, having invited the community of monks headed by the Buddha, having carried on a great giving, having given woollen cloth, Chinese silk, silk, woollen blankets, and fine cloth, as well as a golden dish, went forth in the Teacher's presence. That Teacher too declared of him: "He will become a Buddha." That Blessed One's city was named Sobhavatī, his father was a brahmin named Yaññadatta, his mother was a brahmin woman named Uttarā, Bhiyyaso and Uttara were the two chief disciples, Sotthija by name was the attendant, Samuddā and Uttarā were the two chief female disciples, the fig tree was the enlightenment tree, his body was thirty cubits in height, and his life span was thirty thousand years.

After Kakusandha, the Perfectly Enlightened One, the best of bipeds;
The Conqueror named Koṇāgamana, the elder of the world, the lord of men.

The Buddha Kassapa

Afterwards, a Teacher named Kassapa arose. He too had only one assembly of disciples; there were twenty thousand monks. At that time the Bodhisatta, having been a young man named Jotipāla, one who had gone beyond the three Vedas, well-known on the ground and in the sky, was a friend of the potter Ghaṭikāra. He, together with him, having approached the Teacher, having heard the talk on the Teaching, having gone forth, putting forth strenuous energy, having learnt the three Canons, adorned the Buddha's Dispensation by the achievement of duties and observances. That Teacher too declared of him: "He will become a Buddha." That Blessed One's birth city was named Bārāṇasī, his father was a brahmin named Brahmadatta, his mother was a brahmin woman named Dhanavatī, Tissa and Bhāradvāja were the two chief disciples, Sabbamitto by name was the attendant, Anuḷā and Uruveḷā were the two chief female disciples, the banyan tree was the enlightenment tree, his body was twenty cubits in height, and his life span was twenty thousand years.

After Koṇāgamana, the Perfectly Enlightened One, the best of bipeds;
Kassapa by clan, the king of righteousness, the light-bringer.

Now in the cosmic cycle in which Dīpaṅkara, the Possessor of the Ten Powers, arose, there were also three other Buddhas. There was no declaration for the Bodhisatta in their presence; therefore they are not shown here. But in the commentary, in order to show all the Buddhas beginning from Taṇhaṅkara, this was said -

Taṇhaṅkara, Medhaṅkara, and also Saraṇaṅkara;
And the Perfectly Enlightened One Dīpaṅkara, Koṇḍañña the best of bipeds.

Maṅgala and Sumana, Revata, Sobhita the sage;
Anomadassī, Paduma, Nārada, Padumuttara.

Sumedha and Sujāta, Piyadassī of great fame;
Atthadassī, Dhammadassī, Siddhattha, the leader of the world.

Tissa and Phussa, the Enlightened by himself, Vipassī, Sikhī, Vessabhū;
Kakusandha, Koṇāgamana, and Kassapa too, the Leader.

These were Enlightened by themselves, without lust, concentrated;
Arisen like the sun, dispellers of great darkness;
Having blazed like a great mass of fire, they, together with their disciples,
were quenched.

The Buddha Gotama

Therein, our Bodhisatta, making aspiration in the presence of twenty-four Buddhas beginning with Dīpaṅkara, came through four incalculable aeons exceeding a hundred thousand cosmic cycles. But in the period before the Blessed One Kassapa, setting aside this Perfectly Enlightened One, there is no other Buddha. Thus, the Bodhisatta who had received a declaration in the presence of twenty-four Buddhas beginning with Dīpaṅkara, by means of which -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

Having combined these eight factors, by the resolution made at the feet of Dīpaṅkara, having made the effort "Come, the qualities that make a Buddha, I shall investigate here and there," "Searching then I saw the first perfection of giving" - the practices bringing about Buddhahood beginning with the perfection of giving were seen, and while fulfilling them he came as far as the individual existence as Vessantara. And while coming, the benefits that have been praised for Bodhisattas who have made their resolution -

"Thus, accomplished in all factors, men fixed in destination for enlightenment;
Wandering for a long course, even for hundreds of tens of millions of cosmic cycles.

"They are not born in Avīci, likewise not in the spaces between worlds;
They do not become those consumed by craving, hunger and thirst, nor
Kālakaṇṭhika demons.

"They do not become small creatures, even when born in an unfortunate realm;
Being born among human beings, they do not become blind from birth.

"There is no deformity of the ear, they do not become dumb or crippled;
They do not go to the state of being a woman, nor become hermaphrodites or eunuchs.

"They do not become included, men fixed in destination for enlightenment;
Released from the deeds with immediate result, everywhere of pure conduct.

"They do not pursue wrong view, having the view of the efficacy of action;
Even while dwelling in the heavens, they are not reborn in the unconscious realm.

"Among the gods of the Pure Abodes, a cause is indeed not found;
Good persons inclined towards renunciation, unbound from existence to
existence;
They practise beneficent conduct for the world, they fulfil all the perfections.

He came having attained those benefits. And for him who was fulfilling the
perfections, during the time of the brahmin Akitti, during the time of the brahmin
Saṅkha, during the time of King Dhanañcaya, during the time of King Mahāsudassana,
during the time of Mahāgovinda, during the time of the great king Nimi, during the
time of Prince Canda, during the time of the millionaire Visayha, during the time of
King Sivi, during the time of King Vessantara - there is no measure of the individual
existences fulfilled 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 relinquishment of self, the perfection of giving became the
supreme perfection. Likewise, during the time of the nāga king Sīlavant, during the
time of the nāga king Campeyya, during the time of the nāga king Bhūridatta, during
the time of the nāga king Chaddanta, during the time of the prince Jayaddisa, during
the time of the prince Alīnasattu - there is no measure of the individual existences
fulfilled through the perfection of morality. But certainly for him, in the Saṅkhapāla
Jātaka -

"Though pierced 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, during the time of Prince Somanassa, during the
time of Prince Hatthipāla, during the time of the wise man Ayoghara - having
abandoned the 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 man Vidhura, during the time of the wise man Mahāgovinda, during
the time of the wise man Kuddāla, during the time of the wise man Araka, during the
time of the wandering ascetic Bodhi, during the time of the wise man Mahosadha -
there is no measure of the individual existences fulfilled through the perfection of
wisdom. But certainly for him, in the Sattubhastha Jātaka, during the time of the wise
man Senaka -

"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 and so on. 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. 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. In the Mahāsutasoma Jātaka -

"Guarding truthful speech, 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. In the Mūgapakkha Jātaka -

"Mother and father are not odious to me, nor is great fame 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. 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. 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. But in detail this meaning should be taken from the Cariyāpiṭaka. Thus, having fulfilled the perfections, standing in the individual existence as Vessantara -

"This earth is without consciousness, not knowing happiness and suffering;
Yet even it, by the power of my giving, trembled seven times."

Thus, having performed great meritorious deeds such as the great earth-trembling and so on, at the end of his life span, having passed away from there, he was reborn

in the Tusita realm. Thus, beginning from the feet of Dīpaṅkara up to when he was reborn in the Tusita city, this much is to be understood as called the distant origin.

The distant origin treatise is finished.

2. The Not-Far Origin Treatise

But while the Bodhisatta was still dwelling in the Tusita city, what is called the Buddha uproar arose. For in the world three great uproars arise: the cosmic cycle uproar, the Buddha uproar, and the universal monarch uproar. Therein, "by the elapse of a hundred thousand years, the arising of a cosmic cycle will occur" - the sensual-sphere gods called Lokabyūhā, with loosened hair-knots, with dishevelled hair, with weeping faces, wiping tears with their hands, clothed in red garments, having assumed exceedingly ugly appearances, wandering along the paths of humans, announce thus - "Sirs, by the elapse of a hundred thousand years from now, the arising of a cosmic cycle will occur; this world will be destroyed; the great ocean too will dry up; and this great earth and Sineru, the king of mountains, will be burnt up and destroyed; as far as the Brahmā world, the destruction of the world will occur. Develop friendliness, sirs; develop compassion, altruistic joy, and equanimity, sirs; attend upon your mothers; attend upon your fathers; be those who honour the elders in the family." This is called the cosmic cycle uproar. "But by the elapse of a thousand years, an omniscient Buddha will arise in the world" - the guardian deities of the world wander about proclaiming: "By the elapse of a thousand years from now, sirs, an omniscient Buddha will arise in the world." This is called the Buddha uproar. "By the elapse of a hundred years, a universal monarch will arise" - the deities wander about proclaiming: "By the elapse of a hundred years from now, sirs, a universal monarch will arise in the world." This is called the universal monarch uproar. These three uproars are great.

Among them, having heard the sound of the announcement about the coming of a Buddha, the deities of the entire ten-thousand world-systems, having assembled together, having known "Such and such a being will become a Buddha," having approached him, implore. And they implore when the advanced signs have arisen. At that time, however, all of them, having assembled in each world-system together with the Four Great Kings, Sakka, the Suyāma gods, the Santusita gods, the Sunimmita gods, the Vasavattī gods, and the Great Brahmās from each world-system, having gone to the presence of the Bodhisatta in the Tusita realm, requested: "Sir, while fulfilling the ten perfections, you did not fulfil them aspiring for the success of Sakka, nor for the success of Māra, Brahmā, or a universal monarch; but they were fulfilled by you aspiring for omniscience for the purpose of crossing over the world. This is now the time, sir, for Buddhahood; this is the occasion, sir, for Buddhahood."

Then the Great Being, 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 period when the life span has increased above a hundred thousand years is not the right time. Why? For at that time birth, ageing, and death are not apparent to beings. And the proclamation of the Teaching of the Buddhas is never free from the three characteristics. When they speak of "impermanent, suffering, non-self," they think "What indeed is this they

are speaking of?" and consider it neither worth hearing nor worth believing; from that there is no full realisation, and in its absence the Dispensation is not leading to liberation. Therefore that is not the right time. A period when the life span is less than a hundred years is also not the right time. Why? For at that time beings are abundant in defilements, and exhortation given to those abundant in defilements does not remain in the place of exhortation; like a line drawn in water, it quickly disappears. Therefore that too is not the right time. But a life-span period below a hundred thousand years and above a hundred years is the right time. And at that time the life-span period was a hundred years; then the Great Being saw the time, thinking "It is the time to be reborn."

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

Then, investigating the place, thinking "The Indian subcontinent is great, measuring ten thousand yojanas; in which region indeed are Buddhas born?" he saw the Middle Country. The Middle Country is: "In the eastern direction there is a market town named Gajaṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - thus is the region stated in the Vinaya. It is three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred yojanas in circumference. In this region Buddhas, Individually Enlightened Ones, chief disciples, eighty great disciples, wheel-turning monarchs, and other influential warriors, brahmins, householders, and great wealthy persons arise. And here there is a city named Kapilavatthu; he came to the conclusion "I should be reborn there."

Then, investigating the clan, "Buddhas are not born in a merchant family or in a worker family. But they are born in just two clans esteemed by the world - either in a family of the warrior caste or in a brahmin family. And now the warrior clan is esteemed by the world; I shall be reborn there. The king named Suddhodana will be my father" - thus he saw the clan.

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

Thus, having investigated this fivefold great investigation, giving his acknowledgment while showing kindness to the deities, saying "It is the time, sirs, for my Buddhahood," having dismissed those deities saying "Go, you," surrounded by the Tusita deities, he entered the Nandana grove in the Tusita city. For indeed in all the heavenly worlds there is a Nandana grove. There the deities wander about reminding

him of the opportunity for wholesome action formerly done, saying "Having passed away from here, may you go to a fortunate destination; having passed away from here, may you go to a fortunate destination." He, thus surrounded by deities reminding him of wholesome deeds, while wandering about right there, passed away and took conception in the womb of Queen Mahāmāyā.

For the purpose of making that manifest, this is the progressive discourse -At that time, it is said, in the city of Kapilavatthu, the Āsāḷhī festival was proclaimed; the great multitude was celebrating the festival. Queen Mahāmāyā too, from the seventh day before the full moon, enjoying the festival celebration free from intoxicating drinks, endowed with the splendour of garlands and perfumes, on the seventh day, having risen right early, having bathed with scented water, having distributed four hundred thousand, having given a great gift, adorned with all ornaments, having eaten excellent food, having determined the Observance factors, having entered the adorned and prepared royal bedchamber, having lain down on the royal couch, while falling asleep, she saw this dream - It is said that the four great kings, having lifted her up together with the couch itself, having led her to the Himalayas, on a red arsenic plateau of sixty yojanas, beneath a great sāla tree of seven yojanas, having placed her, stood to one side. Then their queens, having come, having led the queen to Lake Anotatta, having bathed her for the purpose of removing human stains, having dressed her in divine garments, having anointed her with perfumes, having bedecked her with divine flowers - not far from there is a silver mountain, inside it there is a golden palace - there, having prepared a divine couch with the head to the east, they made her lie down. Then the Bodhisatta, having become a noble white elephant - not far from there is a golden mountain - having wandered there, having descended from there, having ascended the silver mountain, having come from the northern direction, having taken a white lotus with his trunk of the colour of a silver chain, having trumpeted the cry of a heron, having entered the golden palace, having circumambulated his mother's couch three times, having opened her right side, he appeared as if he had entered her womb. Thus he took conception under the constellation of Uttarāsāḷha.

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

But at the very moment of the Bodhisatta's taking conception in his mother's womb, all at once the entire ten-thousand-fold world system trembled, quaked, and shook violently. Thirty-two advanced signs appeared - Immeasurable radiance pervaded the

ten thousand world-systems. As if wishing to see his glory, the blind obtained their eyes; the deaf heard sounds; the mute conversed; the hunchbacked became straight-bodied; the lame obtained the ability to walk on foot; all beings in bondage were freed from fetters and chains and so on; in all the hells the fires were extinguished; in the realm of ghosts hunger and thirst were appeased; for animals there was no fear; the disease of all beings was appeased; all beings became sweet-spoken; horses neighed in a sweet manner; elephants trumpeted; all musical instruments released their own respective melodies; even untouched, the ornaments worn on the hands and so on of humans cried out; all directions became clear; a soft, cool wind blew, producing happiness for beings; an untimely cloud rained; from the earth too water sprang up and overflowed; birds abandoned their flight through the sky; rivers stood still without flowing; the great ocean had sweet water; everywhere its surface was covered with lotuses of five colours; all flowers, land-born, water-born, and so on, bloomed; on the trunks of trees trunk-lotuses, on the branches branch-lotuses, on the creepers creeper-lotuses bloomed; breaking through the dense rock surfaces, rising up layer upon layer, becoming hundred-petalled, stalk-lotuses emerged; in the sky hanging lotuses appeared; all around showers of flowers rained. In the sky divine musical instruments sounded; the entire ten-thousand-fold world system, having been turned around, like a released cluster of flowers, having been pressed together like a bound garland bouquet, like a decorated and prepared flower-seat, became garlanded with a single garland, with shimmering yak-tail fans, pervaded by the fragrance of flowers and incense, having reached the highest splendour.

Thus, from the time of taking conception by the Bodhisatta who had taken conception, for the purpose of warding off danger to both the Bodhisatta and the Bodhisatta's mother, four young gods with swords in hand took up protection. In the Bodhisatta's mother, no mind of lust towards men arose, and she was happy, having attained the highest gain and the highest fame, with unwearied body. And she sees the Bodhisatta gone within the womb, like a yellow thread strung through a clear gem-jewel. And because a womb dwelt in by a Bodhisatta is like the inner chamber of a shrine, not able to be dwelt in or used by another being, therefore the Bodhisatta's mother, when the Bodhisatta was seven days old, having died, was reborn in the Tusita city. And just as other women give birth without reaching ten months, or having exceeded them, or while seated, or while lying down, the Bodhisatta's mother does not do so. But she, having carried the Bodhisatta in the womb for ten months, gives birth while standing. This is the natural order of the Bodhisatta's mother.

Queen Mahāmāyā too, having carried the Bodhisatta in her womb for ten months like oil in a bowl, being full with child, wishing to go to her relatives' home, informed the Great King Suddhodana - "I wish, Sire, to go to the city of Devadaha, which belongs to my family." The king, having accepted saying "Good," having had the road from Kapilavatthu as far as the city of Devadaha made level, having had it decorated with decorations of plantain trees, full pitchers, flags, banners, and so on, having had the queen seated in a golden palanquin, having had her carried by a thousand councillors, sent her with a great retinue. Now between the two cities there is a Sāla grove of the residents of both cities named the Lumbinī grove, a grove of auspicious Sāla trees. At that time, from the roots up to the topmost branches, everything was in full bloom with a single mass of flowers, and among the branches and among the flowers, swarms of bees of five colours and flocks of birds of various kinds went about

warbling with sweet voices. The entire Lumbinī grove was like the Cittalatā grove, like a well-prepared banquet hall of a king of great majesty. When the queen saw that, a desire to play in the Sāla grove arose in her. The councillors, taking the queen, entered the Sāla grove. She, having approached the foot of the auspicious Sāla tree, wished to grasp a branch of the Sāla tree; the Sāla branch, having bent down like a well-steamed tip of a cane, came near to the queen's hand. She, having stretched out her hand, grasped the branch. At that very moment the kamma-born winds stirred in the queen, and then, having had a screen set up around her, the great multitude withdrew; while she was standing holding the Sāla branch, the delivery took place. At that very moment four Great Brahmās of pure minds, having taken a golden net, arrived. They, having received the Bodhisatta with that golden net, standing before his mother, said "Be delighted, queen; an influential son has been born to you."

But just as other beings, emerging from the mother's womb, emerge smeared with repulsive impurity, the Bodhisatta was not thus. But he, like a speaker of the Teaching descending from a pulpit, and like a man descending from a ladder, having stretched out both hands and both feet, while still standing, unsmeared by any impurity arising from the mother's womb, pure and clean, shining like a gem-jewel placed on Kāsi cloth, emerged from his mother's womb. Even so, for the purpose of honouring the Bodhisatta and the Bodhisatta's mother, two streams of water came forth from the sky and refreshed the bodies of the Bodhisatta and the Bodhisatta's mother.

Then, from the hands of the brahmā gods who stood having received him with a golden net, the four great kings took him on a cheetah-hide sheet considered auspicious and of pleasant contact; from their hands human beings took him with a fine cloth pad; having been released from the hands of the human beings, he stood firmly on the earth and looked towards the eastern direction; many thousands of world-systems were like a single open courtyard. There gods and humans, venerating with scents, garlands, and so on, said "Great man, here there is none even equal to you, how much less one who surpasses you." Thus, having surveyed the ten directions - the four directions, the four intermediate directions, below, and above - and not seeing anyone equal to himself, thinking "This is the northern direction," he went with seven strides, while the Great Brahmā held a white parasol, Suyāma held a yak-tail fan, and other deities followed with the remaining royal regalia in their hands. Then, standing at the seventh step, uttering a bold speech beginning with "I am the foremost in the world," he roared the lion's roar.

For the Bodhisatta uttered speech as soon as he emerged from his mother's womb in three individual existences - in the individual existence as Mahosadha, in the individual existence as Vessantara, and in this individual existence. In the individual existence as Mahosadha, it is said, even as he was emerging from his mother's womb, Sakka, the king of gods, having come, having placed the essence of sandalwood in his hand, departed. He emerged having made it into a fist. Then his mother asked him "Dear son, what have you taken and come with?" "Medicine, mother." Thus, because he had come having taken medicine, they gave him the name "Medicine-boy." Having taken that medicine, they put it in a jar; for the blind, deaf, and others who came and came, that very thing was a remedy for the appeasement of all diseases. Thereupon, on the basis of the utterance that arose

"Great is this medicine, great is this medicine," the name "Mahosadha" came to be his. But in the individual existence as Vessantara, emerging from his mother's womb, having stretched out his right hand, he emerged saying "Is there indeed anything in the house, mother? I shall give a gift." Then his mother, having placed her son's hand on the palm of her own hand, had a bag containing a thousand pieces of gold coins placed there, saying "You have been born in a wealthy family, dear son." But in this individual existence he roared this lion's roar. Thus the Bodhisatta uttered speech as soon as he emerged from his mother's womb in three individual existences. And just as at the moment of taking conception, so also at the moment of birth, thirty-two advanced signs appeared for him. But at the time when our Bodhisatta was born in the Lumbinī grove, at that very time Queen Rāhulamātā, the Elder Ānanda, the councillor Channa, the councillor Kāḷudāyī, the king of horses Kaṇḍaka, the great Bodhi tree, and four treasure-pots were born. Therein one treasure-pot was a league in measure, one was half a yojana in measure, one was three leagues in measure, and one was a yojana in measure. In depth they extended to the very limit of the earth. These seven are called "born simultaneously."

The inhabitants of both cities, having taken the Bodhisatta, went to the city of Kapilavatthu itself. On that very day too, in the Tāvatiṃsa realm, the hosts of gods, full of mirth, thinking "In the city of Kapilavatthu a son has been born to the Great King Suddhodana; this prince, having sat down at the foot of the Bodhi tree, will become a Buddha," sported, setting going the waving of garments and so on. At that time, a hermit named Kāladevala, a family attendant of the Great King Suddhodana, an obtainer of the eight meditative attainments, having done the meal duty, having gone to the Tāvatiṃsa realm for the purpose of the day's abiding, seated there for the day's abiding, having seen those deities thus sporting, asked "Why are you playing thus with satisfied minds? Tell me too this reason." The deities said - "Dear sir, a son has been born to the Great King Suddhodana; he, having sat down at the seat of enlightenment, having become a Buddha, will set in motion the wheel of the Teaching. 'We shall obtain the opportunity to see his infinite grace of a Buddha and to hear the Teaching' - for this reason we are satisfied." The hermit, having heard their words, quickly descended from the world of gods, having entered the king's dwelling, seated on the prepared seat, said "A son, it is said, has been born to you, great king; shall I see him?" The king, having had the boy brought adorned and prepared, brought him forward to have him pay homage to the hermit. The Bodhisatta's feet turned around and became established on the matted hair of the hermit. For there is no other person fit to be paid homage to by the Bodhisatta in that individual existence. For if, not knowing, they were to place the Bodhisatta's head at the feet of the hermit, his head would split into seven pieces. The hermit, thinking "It is not proper for me to destroy myself," having risen from his seat, raised joined palms in salutation to the Bodhisatta. The king, having seen that marvel, paid homage to his own son.

The hermit recollects eighty cosmic cycles - forty in the past and forty in the future. Having seen the excellency of marks of the Bodhisatta, having adverted "Will he become a Buddha or not?" reflecting, having known "Without doubt he will become a Buddha," he smiled, thinking "This is a marvellous person." Thereupon, reflecting "Shall I obtain the opportunity to see this marvellous person become enlightened, or not?" having seen "I shall not obtain it; having died right there in the interval, I shall

be reborn in an immaterial existence which even a hundred Buddhas or even a thousand Buddhas, having gone, would be unable to awaken," he wailed, thinking "I shall not obtain the opportunity to see such a marvellous person become enlightened; great indeed will be my loss."

The people, having seen this, asked him "Our lord, having just now smiled, then having wailed, has stood still; will there indeed be, venerable sir, any obstacle for our young master?" "There is no obstacle for him; without doubt he will become a Buddha." "Then why, venerable sir, did you wail?" "I shall not obtain the opportunity to see such a person become enlightened; bewailing myself thinking 'Great indeed will be my loss,' I weep," he said. Thereupon he, reflecting "Will anyone indeed among my relatives obtain the opportunity to see one become enlightened?" saw his nephew, the boy Nālaka. He, having gone to his sister's house, asked "Where is your son Nālaka?" "He is at home, noble sir." "Summon him," and having had him summoned, he said to the boy who had come to his presence - "Dear son, a son has been born in the family of the Great King Suddhodana; he is a sprout of a Buddha. Having passed beyond thirty-five years, he will become a Buddha. You will obtain the opportunity to see him. Go forth this very day." The boy, though born in a family with wealth of eighty-seven koṭis, having thought "My maternal uncle will not engage me in what is unbeneficial," at that very moment, having had ochre robes and a clay bowl brought from the market place, having shaved off hair and beard, having put on ochre robes, saying "Whatever is the highest person in the world, with reference to him is my going forth," having raised joined palms facing the Bodhisatta, having paid homage with the fivefold prostration, having put the bowl into the bag, having hung it on his shoulder, having entered the Himalayas, he practised the ascetic duty. He, having approached the Truth-finder who had attained the supreme highest enlightenment, having had the Nālaka practice explained, having again entered the Himalayas, having attained arahantship, practising the superior practice, having maintained his life span for just seven months, while standing right there in dependence on a certain golden mountain, attained final Nibbāna through the Nibbāna element without residue of clinging.

On the fifth day too, having bathed the Bodhisatta's head, thinking "We shall take the name," having anointed the royal palace with the four kinds of scent, having scattered flowers with parched corn as the fifth, having prepared unbroken milk-rice, having invited one hundred and eight brahmins who had gone beyond the three Vedas, having had them seated in the royal palace, having fed them with excellent food, having made great honour, they had the characteristics examined, thinking "What indeed will he become?" Among those -

"Rāma, Dhaja, Lakkhaṇa, and also Mantī, Yañña, Subhoja, Suyāma, Sudatta; These at that time were eight brahmins, possessing the six factors, they explained the sacred verses."

These eight brahmins alone were the examiners of the characteristics. On the day of taking conception too, he was examined by these very ones even in a dream. Among them, seven persons, having raised two fingers, declared of him in two ways - "One endowed with these characteristics, if he will dwell in a household, will become a king, a universal monarch; if he will go forth, he will become a Buddha" - and they

described all the glory and wealth of a wheel-turning monarch. But the youngest of all of them, a young man named Koṇḍañña by clan, having looked at the Bodhisatta's excellence of noble characteristics, having raised only one finger, made a definite declaration: "There is no reason for this one to remain in the midst of a household; certainly this one will become a Buddha, one who removes the veil." For this one, a being in his last existence who had formed an aspiration, having surpassed the other seven persons by wisdom, saw only one conclusion, reckoned as the certain Buddhahood, for the Bodhisatta endowed with these characteristics; therefore, having raised one finger, he declared thus. Then those giving him a name, because he would accomplish the welfare of the whole world, gave the name "Siddhattha."

Then those brahmins, having gone to their own respective homes, addressed their sons - "Dear sons, we are old; whether or not we shall be able to honour the son of the great King Suddhodana when he has attained omniscience, you, when that prince has attained omniscience, should go forth in his Dispensation." Those seven persons too, having remained as long as life lasted, went according to their actions; but the young man Koṇḍañña alone was healthy. He, following the growth of the Great Being, when he had gone forth in the great renunciation, having gone forth, having gone gradually to Uruvelā, having given rise to the thought "Delightful indeed is this piece of land; this is indeed suitable for a son of good family desirous of striving, for striving," when he had taken up abode there, having heard "The great man has gone forth," having approached the sons of those brahmins, spoke thus - "Prince Siddhattha, it is said, has gone forth; he will without doubt become a Buddha. If your fathers were healthy, they would have gone out today and gone forth. If you too should wish, come, let us go forth after that great man." They were all unable to be of one desire; among them three persons did not go forth; making the brahmin Koṇḍañña the eldest, the other four went forth. Those five persons became known as the elders of the group of five.

At that time, however, King Suddhodana -asked: "Having seen what will my son go forth?" "Four advanced signs." "And which and which?" "One feeble and decrepit with age, one afflicted with disease, a dead one, and one gone forth." The king said: "Henceforth do not allow those of such a form to approach the presence of my son. My son has no business with Buddhahood. I wish to see my son exercising sovereign lordship, the wheel-turning sovereignty over the four great continents attended by two thousand islands, surrounded by an assembly measuring thirty-six yojanas all round, going about on the surface of the sky." And having said thus, for the purpose of preventing the coming of these four kinds of signs into the prince's range of vision, he set up a guard at every league in the four directions. And on that day, when eighty thousand families of relatives had gathered together at the place of the blessing ceremony, each one pledged one son each - "Whether this one becomes a Buddha or a king, we shall give one son each. If he becomes a Buddha, he will go about surrounded by companies of warrior-caste ascetics only. If he becomes a king, he will go about surrounded by warrior-caste princes only, honoured and attended." The king too provided for the Bodhisatta nurses accomplished in excellent beauty, free from all faults. The Bodhisatta grew up with a great retinue and with great splendour and glory.

Then one day there was for the king a festival called the ploughing festival. On that day they adorn the whole city like the city of the gods; all the slaves, workers and so on, dressed in new garments, adorned with scents, garlands and so on, gather at the royal palace; they yoke a thousand ploughs at the king's work; but on that day, seven hundred and ninety-nine ploughs together with the oxen's reins and yoke-strings are equipped with silver. But the king's ceremonial plough is equipped with red gold. The horns, reins, and goads of the oxen too are equipped with gold. The king, going forth with a great retinue, took his son and went. At the place of work there was a rose-apple tree with dense foliage, giving thick shade. Having prepared a bed for the prince beneath it, having had a canopy inlaid with golden stars tied above, having had it enclosed with a screen wall, having set up protection, the king, having adorned himself with all ornaments, surrounded by a company of ministers, went to the place of ploughing. There the king takes the golden plough, the ministers the seven hundred and ninety-nine silver ploughs, and the farmers the remaining ploughs. They, having taken those, plough here and there. But the king goes from this side to the far side, or from the far side comes to this side.

At this place there was great splendour. The nurses who were seated surrounding the Bodhisatta, thinking "We shall see the king's splendour," went out from within the screen. The Bodhisatta, looking here and there, not seeing anyone, quickly rising, folding his legs crosswise, having taken hold of the breathing, produced the first meditative absorption. The nurses, wandering about amongst the solid and soft food, tarried a little. The shadows of the other trees had passed, but the shadow of that rose-apple tree, having become circular, stood still. The nurses, thinking "The master's son is alone," quickly lifting up the screen and entering inside, having seen the Bodhisatta seated cross-legged on the bed and that wonder, went and reported to the king - "Sire, the prince is seated thus; the shadows of the other trees have passed, but the shadow of the rose-apple tree has remained circular." The king, having come quickly and having seen the wonder, paid homage to his son, saying "This, dear son, is the second homage to you."

Then in due course the Bodhisatta became sixteen years of age. The king had three mansions built for the Bodhisatta suitable for the three seasons - one of nine storeys, one of seven storeys, one of five storeys, and he provided forty thousand dancing women. The Bodhisatta, like a god surrounded by a host of nymphs, surrounded by adorned dancing women, being entertained with musical instruments played only by women, experiencing great splendour, dwelt in the three mansions according to the turn of the seasons. And Rāhula's mother was his queen, the queen-consort.

While he was thus experiencing great splendour, one day within the congregation of kinsmen this discussion arose - "Siddhattha goes about bent only on play, does not learn any craft; when a battle is present, what will he do?" The king, having had the Bodhisatta summoned, said "Dear son, your relatives say 'Siddhattha, without having learnt any craft, goes about bent only on play.' Here, what do you think when the time of the enemy has come?" "Sire, there is no need for me to learn a craft. Have the drum circulated in the city for the purpose of displaying my craft: 'On the seventh day from now I shall show my craft to the relatives.'" The king did so. The Bodhisatta, having assembled the lightning-quick archers and hair-splitting archers, in the midst

of the public, showed the relatives a twelvefold craft not shared with other archers. That should be understood according to the method that has come in the Sarabhaṅga Jātaka. Then his congregation of kinsmen was free from uncertainty.

Then one day the Bodhisatta, wishing to go to the pleasure ground, having addressed the charioteer, said "Harness the chariot." He, having assented "Very well," having adorned the very precious, excellent chariot with every ornament, having yoked four auspicious Sindh horses of the colour of white water-lily petals, reported to the Bodhisatta. The Bodhisatta, having mounted the chariot resembling a heavenly mansion of the gods, set out facing towards the park. The deities, thinking "The time of Prince Siddhattha's full awakening is near; we shall show an advanced sign," having made one young god appear as one aged and decrepit with age, with broken teeth, grey hair, bent, with body broken down, with a stick in hand, trembling, showed him. Both the Bodhisatta and the charioteer saw that. Then the Bodhisatta, having asked the charioteer according to the method that has come in the Mahāpadāna, "My dear, who indeed is this man? Even his hair is not like that of others," and having heard his words, with an agitated heart, saying "Shame indeed on birth, since ageing will be discerned in one who is born!" turned back from that very place and ascended the mansion itself. The king asked "Why did my son turn back quickly?" "Having seen an old man, Sire." "Having seen an old person he will go forth, they said. Why do you ruin me? Quickly prepare dancers for my son. While experiencing splendour he will not give thought to the going forth." Having said this, having increased the guard, he established a guard at every half-yojana in all directions.

On another day the Bodhisatta, going to the park in the same way, having seen a sick man created by a deity, having asked in the former method, with an agitated heart, having turned back, ascended the mansion. The king too, having asked, having arranged by the method already stated above, having increased again, established a guard in an area measuring three leagues all around. On yet another day the Bodhisatta, going to the park in the same way, having seen a deceased person created by a deity, having asked in the former method, with an agitated heart, having turned back again, ascended the mansion. The king too, having asked, having arranged by the method already stated above, having increased again, established a guard in an area measuring one yojana all around. On yet another day, going to the park, having seen in the same way one gone forth, well-clothed and well-robed, created by a deity, he asked the charioteer "Who indeed is this, my dear?" The charioteer, although due to the absence of the arising of a Buddha he knew neither one gone forth nor the virtues of one gone forth, yet by the power of the deity, having said "This is called one gone forth, Sire," he praised the virtues of the going forth. The Bodhisatta, having generated a preference for the going forth, went to the park on that day. But the reciters of the Long Collection said -"Having seen all four signs on a single day, he went."

He, having played there for the daytime, having bathed in the auspicious pond, when the sun had set, sat down on the auspicious stone slab, wishing to have himself adorned; then his attendant men, having taken cloths of various colours, ornamental articles of various kinds, and garlands, fragrances, and ointments, having surrounded him on all sides, stood. At that moment Sakka's seat where he was sitting became

hot. He, reflecting "Who now wishes to dislodge me from this position?", having known the Bodhisatta's wish to be adorned, addressed Vissakamma - "My dear Vissakamma, Prince Siddhattha will go forth in the great renunciation today at the time of midnight. This is his last adornment. You, having gone to the park, adorn the great man with divine ornaments." He, having assented "Very well," by divine power, at that very moment, having approached the Bodhisatta, having become like his very own barber, wrapped the Bodhisatta's head with divine cloth. The Bodhisatta, by the touch of the hand alone, understood "This is no human being; this is a young god." When the head was merely wrapped with the wrapping, a thousand cloths rose up into the topknot in the manner of a jewel; when he wrapped again, a thousand cloths - thus wrapping ten times, ten thousand cloths rose up. One should not think "The head is small, the cloths are many; how did they rise up?" For among those, the very largest was the size of an emblic myrobalan flower, and the remaining ones were the size of kadamba flowers. The Bodhisatta's head was like a kuyyaka flower covered with filaments.

Then, when he was adorned with all ornaments, when all the musicians were displaying their own respective inspirations, when the brahmins with words beginning with "Victory and joy," and the learned astrologers and others were honouring him with various kinds of sounds of auspicious words and praises, he ascended that excellent chariot adorned with all ornaments. At that time, having heard "Rāhula's mother has given birth to a son," the great King Suddhodana sent a message "Announce my pleasure to my son." The Bodhisatta, having heard that, said "A Rāhu is born, a bondage is born." The king, having asked "What did my son say?" and having heard those words, said "Henceforth let my grandson be named 'Prince Rāhula.'"

The Bodhisatta too, having mounted the excellent chariot, entered the city with exceedingly great fame and exceedingly delightful splendour and glory. At that time a maiden of the warrior caste named Kisāgotamī, who had gone to the excellent upper terrace of a mansion, having seen the personal splendour of the Bodhisatta who was circumambulating the city, filled with joy and happiness, uttered this inspired utterance -

"Quenched surely is that mother, quenched surely is that father;
Quenched surely is that woman, whose husband is such as this."

The Bodhisatta, having heard that, thought - "She says thus - 'The heart of a mother seeing such an individual existence is quenched, the heart of a father is quenched, the heart of a wife is quenched.' When what indeed is quenched is the heart called quenched?" Then to him whose mind was dispassionate towards the mental defilements, this occurred - "When the fire of lust is quenched, it is called quenched; when the fire of hate is quenched, it is called quenched; when the fire of delusion is quenched, it is called quenched; when all the disturbances of mental defilements beginning with conceit and wrong view are quenched, it is called quenched." "She makes me hear something well worth hearing. Indeed I am wandering about seeking Nibbāna. This very day it is fitting for me, having abandoned the household life, having gone forth, having gone forth into homelessness, to seek Nibbāna. Let this be

her teacher's share" - having removed it from his neck, he sent to Kisāgotamī a pearl necklace worth a hundred thousand. She, thinking "Prince Siddhattha, with his mind enamoured of me, sends a present," was filled with pleasure.

The Bodhisatta too, having ascended his own mansion with great splendour and glory, lay down on the royal couch. And at that very moment, dancing women adorned with all ornaments, well-trained in dancing, singing and so on, who had attained the splendour of beauty like heavenly maidens, having taken various musical instruments, having surrounded him, entertaining him, performed dancing, singing and music. The Bodhisatta, because of his mind being dispassionate towards mental defilements, not taking delight in dancing and so on, fell into sleep for a moment. Those women too, thinking "He for whose sake we perform dancing and so on has gone to sleep; for what purpose shall we now weary ourselves?" having spread over the musical instruments just as they had been held, lay down, while the scented oil lamps burned. The Bodhisatta, having awoken, seated cross-legged on the back of the bed, saw those women sleeping, having spread over the musical instruments - some with dripping spittle, with moist bodies; some gnashing their teeth; some snoring; some talking nonsense; some with mouths wide open; some with garments fallen away, with their repulsive private parts exposed. He, having seen that alteration of theirs, became exceedingly dispassionate in mind towards sensual pleasures. For him, that great terrace, though adorned and prepared, resembling the abode of Sakka, appeared like a charnel ground filled with various and diverse corpses; the three existences consumed him like houses on fire - He uttered the inspired utterance "Troubled indeed, friend! Afflicted indeed, friend!" and his mind inclined exceedingly towards the going forth.

He, thinking "This very day it is fitting for me to go forth in the great renunciation," having risen from the bed, having gone near the door, said "Who is here?" Channa, lying down with his head at the threshold - said "I, master's son, Channa." He said "Today I wish to go forth in the great renunciation; harness a horse for me." He, saying "Very well, Sire," having taken the horse-trappings, having gone to the stable, while the scented oil lamps were burning, having seen the king of horses Kaṇḍaka standing in a delightful piece of ground beneath a canopy of jasmine cloth, thinking "Today it is fitting for me to harness this very one," harnessed Kaṇḍaka. He, even while being harnessed, knew "This harnessing is exceedingly tight; it is not like the harnessing on other days at the time of going to the pleasure grove and so on; my master's son must be wishing today to go forth in the great renunciation." Thereupon, with a satisfied mind, he laughed a great laugh; that sound, having spread, would have gone throughout the entire city. But the deities, having suppressed it, did not allow anyone to hear.

The Bodhisatta too, having just sent Channa, having thought "Let me first see my son," having risen from the cross-legged sitting, having gone to the dwelling place of Rāhula's mother, opened the door of the chamber. At that moment, inside the chamber a scented oil lamp was burning; Rāhula's mother, on a bed strewn to the brim with jasmine, Arabian jasmine and other flowers, having placed her hand on the head of her son, was sleeping. The Bodhisatta, having placed his foot on the threshold, while standing right there, having looked, thinking "If I remove the queen's hand and take my son, the queen will awaken; thus there will be an obstacle to my

departure; having become a Buddha, I shall come back and see my son," descended from the mansion floor. But what is said in the Jātaka Commentary "At that time Prince Rāhula was seven days old" - that is not found in the remaining commentaries; therefore this alone should be accepted.

Thus the Bodhisatta, having descended from the mansion floor, having gone near the horse, said thus - "Dear Kaṇḍaka, you today for one night carry me across; I, in dependence on you, having become a Buddha, shall help the world with its gods cross over." Then, having leapt up, he ascended the back of Kaṇḍaka. Kaṇḍaka, starting from the neck, was eighteen cubits in length, endowed with a proportionate height, accomplished in strength and speed, all white, resembling a washed conch shell. If he were to neigh or make a footstep sound, the sound would have covered the entire city; therefore the deities, by their own power, having suppressed the sound of neighing so that no one would hear, at each and every step placed the palms of their hands beneath. The Bodhisatta, seated on the middle of the back of the noble horse, having made Channa hold the tail of the horse, at the time of midnight reached near the great gate. Now at that time the king had caused each of the two door-panels to be openable by a thousand men, thinking "Thus my son will not be able to open the city gate and go out at any time whatsoever." But the Bodhisatta, accomplished in strength and power, bore the power of ten thousand koṭis of elephants by the reckoning of elephants, and bore the power of ten thousand koṭis of ten men by the reckoning of men. He thought - "If the gate is not opened, today, seated just on the back of Kaṇḍaka, together with Channa standing holding the tail, having squeezed Kaṇḍaka with my thighs, having leapt over the wall eighteen cubits in height, I shall pass beyond." Channa too thought - "If the gate is not opened, I, having caused my own master, the master's son, to sit on my shoulder, having clasped Kaṇḍaka under the belly with my right hand, having placed him under my armpit, having leapt over the wall, shall pass beyond." Kaṇḍaka too thought - "If the gate is not opened, I, having lifted up my own master seated just as he is on my back, together with Channa standing holding the tail, having leapt over the wall, shall pass beyond." If the gate had not opened, a certain one among those three persons would have accomplished just as he had thought. But the deity dwelling at the gate opened the gate.

At that very moment Māra the Evil One, having come thinking "I shall turn the Bodhisatta back," standing in the sky, said - "Sir, do not go forth. On the seventh day from now the wheel treasure will appear for you. You will exercise kingship over the four great continents attended by two thousand minor islands. Turn back, sir." "Who are you?" "I am the one wielding power." "Māra, I know the manifestation of the wheel treasure for me. I have no need of kingship. Having made resound the ten-thousandfold world system, I shall become a Buddha," he said. Māra, watching for a chance, followed after him like a shadow, pursuing him, thinking "From now on, whenever you think a sensual thought or a thought of anger or a thought of violence, I shall know."

The Bodhisatta too, without concern, having abandoned the wheel-turning sovereignty that was in his hands like a lump of spittle, went forth from the city with great honour. On the full-moon day of Āsāḷhī, while the Uttarāsāḷha constellation was prevailing, having gone forth, he became desirous of looking back again at the city.

And just as this thought had merely arisen in his mind -The great earth, as if saying "Great man, the act of looking back by turning was not done by you," having broken apart like a potter's wheel, turned round. The Bodhisatta, having stood facing the city, having looked at the city, having shown the site of the Kaṇḍaka-turning-back shrine at that spot of earth, having turned Kaṇḍaka facing the road to be travelled, set out with great honour, with lofty splendour and glory. At that time, it is said, deities held sixty thousand torches in front of him, sixty behind, sixty on the right side, and sixty on the left side. Other deities held immeasurable torches at the rim of the world-circle. Other deities and serpents, supaṇṇas and so on, venerating with divine scents, garlands, bath powders, and incense, went along; with pāricchattaka flowers and mandāra flowers, the sky was continuous like streams of rain at the time of a dense cloud-burst; divine songs proceeded; from all around, eight musical instruments and sixty musical instruments - thus sixty-eight hundred thousand musical instruments were played. Their sound was like the time of thunder of clouds in the belly of the ocean, and like the time of the roar of the sea in the belly of Mount Yugandhara.

Going with this splendour and glory, the Bodhisatta, in just one night, having crossed over three kingdoms, reached the bank of the river Anomā at a distance of thirty yojanas. But was the horse not able to go further than that? No, he is able. For he was capable of traversing the interior of one world-circle from end to end, as if crushing the rim of a wheel standing on its nave, and returning even before the morning meal to eat the food prepared for him. But at that time, having to drag along the body covered up to the thigh region with scents, garlands and so on released by gods, serpents, supaṇṇas and so on standing in the sky, and having to cut through the tangle of scents and garlands, there was excessive delay; therefore he went only a distance of thirty yojanas. Then the Bodhisatta, having stood on the riverbank, asked Channa - "What is the name of this river?" "It is named Anomā, Sire." "Our going forth too will be superior," and striking the horse with his heel, he gave a signal to the horse. And the horse, having leaped up, stood on the far shore of the river, which was eight usabhas in breadth.

The Bodhisatta, having descended from the horse's back, having stood on the sandy bank resembling a silver plate, addressed Channa - "My dear Channa, you take my ornaments and Kaṇḍaka and go. I shall go forth." "I too, Sire, shall go forth." The Bodhisatta, having refused him three times saying "It is not allowable for you to go forth; go indeed," having entrusted the ornaments and Kaṇḍaka, thought - "These hairs of mine are not fitting for an ascetic. There is no other person fit to cut the Bodhisatta's hair." Then, thinking "I shall cut them myself with a sword," having taken the sword with his right hand, having grasped the topknot together with the top-knot of hair with his left hand, he cut it. The hairs, having become two finger-breadths in length, curling to the right, clung to the head. For as long as he lived, that was their measure, and the beard was conforming with that; there was never again the task of removing hair and beard. The Bodhisatta, having taken the topknot together with the top-knot of hair, said "If I shall become a Perfectly Enlightened One, let it remain in the sky. If not, let it fall to the ground," and threw it into the atmosphere. That topknot, having risen up to a height of one yojana, stood in the sky. Sakka, the king of gods, having looked with the divine eye, having received it with a jewelled casket one yojana in size, established it in the Tāvātimsa realm as the shrine called the Cūlāmaṇi Shrine.

"Having cut off the top knot perfumed with excellent fragrance, the bull of the Sakyans cast it up into the sky;
The thousand-eyed one received it upon his head, with an excellent jewelled casket, Vāsava."

Again the Bodhisatta thought - "These Kāsi cloths are not fitting for me as an ascetic." Then his former companion from the time of the Buddha Kassapa, the Great Brahmā Ghaṭikāra, with a disposition of friendship that had not reached decay for one interval between Buddhas, thought - "Today my companion has gone forth in the great renunciation; I shall take the requisites of an ascetic and go to him."

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

Having brought these eight requisites, he gave them. The Bodhisatta, having put on the banner of the worthy, having taken on the appearance of the highest one gone forth, having said "Channa, in my name tell my mother and father of my good health," sent him off. Channa, having paid homage to the Bodhisatta and having circumambulated him, departed. But Kaṇḍaka, while hearing the words of the Bodhisatta who was conversing with Channa, having thought "There is now no more seeing of my master," leaving the range of vision, being unable to endure the sorrow, having died with a broken heart, was reborn as a young god named Kaṇḍaka in the Tāvatiṃsa realm. For Channa there was at first only one sorrow, but oppressed by a second sorrow through the death of Kaṇḍaka, weeping and lamenting, he went to the city.

The Bodhisatta, having gone forth - in that very region there is a mango grove named Anupiya - there, having spent a week in the happiness of the going forth, having gone on foot a distance of thirty yojanas in a single day, he entered Rājagaha. And having entered, he walked for almsfood successively. The whole city fell into commotion at the mere sight of the Bodhisatta's form, just as Rājagaha when the elephant Dhanapālaka had entered, and just as the city of the gods when the lord of the titans had entered. The king's men, having gone, reported: "Sire, a being of such a form is walking for almsfood in the city; whether he is a god or a human being or a serpent or a supaṇṇa, such and such by name - we do not know." The king, standing on the upper floor of the mansion, having seen the Great Man, with a mind of wonder and amazement, commanded his men - "Go, sirs, investigate. If he is a non-human spirit, having gone out from the city he will disappear. If he is a deity, he will go through the sky. If he is a serpent, having dived into the earth he will go. If he is a human being, he will consume whatever almsfood he has obtained."

The Great Man too, having collected the mixed food, having known "This much is enough for my sustenance," having gone out from the city by the very gate he had entered, having sat down in the shade of Mount Paṇḍava facing east, he began to consume the food. Then his intestines, having turned over, reached the point of coming out through his mouth. Thereupon he, although distressed by that repulsive food because such food had never been seen before even with the eye in that individual existence, thus exhorted himself by himself - "Siddhattha, you, having been born in a family where food and drink are easily obtained, at a place where one eats

three-year-old fragrant rice with various finest flavours, yet having seen a single wearer of rag-robles, having thought 'When indeed might I too, having become of such a form, having walked for almsfood, eat? Will that time come for me?' you went forth. Now what is this that you are doing?" Having thus exhorted himself, becoming unchanging, he consumed the food.

The king's men, having seen that incident, having gone, reported to the king. The king, having heard the messenger's word, having gone out from the city with speed, having gone to the presence of the Bodhisatta, having become confident in his very deportment, offered all his sovereignty to the Bodhisatta. The Bodhisatta said: "I have no need, great king, of sensual pleasures as objects or sensual pleasures as defilements. I have gone forth aspiring to the supreme highest enlightenment." The king, even though entreating in many ways, not having obtained his mind, obtained an acknowledgment: "Surely you will become a Buddha; but when you have become a Buddha, you must first come to my kingdom." This is the summary here; the detail, however, should be known by looking at this Discourse on Going Forth - "I will explain the going forth, how the one with vision went forth" - together with its commentary.

The Bodhisatta too, having given the acknowledgment to the king, wandering on a journey gradually, having approached Āḷāra Kālāma and Udaka Rāmaputta, having produced the meditative attainments, thinking "This is not the path to enlightenment," not being satisfied with that meditation of attainments either, wishing to make the great striving for the purpose of demonstrating his own strength and energy to the world with its gods, having gone to Uruvelā, thinking "Delightful indeed is this piece of ground," having taken abode right there, he made the great striving. They too, the group of five headed by Koṇḍañña, walking for almsfood in villages, market towns, and royal cities, reached the Bodhisatta there. Then, attending upon him as he made the great striving for six years, thinking "Now he will become a Buddha, now he will become a Buddha," serving him with the duty and practice of sweeping the residential cell and so on, they were his intimate associates. The Bodhisatta too, thinking "I shall perform the performance of austerities to its culmination," spent the time even with a single sesame seed and a single grain of rice and so on, and he also made a complete arrest of all food. The deities too, collecting nutritive essence, infused it through his pores.

Then, due to that fasting and the supreme state of difficulty attained, even his gold-coloured body became black in colour, and the thirty-two characteristics of a great man were concealed. Sometimes, while meditating on the meditative absorption of breathing, overwhelmed by great pain, having become unconscious, he falls at the end of the walking path. Then some deities say "The ascetic Gotama is deceased." Some said "This is indeed the abiding of a Worthy One." Therein, those who had the perception "He is deceased," they, having gone, reported to the great King Suddhodana - "Your son is deceased." "Has my son died having become a Buddha, or without having become one?" "He was not able to become a Buddha; having fallen right on the ground of striving, he is deceased." Having heard this, the king - "I do not believe it; for my son, there is no such thing as death without attaining enlightenment" - he rejected it. "But why does the king not believe it?" Because of having seen the wonders on the day of paying homage to the hermit Kāladevala and at the foot of the rose-apple tree.

Again, when the Bodhisatta, having regained consciousness, had risen, those deities, having gone, reported "Your son is well, great king." The king says "I know of the impossibility of death for my son." For the Great Being, while performing austerities for six years, it was as if it were the time of tying a knot in space. He, thinking "This performance of austerities is not the path to enlightenment," having walked for almsfood in villages and market towns in order to take gross food, took food. Then his thirty-two characteristics of a great man were restored to their natural state, and his body too was gold-coloured. The group of five monks, thinking "This one, even though performing austerities for six years, was not able to penetrate omniscience; now, having walked for almsfood in villages, market towns and so on, taking gross food, what will he be able to do? He is one given to luxurious living, who has strayed from striving. Just as the expectation of a dewdrop for one wishing to wash his head, so is the expectation of distinction from the presence of this one for us. What use is he to us?" - having abandoned the great man, having taken their own bowls and robes, having gone the eighteen-yojana road, entered Isipatana.

Now at that time, at Uruvelā in the village of Senāni, a girl named Sujātā, born in the house of the householder Senāni, 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 annually make an oblation to you at a cost of a hundred thousand." That aspiration of hers was fulfilled. She, when the sixth year of the Great Being's performing of austerities was completed, wishing to make an oblation on the full-moon day of Vesākha, even beforehand had a thousand cows pastured in a grove of liquorice trees, and had five hundred cows drink their milk, and had two hundred and fifty drink their milk, and so on until the milk of sixteen cows was drunk by eight cows - thus, desiring the thickness, sweetness, and nourishing quality of the milk, she performed what is called the turning of the milk. She, on the full-moon day of Vesākha, thinking "I will make the oblation right early," having risen towards the break of dawn, had those eight cows milked. The calves did not approach the base of the udders, but when new vessels were merely brought near to the base of the udders, streams of milk flowed forth by their own nature. Having seen that marvel, Sujātā, with her own hand, having taken the milk, having put it into new vessels, with her own hand having made a fire, began to cook.

While that milk-rice was being cooked, exceedingly great bubbles arose, turning to the right, and moved about. Not even a single drop flew out, and not even the slightest smoke arose from the oven. At that time, the four world-guardians, having come, took up protection at the oven; the Great Brahmā held an umbrella; Sakka, bringing firebrands, kindled the fire. The deities, in the four great continents with their surrounding two thousand islands, as if squeezing a honeycomb bound to a stick and extracting honey, by their own divine power collected the nutritive essence fit for the sustenance of gods and humans and infused it therein. For at other times, the deities infused nutritive essence in each and every mouthful, but on the day of attaining the highest enlightenment and on the day of final Nibbāna, they infused it right into the cooking pot. Sujātā, on that very same day, having seen therein many obvious marvels of her own, addressed a slave woman named Puṇṇā - "Dear Puṇṇā, today our deity is exceedingly pleased; for in such a long time, such a marvel has never been seen before by me. Go quickly and look after the shrine of the deity." She, having accepted her word saying "Very well, lady," went very quickly to the foot of

the tree.

The Bodhisatta too, having seen the five great dreams during that night-time, discerning them, having made the determination "Without doubt today I shall become a Buddha," after the elapse of that night, having attended to his toilet, waiting for the time for the alms round, having come right early, sat down at that tree-root, illuminating the entire tree-root with his own radiance. Then that Puṇṇā, having come, saw the Bodhisatta seated at the tree-root, looking towards the eastern world system, and by the radiance emanating from his body, the entire tree was gold-coloured. Having seen, this occurred to her - "Today our deity, having descended from the tree, is seated, methinks, to receive the oblation with her own hand" - having become filled with excitement, having come with speed, she reported this matter to Sujātā.

Sujātā, having heard her words, having become one with a satisfied mind, gave her daughter all the ornaments befitting a daughter, saying "From today onwards, stand in the position of my eldest daughter." But since on the day of attaining Buddhahood it is proper to obtain one golden bowl worth a hundred thousand, therefore she, having given rise to the thought "I shall put the milk-rice in a golden bowl," having had a golden bowl worth a hundred thousand brought out, wishing to put the milk-rice therein, she turned over the cooking vessel. All the milk-rice, having rolled off like water from a lotus petal, settled in the bowl; it was just the amount to fill one bowl. She, having covered that bowl with another bowl, having wrapped it with a white cloth, having herself adorned her body with all ornaments, having placed that bowl on her own head, having gone with great majesty to the foot of the banyan tree, having seen the Bodhisatta, filled with great joy, with the perception "a tree deity," from the place where she saw him onwards, going bowed down again and again, having lowered the bowl from her head, having uncovered it, having taken water scented with fragrant flowers with a golden water-vessel, having approached the Bodhisatta, she stood. The clay bowl given by the Great Brahmā Ghaṭikāra, not having left the Bodhisatta for so long a time, at that moment had gone out of sight; the Bodhisatta, not seeing the bowl, having stretched out his right hand, received the water. Sujātā placed the milk-rice together with the bowl in the hands of the Great Man; the Great Man looked at Sujātā. She, having observed his manner, having paid homage, said "Lord, it has been given up by me for you; take it and do as you please." Having said "Just as my wish has been fulfilled, so may it be fulfilled for you too," having given up even the golden bowl worth a hundred thousand like an old leaf, without any longing she departed.

The Bodhisatta too, having risen from the seated place, having circumambulated the tree, having taken the bowl, having gone to the bank of the Nerañjarā, there is a bathing place named Supatiṭṭhita where many hundreds of thousands of Bodhisattas descended on the day of their full awakening; having placed the bowl on its bank, having descended at the well-established ford, having bathed, having put on the inner robe that is the banner of the worthy ones, the robe of many hundreds of thousands of Buddhas, having sat down facing east, having made forty-nine portions the size of a single standing palm fruit, he consumed all the milk-rice with little water and honey. That itself was the food for him who had become a Buddha, dwelling at the seat of enlightenment for seven weeks, for forty-nine days. For so long a time there was no other food, no bathing, no washing of the face, no discharge from the

body; he spent the time with the happiness of meditative absorption and the happiness of fruition attainment. But having eaten that milk-rice, having taken the golden bowl, having said "If I today shall become a Buddha, let this bowl go against the stream; if I shall not, let it go with the stream," he threw it into the river stream. It, cutting through the stream, having gone to the middle of the river, by the very middle course, like a horse endowed with speed, having gone against the stream to a place of eighty cubits, having sunk down in a whirlpool, having gone to the abode of the serpent king Kāḷa, having struck the bowls used by the three Buddhas, causing the sound "kili kilī," having become the lowest of them all, it stood. The serpent king Kāḷa, having heard that sound, having said "Yesterday one Buddha arose, again today one has arisen," uttering praises with many hundreds of stanzas, he arose. It is said that the time for him to ascend, having filled the sky to the extent of one yojana and three leagues from the great earth, was the same whether today or yesterday.

The Bodhisatta too, having spent the day residence on the riverbank in a sal grove in full bloom, in the evening time, at the time when flowers break free from their stalks, along a path eight usabhas in breadth adorned by the deities, rousing himself like a lion, he set forth facing the Bodhi tree. Serpents, demons, supaṇṇas and others venerated with divine scents, flowers and so on; they set going divine music and so on; the ten-thousand world system became of one fragrance, of one garland, of one acclamation. At that time, a grass-carrier named Soṭṭhiya, having taken grass, coming along the opposite path, having known the manner of the Great Man, gave eight handfuls of grass. The Bodhisatta, having taken the grass, having ascended the ground of enlightenment, stood on the southern side facing north. At that moment the southern world-circle sank down and was as if it had reached Avīci below. The northern world-circle rose up and was as if it had reached the highest point of existence above. The Bodhisatta, thinking "This will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the western side, stood facing east; thereupon the western world-circle sank down and was as if it had reached Avīci below; the eastern world-circle rose up and was as if it had reached the highest point of existence above. It is said that at each and every place where he stood, the great earth became uneven, like a great cart wheel trodden upon at the edge of the rim and resting on the nave. The Bodhisatta, thinking "This too will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the northern side, stood facing south. Thereupon the northern world-circle sank down and was as if it had reached Avīci below; the southern world-circle rose up and was as if it had reached the highest point of existence above. The Bodhisatta, thinking "This too will not be the place for attaining highest enlightenment, methinks," circumambulating, having gone to the eastern side, stood facing west. But on the eastern side was the place of the cross-legged seat of all Buddhas; that neither trembles nor shakes. The Bodhisatta, having known "This is the immovable place not abandoned by all Buddhas, the place for the destruction of the cage of mental defilements," having grasped those grasses at the top, shook them; at that very moment there was a cross-legged seat of fourteen cubits. Those grasses too arranged themselves in such a form that even a very skilful painter or canvas-maker would not be able to draw. The Bodhisatta, having placed the trunk of the Bodhi tree behind him, facing east, having become one of firm resolve -

"Let only skin and sinews and bones remain;

Let the flesh and blood in the body dry up entirely." -

"But I shall not break this cross-legged posture without attaining perfect enlightenment" - thus, folding his legs crosswise on the unconquered divan, unbreakable even by the impact of a hundred thunderbolts, he sat down.

At that time Māra the Evil One - "Prince Siddhattha desires to go beyond my control; now I shall not allow him to go beyond it" - having gone to the presence of Māra's forces, having reported this matter, having had the proclamation called Māra's proclamation sounded, having taken Māra's forces, he set out. That army of Māra extended twelve yojanas in front of Māra, twelve yojanas to the right and to the left, to the rear it stood reaching the limit of the world-circle, and upwards it was nine yojanas in height; when it roared, the sound of its roaring was heard from a thousand yojanas away, like the sound of an earthquake. Then Māra the young god, having mounted the elephant named Girimekhala which was one hundred and fifty yojanas in height, having created a thousand arms, seized various weapons. In the rest of Māra's company too, no two persons were alike, nor did any two take a similar weapon. Having become of various colours and with faces of various kinds, seizing various weapons, overwhelming the Bodhisatta, they came.

But the deities of the ten-thousand world-systems stood speaking praises of the Great Being. Sakka, the king of gods, stood blowing the conch named Vijayuttara. That conch, it is said, was two thousand cubits in size; once filled with wind and blown, having made sound for four months, it becomes silent. The great serpent king Mahākāḷa stood praising with more than a hundred stanzas, and the Great Brahmā stood holding a white parasol. But when Māra's forces approached the ground of enlightenment, not even one of them was able to stand; they fled in every direction from their face-to-face positions. The serpent king named Kāḷa too, having dived into the earth, having gone to the serpent realm of Mañjerika which was five hundred yojanas in extent, having covered his face with both hands, lay down. Sakka, the king of gods too, having placed the Vijayuttara conch on his back, stood at the rim of the world-circle; the Great Brahmā, having taken the white parasol by its tip, went to the Brahmā world itself. Not even a single deity was able to stand. But the Great Man sat alone.

Māra too said to his own assembly - "Dear ones, there is no other man equal to Siddhattha, the son of Suddhodana; we shall not be able to give battle face to face; we shall attack from behind." The Great Man too, having looked at three sides, saw them empty because all the deities had fled. Again, having seen Māra's forces overwhelming from the northern side, he thought "This great multitude of people makes a great effort with reference to me alone; in this place there is for me neither mother nor father nor brother nor any other relative; but these ten perfections alone have been like my retinue nourished for a long time. Therefore it is fitting for me, having made the perfections alone the foremost of my forces, having struck with the weapon of the perfections alone, to destroy this army" - reflecting upon the ten perfections, he sat down.

Then Māra the young god - "By wind alone I shall put Siddhattha to flight" - raised a whirlwind. At that very moment, winds of various kinds beginning with the eastern, having arisen, having split mountain peaks measuring half a yojana, a yojana, two

yojanas, and three yojanas, having uprooted forest shrubs, trees, and so on, though capable of crushing villages and market towns all around to smithereens, their power destroyed by the fire of the Great Man's merit, having reached the Bodhisatta, were unable to stir even the corner of the Bodhisatta's robe. Thereupon - "Having submerged him with water, I shall kill him" - he raised a great rain. By his power, rain clouds of various kinds - of a hundred layers, a thousand layers, and so on - arose one above another and poured down rain. By the force of the torrents of rain, the earth became full of holes and crevices. A great rain cloud, having come over the forest trees and so on, was unable to moisten even a dewdrop's worth on the robe of the Great Being. Thereupon he raised a rain of stones. Great, great mountain peaks, smoking and blazing, having come through the sky, upon reaching the Bodhisatta, turned into divine clusters of flowers. Thereupon he raised a rain of weapons. Single-edged and double-edged swords, spears, hoof-tipped arrows, and so on, smoking and blazing, having come through the sky, upon reaching the Bodhisatta, became divine flowers. Thereupon he raised a rain of embers. Embers the colour of kimsuka flowers, having come through the sky, having become divine flowers at the feet of the Bodhisatta, scattered about. Thereupon he raised a rain of hot ashes. Extremely hot ashes of fire-colour, having come through the sky, having become sandalwood powder at the feet of the Bodhisatta, fell down. Thereupon he raised a rain of sand. Extremely fine sand, smoking and blazing, having come through the sky, having become divine flowers at the feet of the Great Being, fell down. Thereupon he raised a rain of mud; that mud, smoking and blazing, having come through the sky, having become divine ointment at the feet of the Bodhisatta, fell down. Thereupon, thinking "Having frightened Siddhattha by this, I shall put him to flight," he raised darkness. That, having become a great gloom like darkness possessed of four factors, upon reaching the Bodhisatta, disappeared like darkness dispelled by the radiance of the sun.

Thus that Māra, being unable to put the Bodhisatta to flight by these nine rains of wind, rain, stones, weapons, embers, hot ashes, sand, mud, and darkness - "What, sirs, are you standing about for? Seize this Prince Siddhattha, strike him, put him to flight!" Having thus commanded his assembly, he himself too, seated on the back of the elephant Girimekhala, having taken the wheel weapon, having approached the Bodhisatta, said "Siddhattha, rise from this divan! This does not belong to you; this belongs to me." The Great Being, having heard his words, spoke - "Māra, indeed not by you were the ten perfections fulfilled, nor the secondary perfections, nor the ultimate perfections, nor were the five great relinquishments relinquished, nor the conduct for the welfare of relatives, nor the conduct for the world's welfare, nor the conduct for the welfare of enlightenment fulfilled. All those were fulfilled by me alone. Therefore this divan does not belong to you; this belongs to me alone."

Māra, angered, unable to bear the force of his wrath, hurled the wheel weapon at the Great Man. That, as he was reflecting on the ten perfections, became a canopy of garlands above him and remained there. That razor-edged wheel weapon, it is said, when hurled at other times by him in anger, goes cutting through solid stone pillars like bamboo shoots. But now, when that had become a canopy of garlands and remained there, the rest of Māra's assembly, thinking "Now Siddhattha will rise from the divan and flee," hurled great and great rock peaks. Those too, as the Great Man was reflecting on the ten perfections, having turned into clusters of flowers, fell to the

ground. The deities, standing at the rim of the world-circle, stretching out their necks, raising their heads, looked on, saying "Alas, destroyed indeed, friend, is the body of Prince Siddhattha, which had attained the highest beauty of form! What indeed will he do?"

Then the Bodhisatta, having said "The divan attained on the day of awakening belongs to Bodhisattas who have fulfilled the perfections; it belongs to me," said to Māra who was standing there - "Māra, who is the witness that your gift was given?" Māra stretched out his hand towards Māra's army, saying "These many people are witnesses." At that moment, the sound that arose from Māra's assembly saying "I am a witness, I am a witness" was like the sound of the earth's quaking. Then Māra said to the Great Man - "Siddhattha, who is the witness that your gift was given?" The Great Man, having drawn out his right hand from within the folds of his robe, stretched out his hand towards the great earth, saying "As for you, there are sentient witnesses that your gift was given; but for me, in this place there is no sentient witness whatsoever. Let alone the gifts given in my remaining individual existences; but standing in the individual existence as Vessantara, even this non-sentient compact great earth is a witness that my great gift of seven hundreds was given." Having said "Standing in the individual existence as Vessantara, you are a witness, are you not, that my great gift of seven hundreds was given?" he stretched out his hand towards the great earth. The great earth resounded, as if overwhelming Māra's army, with a hundred cries, with a thousand cries, with a hundred thousand cries, saying "I was your witness then."

Then, as the Great Man was reflecting on the gift of Vessantara, saying "Given by you, Siddhattha, was the great gift, the highest gift," the elephant Girimekhala, one hundred and fifty yojanas in size, sank to its knees on the earth. Māra's assembly fled in all directions; no two went by the same road. Having thrown away their head ornaments and their garments worn about them, they fled each in whatever direction was directly before them. Then the hosts of gods, having seen Māra's army fleeing, having proclaimed to deities among deities, serpents among serpents, supaṇṇas among supaṇṇas, brahmās among brahmās, "Māra's defeat has occurred, Prince Siddhattha's victory has occurred, let us make a victory offering," with scents, garlands, and so on in their hands, came to the seat of enlightenment in the presence of the Great Man.

But when those had gone thus -

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of gods.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of serpents.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of supaṇṇas too.

"This indeed is the victory of the glorious Buddha, and the defeat of the wicked Māra;

Delighted, they proclaimed at the seat of enlightenment the victory of the great sage - then the hosts of brahmās."

The remaining deities in the ten thousand world-circles, venerating with garlands, scents, and cosmetics, and uttering praises of various kinds, stood there. Thus, while the sun was still lasting, the Great Man, having scattered Māra's army, being venerated by the sprouts of the Bodhi tree falling upon his robe like red coral petals, in the first watch having recollected past lives, in the middle watch having purified the divine eye, in the last watch brought down knowledge into dependent origination. Then, as he was contemplating the mode of dependent conditions with its twelve factors, in forward and reverse order, by way of the round of rebirths and the end of the round of rebirths, the ten-thousand world system, having made the water its boundary, trembled twelve times.

Now, when the great man, having made resound the ten-thousandfold world system, was penetrating the knowledge of omniscience at the time of the break of dawn, the entire ten-thousandfold world system was adorned and prepared. The banners of flags raised on the eastern rim of the world-circle struck the western rim of the world-circle; likewise the banners of flags raised on the western rim of the world-circle struck the eastern rim of the world-circle; the banners of flags raised on the southern rim of the world-circle struck the northern rim of the world-circle; the banners of flags raised on the northern rim of the world-circle struck the southern rim of the world-circle; the banners of flags raised on the surface of the earth, having reached the Brahma world, stood there; the banners of flags fastened in the Brahma world were established on the surface of the earth; in the ten thousand world-circles, flower-bearing trees bore flowers, fruit-bearing trees were laden with clusters of fruit. On the trunks trunk-lotuses bloomed, on the branches branch-lotuses, on the creepers creeper-lotuses, in the sky hanging lotuses, and breaking through the surfaces of solid rock, rising up layer upon layer, becoming hundred-petalled, stalk-lotuses arose. The ten-thousandfold world system, having been turned around, was strewn over with flowers, like a released cluster of flowers, like a well-spread carpet of flowers. In the interstices between the world-circles, the world-interstice hells of eight thousand yojanas, never before illumined even by the radiance of seven suns, were then of one radiance. The great ocean, eighty-four thousand yojanas deep, became sweet-watered; the rivers did not flow; those blind from birth saw forms; those deaf from birth heard sounds; cripples from birth walked on foot; fetters, chains, and so on broke and fell away.

Thus, being venerated with immeasurable splendour and glory, the great man, when manifold marvellous phenomena had appeared, having penetrated omniscience, uttered the inspired utterance not abandoned by all Buddhas -

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."

Thus, beginning from the Tusita abode up to this attainment of omniscience at the seat of enlightenment, this much is to be understood as the not-so-distant origin by name.

The not-far origin treatise is finished.

3. The Near Origin Treatise

"The proximate origin, however, is obtained in 'On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park.' 'He dwells at Vesālī in the Great Wood in the Pinnacled Hall' - and thus in each and every place itself" - it was said. Although it was said thus, yet that too should be understood thus from the beginning - For having uttered the inspired utterance, this occurred to the Blessed One seated on the victory divan - "I transmigrated for four incalculable aeons plus a hundred thousand cosmic cycles for the sake of this divan; for so long a time, for the sake of this very divan, my adorned head was cut from the neck and given; well-anointed eyes and the flesh of the heart were plucked out and given; sons like Prince Jāli, daughters like Princess Kaṇhājinā, and wives like Queen Maddī were given to others for the purpose of slavery. This divan of mine is the victory divan, the firm divan; here, for me seated, my thoughts are fulfilled; I shall not rise from here for now" - entering into many hundreds of thousands of tens of millions of attainments, he sat right there for a week. With reference to which it was said - "Then the Blessed One sat for seven days in a single cross-legged posture, experiencing the bliss of liberation."

Then in certain deities the reflection arose: "Even today surely Siddhattha has a duty to be done; for he does not give up attachment to the divan." The Teacher, having known the reflection of the deities, for the purpose of appeasing their applied thought, having risen up into the sky, displayed the Twin Miracle. For the wonder performed at the great seat of enlightenment, the wonder performed at the gathering of relatives, and the wonder performed at the gathering of Pāthikaputta - all were similar to the Twin Miracle performed at the foot of the Kaṇḍamba tree.

Thus the Teacher, having appeased the applied thought of the deities by this wonder, having stood in the northern direction slightly inclined to the east from the divan, thinking "On this divan indeed omniscience was penetrated by me," gazing with unwinking eyes at the divan and the Bodhi tree - the place of attaining the power 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 the Teacher, having created a walking path between the divan and the place where he stood, walking up and down on the jewel walking path extending from east to west, spent a week. That place became known as the Jewel Walking Path Shrine.

But in the fourth week, in the north-western direction from the Bodhi tree, the deities built a jewel house. There the Blessed One, having sat down on a divan, investigating the Canon of the Higher Teaching, and in particular herein the Paṭṭhāna of infinite

methods, spent a week. But the Abhidhamma scholars said - "The jewel house by name is not a dwelling made of the seven precious things, but the place where the seven treatises were comprehended is called 'the jewel house.'" But since here both of these are applicable by way of method, therefore both of these should indeed be accepted. From then onwards, however, that place became known as the Jewel House Shrine. Thus the Teacher, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week 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 sat down.

At that time Māra the Evil One, overcome with displeasure, thinking "Having pursued him for so long a time, even though watching for a chance, I did not see any stumbling of his; now he has gone beyond my control," having sat down on the highway, reflecting on sixteen reasons, drew sixteen lines on the ground - "I did not fulfil the perfection of giving as he did; on account of that I am not born equal to him" - he drew one line. Likewise "I did not fulfil the perfection of morality as he did, etc. the perfection of renunciation, the perfection of wisdom, the perfection of energy, the perfection of patience, the perfection of truthfulness, the perfection of determination, the perfection of friendliness, the perfection of equanimity; on account of that I am not born equal to him" - he drew the tenth line. Likewise "I did not fulfil the ten perfections that are the decisive support for the penetration of the unshared knowledge of the faculties of others in their degrees, as he did; on account of that I am not born equal to him" - he drew the eleventh line. Likewise "I did not fulfil, as he did, the unshared knowledge of inclinations and underlying tendencies, etc. the knowledge of the attainment of great compassion, the knowledge of the Twin Miracle, the unobstructed knowledge, the knowledge of omniscience - the ten perfections that are the decisive support for the penetration of these; on account of that I am not born equal to him" - he drew the sixteenth line. Thus Māra, having drawn sixteen lines on the highway for these reasons, sat down.

And at that time his three daughters - Craving, Discontent, and Lust - looking about thinking "Our father cannot be seen; where indeed is he now?" having seen him overcome with displeasure, drawing lines on the ground, seated, having gone to their father's presence, asked "Why, father, are you afflicted and unhappy?" "Dear daughters, this Great Ascetic has gone beyond my control; for so long a time, looking for a chance to see a fault of his, I was not able; on account of that I am afflicted and unhappy." "If so, do not worry; we shall bring him, having brought him under our own control" - they said. "It is not possible, dear daughters; he cannot be brought under anyone's control. This person is established in unshakeable faith." "Father, we are women; right now we shall bind him with the snares of lust and so on and bring him; do not worry" - and having said this, having approached the Blessed One, they said "We will serve at your feet, ascetic." The Blessed One neither attended in mind to their words, nor opened his eyes and looked; he sat experiencing only the happiness of seclusion through liberation in the unsurpassed extinction of clinging.

Again Māra's daughters, thinking "Various indeed are the intentions of men; some have affection for young girls, some for those standing in the first stage of life, some for those standing in the middle stage of life, some for those standing in the last stage of life; what if we, having enticed him with various forms, were to seize him" -

each one having created her own individual existence by way of the appearance of young girls and so on, having become young girls, women who had not given birth, women who had given birth once, women who had given birth twice, middle-aged women, and elderly women, having approached the Blessed One six times, said "We will serve at your feet, ascetic." That too the Blessed One paid no attention to, as one liberated in the unsurpassed extinction of clinging. Some teachers, however, say - "Having seen them come in the state of elderly women, the Blessed One - 'Let these have broken teeth and grey hair' - thus he determined." That should not be accepted. For the Blessed One did not make such a determination. But the Blessed One said "Be gone! Having seen what do you thus strive? It is proper to do such a thing before those who are not free from lust and so on. But for the Truth-finder, lust has been abandoned, hate has been abandoned, delusion has been abandoned" - and referring to his own abandoning of mental defilements -

"Whose victory is not undone, whose victory no one in the world can follow;
That Buddha of infinite range, trackless - by what track will you lead him?

"For one in whom the entangling craving, that craving to lead anywhere, does not exist;
That Buddha of infinite range, trackless - by what track will you lead him?"

Speaking these two verses in the Buddha Chapter of the Dhammapada, he expounded the Teaching. They, having said "Truly indeed our father spoke, 'The Worthy One, the Fortunate One in the world, is not easily led by lust'" and so on, came to their father's presence.

The Blessed One too, having spent a week right there, then went to the foot of the Mucalinda tree. There, when a week-long heaping of rain clouds had arisen, for the purpose of warding off the cold and so on, encircled seven times with the coils of the serpent king named Mucalinda, as if dwelling in an unconfined perfumed chamber, experiencing the bliss of liberation, having spent a week, having approached the rājāyatana tree, there too, experiencing the very bliss of liberation, he spent a week. By this much, seven weeks were completed. In between here there was neither washing of the face, nor attending to the body, nor the function of food; he spent the time by the happiness of meditative absorption and the happiness of fruition alone.

Then, at the end of seven weeks, on the forty-ninth day, for him seated there, the thought arose: "I shall wash my face." Sakka, the lord of the gods, having brought medicinal myrobalan, gave it; the Teacher consumed it; thereby there was a discharge from his body. Then Sakka himself gave a betel-creeper wooden toothbrush and water for washing the face. The Teacher, having chewed that wooden toothbrush, having washed his face with water from Lake Anotatta, sat down right there at the foot of the rājāyatana tree.

At that time, two merchants named Tapussa and Bhallika, going from the Ukkalā country to the Middle Country with five hundred carts, having had their carts stopped by a deity who was formerly their blood-relative, encouraged in the preparation of food for the Teacher, having taken parched corn-flour and honey-balls - Having approached the Teacher, they stood saying: "May the Blessed One accept this food from us, venerable sir, out of compassion." The Blessed One, because the bowl had

disappeared on the very day of receiving the milk-rice, thought: "Truth-finders do not accept in their hands; in what indeed should I accept?" Then, having known his thought, the four great kings from the four directions offered bowls made of sapphire; the Blessed One rejected them. Again they offered four bowls made of mung-bean-coloured stone. The Blessed One, for the purpose of protecting the faith of all four great kings, having accepted all four bowls, having placed them one upon another, determined: "Let them become one." All four, becoming visible lines on the rim, merged into one of medium size. The Blessed One, having accepted food in that costly stone bowl, having consumed it, gave thanksgiving. Those two brother merchants, having gone for refuge to the Buddha and the Teaching, became lay followers with the double announcement. Then, when they said "Give us, venerable sir, one place to be venerated," having touched his own head with his right hand, he gave hair relics. They, in their own city, having placed those relics inside a golden casket, established a shrine.

The Perfectly Enlightened One, however, having risen from there, having gone again to the goatherd's banyan tree itself, sat down at the foot of the banyan tree. Then, for him who had just sat down there, while reviewing the profundity of the Teaching attained by himself, the habitual practice of all Buddhas - The thought arose, having reached the appearance of unwillingness to teach others: "This Teaching attained by me with difficulty." Then Brahmā Sahampati, thinking "Alas, the world is perishing, alas, the world is being destroyed," having taken from ten thousand world-systems the Sakkas, Suyāmas, Santusitas, Nimmānaratīs, Vasavattīs, and Great Brahmās, having come to the Teacher's presence, requested the proclamation of the Teaching by the method beginning with "May the Blessed One expound the Teaching, venerable sir."

The Teacher, having given his acknowledgment to him, 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, he turned his attention to Udaka. Having known his state of being deceased the previous evening too, having attended to the group of five, thinking "The group of five monks have been of great service to me," having reflected "Where indeed are they dwelling at present?" having known "At Isipatana in the Deer Park at Bārāṇasī," having dwelt for a few days walking for almsfood right in the vicinity of the seat of enlightenment, thinking "On the full moon of Āsāḷha, having gone to Bārāṇasī, I shall set in motion the wheel of the Teaching," on the fourteenth of the fortnight, having risen towards the break of dawn, when the night became light, early in the morning, having taken his bowl and robe, having set out on the eighteen-vojana road, having seen on the way a naked ascetic named Upaka, having told him of his own Buddhahood, on that very day in the evening he reached Isipatana.

The group of five, having seen the Truth-finder coming from afar, said: "This, friends, the ascetic Gotama, having reverted to abundance of requisites, comes with a perfect body, with full faculties, having become golden-coloured. We shall not perform paying respect and so on for him; but since he is born of a great family, he deserves the offering of a seat; therefore we shall prepare merely a seat for him." They made an agreement. The Blessed One, having reflected with the knowledge capable of knowing the mental conduct of the world with its gods, "What indeed have these

thought?" knew their minds. Then, having contracted the mind of friendliness capable of pervading all gods and humans in an unrestricted manner, he pervaded them with a mind of friendliness in a restricted manner. They, touched by the Blessed One's mind of friendliness, as the Truth-finder was approaching, being unable to abide by their own agreement, having gone out to meet him, performed all duties such as paying respect and so on. But not knowing his state as a Perfectly Enlightened One, they addressed him merely by name and as "friend".

Then the Blessed One said to them - "Do not, monks, address the Truth-finder by name and as 'friend'. The Truth-finder, monks, is a Worthy One, a Perfectly Enlightened One." Having thus informed them of his own Buddhahood, seated on the excellent Buddha-seat that had been prepared, while the conjunction of the Uttarāsāḷha constellation was occurring, surrounded by eighteen crores of brahmā gods, having addressed the elders of the group of five, he taught the unsurpassed Discourse on the Setting in Motion of the Wheel of the Teaching, with three rounds and twelve aspects, the arousing of six knowledges. Among them, the Elder Koṇḍañña, 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, while exhorting the Elder Vappa, sat right in the monastery; the remaining four walked for almsfood. The Elder Vappa attained the fruition of stream-entry while it was still the forenoon. By this very method, on the following day the Elder Bhaddiya, on the following day the Elder Mahānāma, on the following day the Elder Assaji - having established all in the fruition of stream-entry, 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, having seen the decisive support of Yasa the son of good family, having called him who had become disgusted in the night-time and had departed abandoning his home, saying "Come, Yasa," in that very night-time having established him in the fruition of stream-entry, on the following day in arahantship, having given the going forth by the "Come, monk" ordination to a further fifty-four of his companions too, he brought them to 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 sent sixty monks to the various directions saying "Wander, monks, on a journey," while himself going to Uruvelā, on the road in a cotton-tree jungle thicket he trained thirty young men of the Bhadda group. Among them the very last was a stream-enterer and the very highest was a non-returner. Having given the going forth to all of them too by the "Come, monk" form itself, having sent them to the various directions, having gone to Uruvelā, having shown three and a half thousand wonders, having trained 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, surrounded by that thousand of Worthy Ones, thinking "I shall fulfil the acknowledgment given to King Bimbisāra," he went to the Laṭṭhivana Park in the precincts of the city of Rājagaha. The king, having heard from the park keeper "The

Teacher has arrived," surrounded by twelve myriads of brahmin householders, having approached the Teacher, while they were emitting a flood of radiance like a golden-slab canopy upon the variegated-wheeled surfaces, having fallen with his head at the Truth-finder's feet, 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?" The Blessed One, having known with his mind the reflection in their minds, addressed Uruvelakassapa 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 too, 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 placed his head on the upper surface of the Truth-finder's feet, having said "The Blessed One is my Teacher, venerable sir; I am his disciple," having risen up into the sky seven times to the height of one palm tree, two palm trees, three palm trees, up to the measure of seven palm trees, having descended, having paid homage to the Truth-finder, he sat down to one side. Having seen that wonder, the great multitude spoke only of the Teacher's praise of virtues, saying "Oh, of great majesty are the Buddhas! For 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." The Blessed One, having said "It is not only now that I tame Uruvelakassapa; in the past too he was tamed by me," having related the Mahānārada-kassapa Jātaka from this occasion, made known the four truths. The king became established in the fruition of stream-entry together with eleven myriads; one myriad announced their state as lay followers. The king, while still seated near the Teacher, having declared the five comforts, having gone for refuge, having invited him for the morrow, having risen from his seat, having circumambulated the Blessed One, departed.

On the following day, both those by whom the Blessed One had been seen yesterday and those by whom he had not been seen - all those residents of Rājagaha, humans numbering eighteen koṭis, wishing to see the Truth-finder, went right early from Rājagaha to the Laṭṭhivana Park. The road of three leagues was not sufficient; the entire Laṭṭhivana Park was continuously pervaded. The great multitude, even while seeing the body of the One of Ten Powers endowed with the splendour of beauty, was unable to reach satisfaction. This is called the ground for praise. For in such situations, all the splendour of the material body of the Blessed One, with its varieties of characteristics and features and so on, should be described. As the great multitude was gazing upon the body of the One of Ten Powers endowed with the splendour of

beauty, in the continuously pervaded park and on the path of going, there was no room for getting out even for a single monk. On that day, it is said, the Blessed One's meal would have been cut off; therefore, thinking "Let that not happen," Sakka's seat where he was sitting showed signs of heat. He, reflecting, having known that reason, having created the appearance of a young man, uttering praises connected with the Buddha, the Teaching, and the Community, having descended before the One of Ten Powers, having made room by divine power -

"Tamed, together with the tamed, the former matted-hair ascetics, free,
together with the free;
With the colour of refined gold, the Blessed One entered Rājagaha.

"Released, together with the released, etc.

"One who has crossed over, together with those who have crossed over, etc.

"Peaceful, together with the peaceful, etc. the Blessed One entered Rājagaha.

"Dwelling in the ten, possessing the ten powers, knowing the ten teachings,
endowed with the ten;
He, with a retinue of a thousand, the Blessed One entered Rājagaha."

Speaking the praise of the Teacher with these verses, he set forth in front. Then the great multitude, having seen the personal splendour of the young man, having thought "Exceedingly handsome indeed is this young man, but he has not been seen by us before," said "From where is this young man, or whose is he?" Having heard that, the young man -

"He who is wise, tamed in every way, pure, without equal;
The Worthy One, the Fortunate One in the world, I am his attendant." He spoke a verse.

The Teacher, having taken the path made ready by Sakka, surrounded by a thousand monks, entered Rājagaha. The king, having given a great gift to the Community headed by the Buddha, said "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 Park is too far away. But this Bamboo Grove Park of ours is not too far, not too near, accessible for coming and going, a lodging worthy of a Buddha. May the Blessed One, venerable sir, accept this from me." Taking crystal-coloured water scented with flowers and perfume with a golden water-vessel, while bestowing the Bamboo Grove Park, he poured water on the hands of the One of Ten Powers. When that very park was accepted, the great earth trembled, thinking "The roots of the Buddha's Dispensation have descended." Indeed, in the surface of the Indian subcontinent, apart from the Bamboo Grove, there is no lodging that was accepted with the trembling of the great earth. In the island of Tambapaṇṇi too, apart from the Great Monastery, there is no lodging that was accepted with the trembling of the earth. The Teacher, having accepted the Bamboo Grove Monastery, having given thanksgiving to the king, having risen from his seat, surrounded by the community of monks, went to the Bamboo Grove.

Now at that time, two wandering ascetics, namely Sāriputta and Moggallāna, were dwelling in dependence on Rājagaha, searching for the Deathless. Among them, Sāriputta, having seen the Elder Assaji who had entered for almsfood, with a gladdened mind, having attended upon him, having heard the verse beginning with "Whatever phenomena arise from a cause," having become established in the fruition of stream-entry, spoke that very same verse to his own companion Moggallāna as well. He too became established in the fruition of stream-entry. They both, having looked upon Sañcaya, together with their own assembly, went forth in the presence of the Blessed One. Among them, Moggallāna attained arahantship within a week, Sāriputta within a fortnight. The Teacher established both of them in the position of chief disciples. And on the very day the Elder Sāriputta attained arahantship, he held an assembly.

Now while the Truth-finder was dwelling in that very Bamboo Grove Park, the great King Suddhodana, having heard "My son, it is said, 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, is dwelling in the Bamboo Grove in dependence on Rājagaha," addressed a certain minister - "Come, my good man, you, 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 said. He, having accepted the king's word with bowed head saying "Yes, Sire," with a retinue of a thousand men, having quickly gone the road of sixty yojanas, having sat down in the midst of the fourfold assembly of the One of Ten Powers, at the time of the proclamation of the Teaching, entered the monastery. 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 at that very moment, bearing bowls and robes created by supernormal power, were like elder monks of sixty years' standing. But from the time of attaining arahantship onwards, noble ones are simply impartial; therefore he did not convey the message sent by the king to the One of Ten Powers. The king - "Neither does the one who went come back, nor is any message heard" - "Come, my good man, you go" - by this very same procedure, he sent another minister. He too, having gone, by the former method itself, together with his assembly, having attained arahantship, remained silent. Again the king, "Come, my good man, you go, you go" - by this very same procedure, he sent yet another seven ministers. All those nine ministers, with retinues of nine thousand men, having completed their own function, remained silent and dwelt right there.

The king, not having obtained anyone who had brought back even a mere message to report, thought - "Even this many people, through lack of affection for me, did not bring back even a mere message; who indeed will carry out my message?" - looking over all the royal forces, he saw Kāḷudāyī. He, it is said, was the king's accomplisher of all purposes, an intimate, exceedingly trustworthy minister, born on the same day as the Bodhisatta, a playmate in the dust, a companion. Then the king addressed him - "Dear Kāḷudāyī, I, wishing to see my son, sent nine ministers with a retinue of nine thousand men each; among them there is not even one who, having come, reports even a mere message. 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?" "I shall be able, Sire, if I shall be permitted to go forth." "Dear son, whether gone forth or not gone forth, show me my son." He, saying "Very well, Sire," having taken the king's message, having gone to Rājagaha, standing at the edge of the assembly at the time of the Teacher's proclamation of the Teaching, having heard the Teaching, together with his retinue, having attained arahantship, having gone forth by the "Come, monk" form, dwelt.

The Teacher, having become a Buddha, having dwelt at Isipatana during the first rainy season, having finished keeping the rains retreat, having performed the invitation ceremony, having gone to Uruvelā, dwelling there for three months, having trained the three-brother matted-hair ascetics, with a retinue of a thousand monks, having gone to Rājagaha on the full moon of the month of Phussa, dwelt for two months. By that time 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 Kāḷudāyī's arrival. The elder thought on the full moon of the month of Phagguṇa - "Now the winter has passed, the spring season has arrived, people having harvested the crops and so on, roads have been given at places face to face, the earth is covered with green grass, 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." Then, having approached the Blessed One -

"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, partaker of essences. Etc.

"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."

With about sixty verses he described the beauty of the journey to the ancestral city of the One of Ten Powers. Then the Teacher said to him - "Why indeed, Udāyī, do you describe the beauty of the journey with a sweet voice?" "Your father, venerable sir, the great King Suddhodana, wishes to see you; perform good treatment towards your relatives." "Good, Udāyī, I shall perform good treatment towards relatives; announce to the Community of monks, they shall fulfil the duty of travelling." "Good, venerable sir," the elder announced to them.

The Blessed One, 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, travels one yojana each day. "I shall reach Kapilavatthu, sixty yojanas from Rājagaha, in two months" - he departed on an unhurried journey. The elder too, thinking "I shall report to the king the fact of the Blessed One's departure," having risen up into the sky, appeared at the king's dwelling. The king, having seen the elder, with gladdened mind, having caused him to sit down on a costly divan, having filled the bowl with his own prepared food of various finest flavours, gave it. The elder, having risen, showed the appearance of departing. "Sit down and eat, dear

son." "I shall eat having gone to the Teacher's presence, great king." "But where, dear son, is the Teacher?" "With a retinue of twenty thousand monks, he has departed on a journey for the purpose of seeing you, great king." The king, with a satisfied mind, said - "Having consumed this, as long as my son reaches this city, carry almsfood to him from here." The elder consented. The king, having served the elder with food, having rubbed the bowl with scented powder, having filled it with the finest food, saying "Give it to the Truth-finder," placed it in the elder's hands. The elder, while all were watching, having tossed the bowl into the sky, himself too having risen up into the sky, having brought the almsfood, placed it in the Teacher's hands. The Teacher consumed it. By this very means the elder brought almsfood day after day. The Teacher too consumed the almsfood from the king himself along the road. The elder too, at the conclusion of the meal, day after day, saying "Today the Blessed One has come this far, today this far," and with talk connected with the virtues of the Buddha, caused the entire royal family to have confidence arisen in the Teacher, even without seeing the Teacher. For that very reason the Blessed One established him in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those who inspire confidence in families, that is to say, Kāḷudāyī."

The Sākiyans too, when the Blessed One had arrived, having assembled saying "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 there, with scents and flowers in hand, going out to meet him, first sent the younger boys and city boys and city girls adorned with all decorations, then the princes and princesses, and immediately after them, themselves venerating with scents, flowers and so on, having taken the Blessed One, went to the Nigrodha park itself. There the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, sat down on the excellent Buddha-seat that had been prepared. The Sākiyans were by nature conceited, stubborn in conceit. They, having thought "Prince Siddhattha is younger than us, our youngest, our nephew, our son, our grandson," said to the younger boys and princes - "You pay homage; we shall sit behind you."

When they had thus sat down without paying homage, the Blessed One, having observed their disposition, thinking "My relatives do not pay homage to me; come now, I shall make them pay homage," having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged from it, having risen up into the sky, as if scattering the dust of his feet upon their heads, performed a wonder similar to the Twin Miracle at the foot of the Kaṇḍamba tree. The king, having seen that marvel, said - "Venerable sir, on the day of your birth, when you were brought for the purpose of paying homage to Kāladevala, having seen your feet turn over and become established on the head of the brahmin, I too paid homage at your feet. This was my first homage. And on the day of the ploughing festival, having seen that the shadow of the rose-apple tree did not turn away while you were lying on the royal couch in the shade of the rose-apple tree, I paid homage at your feet. This was my second homage. But now, having seen this wonder never seen before, I pay homage at your feet. This is my third homage." But when the king had paid homage, there was not even a single Sākiyan who was able to stand without paying homage to the Blessed One; all paid homage indeed.

Thus the Blessed One, having made his relatives pay homage, having descended from the sky, sat down on the prepared seat. When the Blessed One was seated, the gathering of relatives reached its peak; all, having become one-pointed in mind, sat down. Then a great cloud rained down a shower of lotus petals. Copper-coloured water flowed below with a rushing sound. It wets only one who wishes to be wet; on the body of one who does not wish to be wet, not even a single drop falls. Having seen that, all became filled with wonder and amazement, and raised up a discussion: "Oh, how wonderful! Oh, how marvellous!" The Teacher, saying "Not only now does a shower of lotus petals rain at my gathering of relatives; in the past too it rained," related the Vessantara Jātaka on this occasion. Having heard the talk on the Teaching, all rose up, paid homage, and departed. There was not even a single king or chief minister who said "Tomorrow accept our almsfood" and went away.

On the following day, the Teacher, attended by twenty thousand monks, entered Kapilavatthu for almsfood. No one went and invited him, nor took his bowl. The Blessed One, standing right at the gate, reflected - "How indeed did the former Buddhas walk for almsfood in their ancestral city? Did they go out of order to the houses of wealthy people, or did they walk for almsfood successively?" Then, not seeing that even a single Buddha had gone out of order, thinking "I too must now uphold this lineage of theirs, and in the future my disciples, following my example, will fulfil the duty of the alms round," beginning from the house situated at the corner, he walked for almsfood successively. "The noble Prince Siddhattha, it is said, is walking for almsfood" - opening the lattice windows in the two-storeyed, three-storeyed and other mansions, the great multitude was occupied with watching.

The queen, the mother of Rāhula, too - "The master's son, it is said, having gone about in this very city with great royal pomp in golden palanquins and so on, now having shaved off hair and beard, wearing an ochre robe, with bowl in hand, walks for almsfood - does he look well indeed?" - having opened the lattice window and looking, having seen the Blessed One illuminating the streets of the city with the radiance of his body blazing with various lustrous hues of dispassion, shining with incomparable Buddha's glory, enhanced by the encircling fathom-wide radiance, resplendent with the eighty minor marks, adorned with the thirty-two marks of a great man - from the turban-like head protuberance down to the soles of the feet -

"With smooth, dark, soft, curly hair, with a forehead like the spotless surface of the sun;

With a well-proportioned, prominent, soft, elongated nose, the lion among men, opened out by a net of rays."

Having praised him with ten such verses on the lion among men beginning thus, she informed the king: "Your son is walking for almsfood." The king, with an agitated heart, gathering up his cloth with his hand, having gone out very quickly, having gone with speed, having stood before the Blessed One, said - "Why indeed, venerable sir, do you put us to shame? For what purpose do you walk for almsfood? Do you think 'It is not possible to obtain a meal for so many monks'?" "This is the custom of our lineage, great king." "But, venerable sir, is not our lineage the warrior lineage of the Great Elect? And here not even a single warrior is one who goes about for alms." "This warrior lineage, great king, is your lineage. But ours is 'Dīpaṅkara, Koṇḍañña,

etc. Kassapa' - this is the Buddha lineage by name. These and other Buddhas, numbering many thousands, earned their livelihood by going about for alms only" - standing right there in the middle of the street -

"One should not be negligent in what is to be undertaken, one should practise the Teaching as good conduct;

One who practises the Teaching sleeps happily, in this world and the next."

He spoke this verse. At the conclusion of the verse, the king became established in the fruition of stream-entry.

"One should practise the Teaching as good conduct, one should not practise it as misconduct;

One who practises the Teaching sleeps happily, in this world and the next."

Having heard this verse, he became established in the fruition of once-returning; having heard the Mahādhammapāla Jātaka, he became established in the fruition of non-returning; at the time of death, lying on the royal couch beneath the white parasol, he attained arahantship. There was no task of pursuit of striving through dwelling in the forest for the king. He, however, having realised the fruition of stream-entry, having taken the Blessed One's bowl, having led the Blessed One together with his following up to the great mansion, served him with superior solid and soft food. At the conclusion of the meal, the entire women's quarters, having come, paid homage to the Blessed One, except for Rāhula's mother. She, however, even though being told by the retinue "Go, pay homage to the master's son," having said "If there is virtue in me, the master's son himself will come to my presence; when he has come, I shall pay homage to him," did not go.

The Blessed One, having made the king take the bowl, having gone together with the two chief disciples to the royal bedchamber of the king's daughter, having said "The king's daughter, paying homage as she pleases, is not to be told anything," sat down on the prepared seat. She, having come quickly, having clasped the ankles, having turned her head on the top of his feet, paid homage according to her disposition. The king spoke of the king's daughter's achievement of virtues such as affection and respect towards the Blessed One - "Venerable sir, my daughter, having heard 'Ochre robes have been worn by you,' from that time onwards became one clothed in ochre robes; having heard of your practice of eating one meal a day, she became one eating one meal a day; having heard that the great bed had been abandoned by you, she lay only on a small bed with strips of cloth; having known of your state of abstaining from garlands, scents, and so on, she became one abstaining from garlands and scents; even when her own relatives sent a message saying 'We shall look after her,' she did not look at even one relative among them. Thus accomplished in virtue is my daughter, venerable sir." "It is not wonderful, great king, that this king's daughter, now being protected by you, should protect herself when her knowledge is fully matured; formerly, without protection, wandering at the foot of a mountain, even when her knowledge was not fully matured, she protected herself." Having said this, having told the Candakinnarī Jātaka, he rose from his seat and departed.

On the following day, however, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having gone to his house, having made the prince take the bowl, wishing to give him the going forth, having spoken a blessing, he rose from his seat and departed. Janapadakalyāṇī, having seen the prince going, having said "Come back quickly, master's son," stretched out her neck and looked. He, not daring to say to the Blessed One "Please take the bowl," went to the very monastery. The Blessed One gave the going forth to him, unwilling though he was. Thus the Blessed One, having gone to Kapilavatthu, on the third day gave Nanda the going forth.

On the seventh day, Rāhula's mother too, having adorned the boy, sent him to the presence of the Blessed One - "Look, dear son, at this ascetic surrounded by twenty thousand ascetics, golden-coloured, with the beauty of a Brahmā's form; this is your father. He had great treasures. From the time of his going forth we do not see them. Go, request your inheritance from him - 'I, dear father, am a prince; having received the consecration, I shall become a universal monarch. I have need of wealth; give me wealth. For a son is the owner of his father's property.'" The boy, having gone to the presence of the Blessed One, having received a father's affection, with a joyful mind, having said "Pleasant is your shade, ascetic," stood saying much else besides that was suitable to himself. The Blessed One, having finished the meal, having spoken thanksgiving, rose from his seat and departed. The boy too followed the Blessed One, saying "Give me my inheritance, ascetic; give me my inheritance, ascetic." The Blessed One did not make the boy turn back, and the retinue too was not able to make him turn back as he went together with the Blessed One. Thus he went together with the Blessed One to the very monastery.

Then the Blessed One thought - "The wealth belonging to his father that this one wishes for is subject to the round of rebirths and brings vexation. Come, let me give him the sevenfold noble treasure attained at the seat of enlightenment; I shall make him the owner of a supramundane inheritance" - he addressed the Venerable Sāriputta - "If so, Sāriputta, give Rāhula the going forth." The elder gave him the going forth. But when the boy had gone forth, exceeding suffering arose for the king. Being unable to endure it, having approached the Blessed One, he requested the boon: "It would be good, venerable sir, if the noble ones would not give the going forth to a son not permitted by his mother and father." The Blessed One, having granted him the boon, on another day, having finished the meal at the king's residence, when the king seated to one side said: "Venerable sir, at the time of your performance of austerities, one deity approached me and said 'Your son has died.' Not believing her words, I rejected it, saying 'My son does not die without attaining the highest enlightenment'" - when this was said, he said: "What will you believe now, when even formerly, having been shown bones, when it was said 'Your son is dead,' you did not believe?" With this occasion he related the Mahādhammapāla Jātaka. At the conclusion of the talk, the king became established in the fruition of non-returning.

Thus the Blessed One, having established his father in the three fruitions, surrounded by the community of monks, having gone again to Rājagaha, dwelt in the Cool Grove. At that time, the householder Anāthapiṇḍika, having taken goods with five hundred carts, having gone to Rājagaha, having gone to the house of his own dear companion

the millionaire, having heard there of the arising of the Buddha, the Blessed One, towards the strong break of dawn, by the power of the deities, through the opened door, having approached the Teacher, having heard the Teaching, having become established in the fruition of stream-entry, on the second day, having given a great gift to the Community headed by the Buddha, having obtained the Teacher's promise for the purpose of coming to Sāvattthī, on the way, giving a hundred thousand at each of the forty-five yojana locations, having had a monastery built at every yojana, having bought Jeta's Grove by covering the ground with crores of gold coins for eighteen crores of gold, he began the new construction work. He had the perfumed chamber built for the One of Ten Powers in the middle, and having surrounded it, separately for the eighty great elders, in one settlement each, residences - by way of single-hut, double-hut, swan-shaped, quail-shaped, long, short halls, pavilions and so on - the remaining lodgings, and ponds, walking paths, night quarters, and day quarters - thus, with the bestowal of eighteen crores, having had a delightful monastery built on a charming piece of ground, he sent a messenger for the purpose of the One of Ten Powers' coming. The Teacher, having heard his word, surrounded by the great community of monks, having departed from Rājagaha, gradually reached the city of Sāvattthī.

The great millionaire too, having prepared the monastery festival, on the day of the Truth-finder's entering Jeta's Grove, having had his son adorned with all ornaments, sent him together with five hundred boys who were likewise decorated and prepared. He, together with his retinue, having taken five hundred banners resplendent with cloths of five colours, was in front of the One of Ten Powers. Behind them, the two millionaire's daughters, Mahāsubhaddā and Cūḷasubhaddā, together with five hundred young girls, having taken full pitchers, went forth. Behind them, the merchant's wife, adorned with all ornaments, together with five hundred women, having taken full bowls, went forth. Behind all of them, the great millionaire, clothed in new garments, together with five hundred millionaires likewise clothed in new garments, went out to meet the Blessed One. The Blessed One, having placed this assembly of lay followers in front, surrounded by the great community of monks, with the radiance of his own body making the forest glades appear as if sprinkled with a stream of liquid gold, with the boundless Buddha's grace, with the immeasurable Buddha's glory, entered the Jeta's Grove monastery.

Then Anāthapiṇḍika asked him - "How should I proceed, venerable sir, regarding this monastery?" "If so, householder, establish this monastery for the community of monks of the four directions, whether come or not yet come." "Good, venerable sir," the great millionaire, having taken a golden water-vessel, having poured water onto the hands of the One of Ten Powers, gave it saying "I give this Jeta's Grove monastery to the community of monks of the four directions, headed by the Buddha, whether come or not yet come." The Teacher, having accepted the monastery, giving thanksgiving -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;

For the purpose of shelter and for the purpose of comfort, and for meditating and for insight.

"The gift of a dwelling to the Community is praised as the highest by the Buddha;

Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,

"One should give to the upright, with a clear mind;

They expound the Teaching to him, the dispelling of all suffering;

Having understood that Teaching here, he attains final nibbāna without mental corruptions."

He spoke of the benefit of a monastery. Anāthapiṇḍika, beginning from the second day, began the monastery festival. Visākhā's monastery festival was completed in four months, but Anāthapiṇḍika's monastery festival was finished in nine months. In the monastery festival too, eighteen crores only went to bestowal. Thus, for just one monastery, he bestowed wealth reckoned at fifty-four crores.

But in the past, in the time of the Blessed One Vipassī, a millionaire named Punabbasumitto, having bought it by covering the ground with golden bricks, had a monastery for the Community measuring one yojana built on that very place. But in the time of the Blessed One Sikhī, a millionaire named Sirivaḍḍha, having bought it by covering the ground with golden ploughshares, had a monastery for the Community measuring three leagues built on that very place. In the time of the Blessed One Vessabhū, a millionaire named Sotthiya, having bought it by covering the ground with golden elephant footprints, had a monastery for the Community measuring half a yojana built on that very place. In the time of the Blessed One Kakusandha, a millionaire named Accuta, having bought it by covering the ground with golden bricks, had a monastery for the Community measuring one league built on that very place. In the time of the Blessed One Koṇāgamana, a millionaire named Ugga, having bought it by covering the ground with golden tortoises, had a monastery for the Community measuring half a league built on that very place. In the time of the Blessed One Kassapa, a millionaire named Sumaṅgala, having bought it by covering the ground with golden sticks, had a monastery for the Community measuring sixteen karīsas built on that very place. But in the time of our Blessed One, a millionaire named Anāthapiṇḍika, having bought it by covering the ground with crores of coins, had a monastery for the Community measuring eight karīsas built on that very place. It is said that this place is indeed a place never abandoned by all Buddhas.

Thus, from the attainment of omniscience at the great terrace of enlightenment up to the bed of the great final Nibbāna, in whatever place the Blessed One dwelt, this should be understood as the proximate origin.

The near origin treatise is finished.

The origin treatise is finished.

1. The Chapter on the Buddha

The Explanation of the Inner Origin

- 5.** "Now hear the past life histories of the Buddhas, with purified minds;
Complete in the thirty perfections, kings of righteousness, innumerable."

Here "atha" is an indeclinable particle in the sense of showing a different subject matter, and among the two kinds of indeclinables - those with case endings and those without - it is an indeclinable particle with a case ending. Or -

"In aspiration, in blessing, in the sense of accomplishment, in emphasis,
In proximity and in departure, the word 'atha' occurs."

For thus -

"With reference to, as a foundation, as a purpose, it illuminates;
By the state of being foremost and chief, aspiration is determined."

Because it has been stated thus, with reference to the thirty perfection qualities of the Buddhas, in the sense of aspiration as foremost and chief, the word "atha" is connected with "life histories." Because of the intrinsic nature of veneration as a blessing for the three kinds of Bodhisattas, and because of the statement "and veneration of those worthy of veneration - this is the highest blessing," the word "atha" is connected with "life histories" in the sense of blessing. Because the achievement of the task of the Blessed Ones beginning with the Buddhas was accomplished through the path of arahantship, the word "atha" is connected with "life histories" in the sense of accomplishment. Because for the Buddhas and so on there is no other wholesome state apart from the wholesome state beginning with the path of arahantship, the word "atha" is connected with "life histories" in the sense of emphasis and exclusion. Because it was included immediately after the inclusion of the Khuddakapāṭha, the word "atha" is connected with "life histories" in the sense of proximity. Because it begins from this Khuddakapāṭha onwards, the word "atha" is connected with "life histories" in the sense of departure.

"Buddha" - here, he is a Buddha as one who has awakened to the truths, a Buddha as one who awakens the generation, a Buddha through omniscience, a Buddha through all-seeing, a Buddha through not needing to be guided by another, a Buddha through having blossomed forth, a Buddha in the sense of one who has eliminated the mental corruptions, a Buddha in the sense of one without impurities, a Buddha in the sense of going forth, a Buddha in the sense of being without a companion, a Buddha in the sense of abandoning craving, a Buddha as one who has gone the direct path, a Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment, a Buddha because of the destruction of non-understanding and the attainment of higher intelligence - "buddhi," "buddha," and "bodha" are synonyms; there is no difference between them. Just as a cloth is called "blue cloth, red cloth" because of its connection with colours such as blue and so on, so he is a Buddha because of his connection with the qualities of a Buddha. Or "bodhi" is called the

knowledge of the four paths; because by that knowledge, having exhausted the entire host of one thousand five hundred defilement-enemies, knowledge is called "bodhi" because of the attainment of Nibbāna. The person endowed with and associated with that is a Buddha. By that very knowledge, even an Individually Enlightened One, having exhausted all mental defilements, attains Nibbāna. But for the Buddhas, because of having fulfilled the perfections over four incalculable aeons and a hundred thousand cosmic cycles and because of having attained the knowledge of enlightenment, and because of having attained the unshared knowledges such as the knowledge of the faculties of others, the knowledge of the attainment of great compassion, the knowledge of the Twin Miracle, the knowledge of omniscience, and the unobstructed knowledge of inclinations and underlying tendencies and so on, and because by even a single proclamation of the Teaching, having given the nectar of the Teaching to drink to incalculable orders of beings and leading them to Nibbāna, that very knowledge, because of its superior nature belonging only to the Buddhas, the life history of those very Perfectly Enlightened Ones is the cause - this is the Life History of the Buddhas. For that is twofold, by way of wholesome and unwholesome. But the Individually Enlightened Ones are not able to do likewise; even while showing kindness to donors of food and other requisites -

"May all that is wished for and desired by you be quickly fulfilled;
May your thoughts be fulfilled, as the moon on the fifteenth.

"May all that is wished for and desired by you be quickly fulfilled;
May your thoughts be fulfilled, as the gem with luminous essence."

They expound the Teaching with just these two verses. Even while teaching, they are unable to awaken incalculable orders of beings; therefore, not being like the omniscient Buddhas, they are individually, separately, Buddhas - thus Individually Enlightened Ones. Their life history is the cause - this is the Life History of the Individually Enlightened Ones.

"Long established" thus elder monks. Or, endowed with more firm qualities of morality, good conduct, gentleness and so on, thus elder monks. Or, endowed with firm and excellent qualities of morality, concentration, wisdom, liberation, and knowledge and vision of liberation, thus elder monks. Or, having attained the more firm, reckoned as sublime, unsurpassed, peaceful Nibbāna, thus elder monks; the life histories of the elder monks are the Elder Monks' Life Histories. Likewise, endowed with such qualities, thus elder nuns; the life histories of the elder nuns are the Elder Nuns' Life Histories. Among those, in the Buddha Life Histories there are only five life histories, only five discourses. Therefore the ancients said:

"Only five life histories, and five discourses of which;
This is the Buddha Life Histories, the first in conformity."

In the Individually Enlightened Ones' Life Histories too there are only five life histories, only five discourses. Therefore the ancients said:

"Only five life histories, and five discourses of which;
This is the Individually Enlightened Ones' Life Histories, the second in conformity."

In the Elder Monks' Life Histories there are five hundred and ten life histories, fifty-one chapters by chapter. Therefore the ancients said:

"Five hundred and ten life histories, fifty-one by chapter;
This is the Elder Monks' Life Histories, the third in conformity."

In the Elder Nuns' Life Histories there are forty life histories, four chapters by chapter. Therefore the ancients said:

"Forty life histories, and four chapters of which;
This is the Elder Nuns' Life Histories, the fourth in conformity."

Regarding "life history," here the word "apadāna" appears in the senses of cause, acquisition, departure, succession, reviling and so on. For indeed this appears in the sense of cause in such passages as "the life history of the warriors, the life history of the brahmins" and so on; the meaning is the cause of the warriors, the cause of the brahmins. It appears in the sense of acquisition in such passages as "the life history of the lay followers" and so on; the meaning is thorough acquisition. It appears in the sense of departure in such passages as "the life history of the merchants, the life history of the workers" and so on; the meaning is their departure from here and there. It appears in the sense of succession in such passages as "an almsfood-eating monk walks for almsfood by way of successive rounds" and so on; the meaning is he walks in succession from house to house. It appears in the sense of reviling in such passages as "they have departed from asceticism, they have departed from commitment to holy life - thus he disparages" and so on; the meaning is he reviles, he abuses. Here, however, it appears in the sense of cause. Therefore the life histories of the Buddhas are the Buddha Life Histories, the meaning is the causes of the Buddhas. It should be seen that the thirty perfections beginning with the perfection of giving of the numerous Buddhas comparable to the sands of the Ganges are the cause. Then, the life histories connected with aspiration and so on - "hear with purified minds" - this is the connection.

Therein, "with purified minds" means: because they stood having exhausted one and a half thousand mental defilements through the knowledge of the path of arahantship, they are of purified minds, of completely pure consciousness, of pure hearts - the five hundred who had eliminated the mental corruptions, seated together in this assembly of the Teaching, "hear, with ears inclined, attend to the mind" - this is the meaning.

But here, without saying "life histories," even though the life histories of the Individually Enlightened Ones, the life histories of the elder monks, and the life histories of the elder nuns exist, the expression "now the past life histories of the Buddhas" - just as even though the aggregate-pair, sense base, element, truth, activity, and underlying tendency pairs exist, by way of pre-eminence and by way of being first, the expression "the Root Pair" is used; and just as even though the thirteen entailing initial and subsequent meetings of the Community, two undetermined, and thirty involving forfeiture exist, by way of pre-eminence and by way of being first, the expression "the Chapter on Expulsion" is used - so here too it should be seen as stated by way of pre-eminence and by way of being first.

Where "the life histories of the Perfectly Enlightened Ones" should be said, "insertion of a letter, etc. fivefold language analysis" - by the method of language analysis, or by the rule "therein there are augmentation, elision, insertion, alteration, reversal, and substitution," having elided the indeclinable term "sammā" which conveys the third meaning, and the prefix term "saṃ" which conveys its own word-meaning, and having taken only the participial word "buddha," for the ease of verse composition, "the past life histories of the Buddhas" is said. Therefore the meaning is "the life histories of the Perfectly Enlightened Ones."

Thus in the Visuddhajanavilāsinī, the Apadāna commentary,

the explanation of the inner origin is finished.

1. The Commentary on the Life History of the Buddha

Now, wishing to speak the commentary on the life histories immediately after the internal introduction -

"The life history, successively, with varied methods of teaching;
Which was recited together in the Minor Collection by the great sages;
The order of the explanation of meaning of that has now been reached."

Therein, that life history, first, because it was said "the entire word of the Buddha is of one flavour of liberation," it goes into the classification of one flavour; by way of the Teaching and monastic discipline, in the twofold classification it goes into the classification of the Teaching; among the first, middle, and last words of the Buddha, it goes into the classification of the middle word of the Buddha; among the Canon of Monastic Discipline, the Canon of the Higher Teaching, and the Canon of Discourses, it goes into the classification of the Canon of Discourses; among the five - the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection - it goes into the classification of the Minor Collection; among the nine factors of the Dispensation - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - it is included in verse.

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

Thus it is included in several aggregates of teachings among the eighty-four thousand aggregates of teachings stated thus.

Now, showing that life history, he said "complete in the thirty perfections, kings of righteousness, innumerable." Therein, the ten perfections themselves, by way of the lowest, middle, and superior, by way of the ten perfections, ten minor perfections, and ten ultimate perfections, are the full thirty perfections. By those, well fulfilled, completed, possessed of, endowed with, committed to, connected with - thus "complete in the thirty perfections." They delight and cause to cling to their own bodies the orders of beings dwelling in the entire three worlds, through the four divine abiding attainments reckoned as friendliness, compassion, altruistic joy, and equanimity, or through the dwelling in fruition attainment, or through the state of unified consciousness - thus they are kings; kings by the Teaching, kings of

righteousness - such are the Buddhas. By way of ten hundreds, thousands, ten thousands, hundred thousands, ten hundred thousands, koṭis, pakoṭis, koṭippakoṭis, nahutas, ninnahutas, akkhobhiṇīs, bindus, abbudas, nirabbudas, ahahas, ababas, aṭaṭas, sogandhikas, uppalas, kumudas, puṇḍarīkas, padumas, kathānas, mahākathānas, and incalculables - innumerable, without reckoning, the kings of righteousness have passed, departed, ceased, gone to their end - this is the intention.

6. Regarding the aspiration formed towards those past Buddhas and the accumulation of requisites made by himself as a Bodhisatta having been a wheel-turning monarch, the Blessed One, when asked by the Elder Ānanda, said beginning with "The highest enlightenment of the foremost Buddhas." The intention is: "Dear Ānanda, hear my life history." Ānanda, I, formerly in the time of fulfilling the requisites of enlightenment, having been a wheel-turning monarch, paid respect with my head to the highest enlightenment - the knowledge of the path of the four truths or the knowledge of omniscience - of the foremost, praised, Buddhas who had penetrated the four truths - this is the connection. Having paid homage to and having venerated with ten fingers, with both cupped hands, the Buddhas who are leaders of the world, elders of the world, together with the Community, accompanied by the community of disciples, I pay respect with my head, with my head - having made praise with regard, I make a salutation - this is the meaning.

7. "As far as in the Buddha-fields" means in the Buddha-fields of the ten-thousand world-circles; "situated in the sky" means gone to the sky; "situated on the ground" means gone to the ground surface; the seven jewels beginning with lapis lazuli, innumerable, without reckoning; "as far as" means however many, are found. All of those he brought together with the mind, with consciousness; the meaning is "having well determined with the mind, I shall bring them"; the meaning is "I make a heap near my mansion."

8. "There on a silver ground" means: in that mansion of many storeys, having created a ground made of silver, made of silver - this is the meaning. "I built a mansion made of jewels" means: I built a mansion fashioned with the seven treasures, of many hundred storeys, lofty, risen high, rising up to the sky, shining in space - this is the meaning.

9. Describing that very mansion, he said beginning with "with variegated pillars." Raised with variegated pillars of many colours such as cat's-eye gems and so on, well made means well constructed, endowed with characteristics, well arranged in terms of height and circumference, very precious because of the construction of arched gateways worth many hundreds of millions. What else is distinguished? With golden framework means fitted with golden beam-framework-rings, adorned and beautified with sceptres raised therein and with umbrellas - the mansion - this is the connection.

10. Again describing the splendour of that very mansion, he said beginning with "the first ground was of lapis lazuli." The meaning is: of that mansion of many hundred storeys, the first ground was beautiful, desirable, lovely, agreeable, like a cloud, resembling a mass of rain clouds, spotless, stainless, made of lapis lazuli gem, of blue colour. The meaning is: strewn with water-born lotuses and water-lilies, endowed with them, it shines upon the excellent, supreme golden ground, as if upon a ground of gold.

11. Of that very mansion, some ground had coral portions, coral shares, coral-coloured; some ground was red, of red colour; some ground was beautiful, charming, emanating rays with the radiance of the colour of red insects; some ground illuminates the ten directions - this is the meaning.

12. In that very mansion, the turrets and projecting front halls are well arranged, well divided, made separately portion by portion, and the lion-windows and lion-doors. "Four railings" means with four railing enclosures and lattice fences, delightful, pleasing to the mind, and garlands of fragrance, garlands of scent, hang down - this is the meaning.

13. In that very mansion, the pinnacled buildings were adorned with the seven kinds of precious things, beautified by the seven kinds of precious things. Of what nature? Blue means of blue colour, yellow means of yellow colour, of gold colour, red means of red colour, of crimson colour, white means of white colour, of bright colour, pure black means of unmixed black colour, endowed with excellent pinnacled buildings means endowed with, possessed of excellent pinnacled buildings, excellent pinnacled buildings with pericaps - that mansion - this is the meaning.

14. In that very mansion, the lotuses for windows, the upward-facing lotuses, the fully blooming lotuses shine; adorned with groups of beasts of prey such as lions, tigers and so on, and with multitudes of birds such as swans, herons, peacocks and so on - that mansion - this is the meaning. Having been exceedingly high, because of having risen to the sky, strewn with constellations and stars, and decorated with the moon and sun, with the forms of the moon and sun - that mansion - this is the meaning.

15. That very mansion of the wheel-turning monarch is covered with a golden net, a gold net, fitted with golden bells means endowed with, possessed of nets of golden bells - this is the meaning. "Delightful" means pleasing to the mind; "golden wreaths" means rows of golden flowers; "with the force of the wind" means by the blow of the wind; "chime" means making sound - this is the meaning.

16. Crimson means of crimson colour, red means of red colour, yellow means of yellow colour, greenish-yellow means of the colour of Jambu river gold and of cage colour, flags dyed with various colours, with many colours, dyed means coloured flags, raised means hoisted in that mansion. "Garlanded with raised flags" is said by way of change of gender; the meaning is that mansion endowed with a garland of flags.

17. Describing the bed-coverings and so on in that mansion, he said beginning with "not lacking in them, many." Therein, "not lacking in them" means there is nothing not existing in that mansion in abundance. "Adorned with various beds" means beds such as beds and chairs and so on, decorated and beautified with many bed-coverings, many hundreds means numbering many hundreds. Of what nature? "Made of crystal" means made of crystal gems, made from crystals; "made of silver" means made from silver; "made of jewels" means made from blue gems; "made of ruby" means made from red-coloured gems; "made of emerald" means made from variegated-coloured gems; "spread with smooth Kāsi cloth" means spread with smooth, fine Kāsi cloths.

18. "Coverings" means outer garments. Of what kind? "Woollen blankets" means made with woollen threads, "fine cloths" means made with fine cloth fabrics, "silks" means made with silk fabrics, "woollen fabrics" means made with cloths produced in the woollen fabric region, "pale-yellow" means of pale-yellow colour, "various bedding" means decorated with many bed-coverings and outer garments, "all" means all the beds, "with the mind" means with consciousness, "I prepared" - this is the meaning.

19. Describing that very mansion, he said beginning with "on each and every one of those planes." Therein, "adorned with jewelled pinnacles" means adorned, made beautiful with pinnacles made of jewels, with jewelled ornamental tops - this is the meaning. "Torches made of shining gems" means made of shining gems, of rubies; "torches" means torch-sticks, lamps on sticks. "Holding them aloft, they stood well" means holding them well in the sky, grasping them, many hundreds of people stood well - this is the meaning.

20. Again, describing that very mansion, he said beginning with "the pillars and posts shine." Therein, "pillars and posts" means pillars planted at the city gate for the purpose of beautification; "beautiful" means desirable; "golden arched gateways" means made of gold; "of Jambu river gold" means made of Jambu river gold; and "made of hardwood" means made of the heartwood of acacia trees; and arched gateways made of silver shine; the pillars and the arched gateways beautify that mansion - this is the meaning.

21. In that mansion, the many connections, well arranged, adorned with door panels and bolts, beautified - the enclosures of connections beautify it - this is the meaning. "On both sides" means on both sides of that mansion. Full pitchers, with many lotuses and many water lilies, combined, full, beautify that mansion - this is the meaning.

22-23. Having thus described the splendour of the mansion, making known the mansion made of jewels and the honour and respect, he said beginning with "all the Buddhas of the past." Therein, "of the past" means born in a time that has passed, that has gone by, that has come to be; "together with the Community" means accompanied by the multitude of disciples; having created all the Buddhas, the leaders of the world, with their disciples, in their intrinsic nature, natural appearance, form, and shape, together with their disciples, accompanied by disciples; having created the Buddhas and having entered through whichever door the mansion was to be entered, all the Buddhas with their disciples, seated on chairs entirely made of gold, wholly made of gold, were noble assemblies, noble groups - this is the meaning.

24-25. "Unsurpassed" means without anything higher; and those Buddhas who are present, who exist in the presently occurring time; and many hundreds of Individually Enlightened Ones, self-become, come to be by themselves, without other teachers, unconquered, unconquered by the Māras of the aggregates, mental defilements, volitional activities, death, and the son of a god - he satisfied those who had attained victory - this is the meaning. "Dwelling" means my mansion, both in the past time and in the present time; all the Buddhas ascended, meaning they well climbed up - this is the meaning.

26. Those that are divine, existing in heaven, divine, born in the heavenly world, and those many wish-fulfilling trees that there are. And those that are human, born

among human beings, and those many wish-fulfilling trees that there are, from there having gathered all the cloth, having well brought it together, having made the three robes, "I clothe those Individually Enlightened Ones with the three robes" - this is the connection.

27. Thus, having clothed and draped them with the three robes, for those seated Individually Enlightened Ones, accomplished sweet solid food, something to be eaten such as cakes and so on, sweet edibles, food to be consumed, and sweet delicacies and lickable food, and accomplished sweet eight beverages to be drunk, and food to be consumed, having well filled beautiful, lovely bowls made of gems and made of stone, I gave and caused them to accept - this is the meaning.

28. All those noble assemblies, all those noble groups, "having become equal to the divine eye, polished" means having become endowed with the divine eye, polished, smooth because of being devoid of mental defilements, shining, endowed with robes, possessed of the three robes, with sweet sugar and with oil and with honey-molasses and with the finest food, the highest food, they were by me satisfied, applied, fulfilled - this is the meaning.

29. Those noble assemblies, thus satisfied, having entered the jewelled chamber, the dwelling fashioned with the seven treasures, lying in a cave like cave-dwellers, like maned lions, on a very precious bed, on a priceless couch, they adopted the lion's posture - just as a lion, the king of beasts, lying on his right side, overlapping foot upon foot, having made his right hand a pillow for his head, having placed his left hand straight, having placed his tail between his thighs, lies down motionless - thus they adopted the sleeping posture, they did so - this is the meaning.

30. Those, having thus adopted the lion's posture, were fully aware, accomplished in mindfulness and full awareness. "Having risen" means having well got up; "on the bed they sat cross-legged" means they made a seat with the thighs bound - this is the meaning.

31. "The resort of all Buddhas" means the resort that is the object of all Buddhas of the past and future. "Devoted to delight in meditative absorption" means they were well applied to, endowed with, the delight of meditative absorption - this is the meaning. "Some expound the Teachings" means among those Individually Enlightened Ones, some certain ones expound the Teachings; some certain ones sport and delight with supernormal power through the play of the first and other meditative absorptions.

32. Some certain ones attain direct knowledge - they mastered the five direct knowledges, in the five direct knowledges they have gone to, reached, attained mastery through the five masteries reckoned as adverting, attainment, emergence, determination, and reviewing - they attain direct knowledges, they attain them. Some certain ones perform many thousands of miraculous transformations - having been one, he becomes many; having been many, he becomes one - they perform, they do such and other miraculous transformations of supernormal power - this is the meaning.

33. "Buddhas also ask Buddhas" - thus, when the Individually Enlightened Ones have gathered together, Buddhas ask Buddhas a question that has become the object within the domain of omniscient knowledge - this is the meaning. Those Buddhas, by depth of meaning, fully understand through wisdom the profound, subtle, subtle state, the reason - they understand with distinction, without remainder.

34. At that time, disciples assembled in my mansion ask the Buddhas a question, Buddhas ask the disciples, the pupils, a question; those Buddhas and disciples, having asked each other questions, answer and respond to each other.

35. Again, showing all of them together, he said beginning with "Buddhas and Individually Enlightened Ones and" etc. Therein, "Buddhas" means Perfectly Enlightened Ones, and Individually Enlightened Ones and disciples and pupils, attendants, dependants - all these, delighting in their own respective delight, secluded, find pleasure in my mansion - this is the meaning.

36. Thus, having shown the accomplishment in good conduct of the Individually Enlightened Ones in that Vejayanta mansion, now showing his own power, that conqueror of the three worlds, the wheel-turning monarch, said beginning with "Let jewelled umbrellas stand." Therein, "jewelled" means made of the seven precious things; "umbrellas with rows of golden garlands" means let them stand suspended with golden nets. "Surrounded by nets of pearls" means encircled by nets of pearls; "let all umbrellas bear upon my head, upon my crown" - at the mere moment of thinking thus, the umbrellas appeared - this is the meaning.

37. "Adorned with golden stars" means shining with golden stars; let cloth canopies come to be, let them arise. "Variegated" means of various colours; "spread with garlands" means spread out with flowers; "let all the many canopies bear upon the head" means upon the upper part of the sitting place - this is the meaning.

38-40. "With garlands of flowers" means spread about with garlands of many fragrant flowers; "with garlands of fragrance" means with garlands of fragrance such as sandalwood, saffron, tagara and so on; "adorned" - the pond - this is the connection. "With garlands of cloth" means surrounded with garlands of priceless cloth such as pattuṇṇa, Chinese silk and so on; surrounded with garlands of the seven kinds of precious things, adorned and decorated - the pond; "strewn over with flowers" means strewn over with fragrant flowers such as campaka, saḷala, white water-lily and so on, well decorated and beautified. Furthermore, of what nature was the pond? Adorned and perfumed with sweet fragrances and pleasant odours. "Decorated all around with five-finger fragrance marks" means decorated with fragrances anointed with five fingers; "covered with golden roofing" means covered with golden canopies, golden awnings; the ponds in the four directions of the mansion, well spread with lotuses and water lilies, extended, golden in appearance, gold-coloured - may they shine - "covered with lotus pollen and dust" means strewn with lotus pollen and dust - may the ponds be resplendent - this is the meaning.

41. All around my Vejayanta mansion, may all the trees - campaka and others - flower, these flowering trees. Having released their flowers by themselves, having fallen away and gone, they scattered over the dwelling; strewn over the top of the mansion, they make it so - this is the meaning.

42. "There in that Vejayanta mansion of mine, may peacocks dance; divine swans, celestial swans, may they call out, making sound; and Indian cuckoos, sweet-voiced cuckoos, may they sing, making song and utterance; and other flocks of birds, winged multitudes, all around the mansion, may they cry sweet cries" - this is the meaning.

43. All around the mansion, let all the drums such as those covered on one side and those covered on all sides be beaten, be struck; let all those lutes of many strings resound, make sound; let all the manifold musical concerts all around the mansion go on, proceed, singing - this is the meaning.

44-45. "As far as" means in however many places in the Buddha-field, the ten-thousand world-circle, and in the world-circles beyond that, let golden divans, golden couches - endowed with radiance, endowed with luminosity, unbroken, great, made of jewels all around, fashioned with the seven treasures, inlaid - stand; all around the mansion let lamp posts, lamp holders, oil-lamp trees blaze, let them blaze forth with lamps; "a succession of ten thousand" means a succession of ten thousands - let the ten thousands become as one light, as one lamp, shining - this is the meaning.

46. Courtesans skilled in dancing and singing, dancing women, and dancers, and those who make sounds with the mouth, may they dance all around the mansion; groups of nymphs, multitudes of celestial women, may they dance; of various colours, of many hues, various coloured circles, may they dance all around the mansion; may they appear, may they be unconcealed - this is the meaning.

47. At that time, I, having been a wheel-turning monarch named Tilokavijaya (Conqueror of the Three Worlds), throughout the entire world-circle, on tree-tops, on tops of trees, on mountain peaks, on the peaks of the Himalayas, the world-circle mountains and so on, on the summit of Mount Sineru, and in all places, variegated, decorated with many colours, of five colours, of five colours such as blue, yellow and so on, all the flags, I raise up - this is the meaning.

48. Men from the space between worlds, and men, and serpents from the serpent world, and gandhabbas from the world of gods, and all gods, may they approach, may they come near; those men and so on, paying homage, making homage to me, with joined palms, with cupped hands joined together, surrounded my Vejayanta mansion - this is the meaning.

49. Thus, that conqueror of the three worlds, the wheel-turning monarch, having praised the power of the mansion and of himself, now instigating with the fruit of merit achieved through his own success, said beginning with "Whatever wholesome action." Whatever deed reckoned as wholesome action there is to be done, all that by me, by body or by speech or by mind, done through the three doors, well done in the Thirty-three heaven, well performed - the meaning is done so as to be worthy of arising in the Tāvātīṃsa realm.

50. Again, instigating, he said beginning with "Whatever beings there are with perception." Therein, whatever beings - whether humans or gods or brahmās - there are with perception, together with perception, and whatever beings without perception, deprived of perception, non-percipient beings exist, may all those beings be partakers of the fruit of merit made by me, may they be meritorious - this is the meaning.

51. Further instigating, the Bodhisatta said beginning with "Those by whom the deed." The merit done by me, which was well known, known by humans, serpents, gandhabbas and gods, to them the fruit of merit was given by me; those humans and so on who do not know the fact of having given in that merit made by me, the gods having gone announced that to them - this is the meaning.

52. Whatever beings in the whole world live dependent on nutriment, may all those beings obtain all delightful food through my mind, through my consciousness; may they obtain it through the supernormal power of my merit - this is the meaning.

53. Whatever gift was given by me with a confident mind, in that gift I brought about, I produced, confidence with the mind. All the Self-awakened Ones and the Solitary Ones, each one, and the disciples of the Conqueror were venerated by me, a wheel-turning monarch.

54. "By that well-done action" means by wholesome action done with faith, "and by volition and aspirations" means and by aspirations made with the mind, "the human body" means the human body, "having abandoned" means having discarded, I went, I departed to the Tāvātimsa heavenly world; the meaning is that one arises there as if awakened from sleep.

55. Thereupon the conqueror of the three worlds, the wheel-turning monarch, deceased; thenceforth, in the two existences that came, the two births, I understand in divinity, in the state of divine existence, and in humanity, in the state of human existence; from that pair of births I know no other destination, I see no other rebirth; the fruit of aspiration by mind, by consciousness - the meaning is the fruit of the aspiration that was aspired.

56. "I become superior among the gods" means if born among the gods, the meaning is that in life span, beauty, power, and radiance he was superior among the gods, the eldest, the foremost. If born among human beings, "lord of men" means I become the lord, the sovereign of human beings, likewise having become a king, accomplished and complete with handsome appearance, with the achievement of beauty, and with characteristics such as height, girth, and so on, matchless in wisdom, in the wisdom that knows ultimate reality, devoid of an equal in each and every existence - there is no one equal to me - this is the meaning.

57. Through the accumulation of merit made by me, as the fruit of merit, in each and every existence, excellent, extolled, sweet, various, manifold food and not few, many seven kinds of jewels and various, manifold garments such as cotton cloth, wool, and silk and so on, from the sky, from space, quickly, swiftly come to me, approach my presence.

58-66. On earth, on the earth, and on mountains, and in space, and in water, and in the forest, wherever, wherever I stretch out, put down my hand, from there, from there divine foods, divine nutriments come to me, approach my presence, become manifest - this is the meaning. Likewise, in succession, all jewels. All odours beginning with sandal-wood. All vehicles and conveyances. All garlands and flowers beginning with campaka, nāga, and punnāga and so on. All decorations and ornaments. All divine maidens. All honey and sugar. All sweet foods beginning with cakes and so on, fit to be eaten, come to me, approach my presence.

67-68. "For the attainment of the excellent enlightenment" means for the purpose of attaining the knowledge of the highest four paths. The meaning is: whatever excellent gift was done and fulfilled by me, by that excellent gift, making the entire mountain known as rock resound with a single reverberation, thundering a dense utterance, a broad sound, gladdening the world with its gods, the entire world of humans and gods, bringing about the attainment of pleasure, I am a Buddha, one who removes the veil in the world, in the entire three worlds.

69. "The directions are tenfold in the world" means in the world-circle the directions are tenfold, of ten portions. Therein, for one travelling through the portions, for one going, there is no end - this is the meaning. During the time of a universal monarch, in the places visited by me, or in the regions of direction, the Buddha-fields, the domains of the Buddha, are innumerable, without reckoning.

70. "Radiance was praised": at that time, in the time of the wheel-turning monarch, my radiance - the radiance, the light of the wheel-jewel, the gem-jewel and so on - having been twin, in pairs and pairs, bearing rays, emitting rays, was praised, was well-known; in between here, within the ten-thousandfold world-system, a net of rays, a multitude of rays; the light, abundant, more plentiful, would have been in existence - this is the meaning.

71. "In this entire world system" means in the ten-thousand world-circles, let all people see me, let them see me - this is the meaning. All gods up to the dwelling of Brahmā, up to the Brahmā world, let them conform to me, let them be favourable.

72. "With a distinguished sweet sound" means with a clear sweet sound; "I struck the drum of the Deathless" means I struck the drum of the Deathless, the divine drum; "in between here" means in this interior of the ten-thousandfold world-circle, let all people hear the sweet utterance, the sound, let them attend to it in mind.

73. "When the Dhamma-cloud rains" means when raining, pouring down with the sound consisting of the proclamation of the Teaching, raining a rain of meaning that is profound, sweet, and subtle in both conventional expression and ultimate reality, by the power of the Perfectly Enlightened One, may all monks, nuns, and so on be without mental corruptions, free from mental defilements. "Those beings who are the lowest here" means here, among these beings of the fourfold assembly who have formed into a category, whatever beings are the lowest, the most inferior by way of qualities, may they all become stream-enterers - this is the intention.

74. At that time, in the time of the wheel-turning monarch who conquers the three worlds, having given the gift that is fit to be given, that which ought to be given, having fulfilled entirely, without remainder, morality, the perfection of morality, having reached the perfection, the summit, in renunciation, through the perfection of renunciation, I have attained, I would attain, the highest enlightenment, the knowledge of the four paths.

75. Having inquired of the wise, the intelligent, the sagacious: "What, venerable sir, should be done? What should not be done? What is wholesome? What is unwholesome? By doing what does one become a partaker of the twofold of heaven and liberation?" - having asked thus, in this way having fulfilled the perfection of wisdom - this is the meaning. "Having made the highest energy" means having made

the highest, the foremost, uninterrupted energy in standing, sitting, and so on, having fulfilled the perfection of energy - this is the meaning. Having gone to the perfection, the summit, through the patience of enduring disrespect shown by all hostile people, having fulfilled the perfection of patience, I have attained, I would attain, the highest enlightenment, the highest state of a Fully Enlightened One.

76. "Having made firm determination" means having made the firm perfection of determination by way of being unshakeable, thinking "even if my body and life perish, I will not refrain from meritorious action," having fulfilled the summit of the perfection of truthfulness, thinking "even if my head is being cut off, I will not speak lying," having reached the summit of the perfection of friendliness by means beginning with "may all beings be happy, free from enmity" - the meaning is that he attained the highest enlightenment.

77. In gain of living and non-living things, and in their loss, and in bodily and mental happiness and likewise in suffering, and in honour shown by respectful people, and in contempt, everywhere even-minded, of equal disposition, having fulfilled the perfection of equanimity, I have attained, I would attain, the highest enlightenment - this is the meaning.

78. Idleness, the state of being lazy, having seen and known as peril, through the influence of fear, as "one partaking of the suffering of the realms of misery" - non-idleness, the state of being non-lazy, active conduct, energy, having seen and known as security, through the influence of security, as "leading to Nibbāna" - be those putting forth strenuous energy. This is the Buddha's instruction, this is the admonition of the Buddhas.

79. "Having seen contention as peril" means having seen and known contention, dispute, as peril, as "one partaking of the realms of misery"; non-contention, abstaining from contention, having seen and known as security, as "attainment of Nibbāna"; the meaning is be united, with fully focused minds, kindly in speech, smooth, shining with friendliness taken up as the foremost duty. This is the talk, the consultation, the utterance, the instruction of the Buddhas, the giving of exhortation.

80. Negligence - dwelling with separation from mindfulness in standing, sitting, and so on - having seen and known as peril, as "leading to the suffering of afflicted, bad material form, non-concretely produced food and drink and such, and going to the realms of misery and so on, in the places where one is reborn again and again"; diligence - dwelling with mindfulness in all actions - having seen and known as security, as increased, as "the attainment of Nibbāna," evidently; develop, cultivate, attend to the mind regarding the eightfold path - the path of eight constituents: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration - the path to perfect enlightenment, the means of achievement. This is the talk, the speech, the utterance, the Buddha's instruction, the admonition of the Buddhas - this is the meaning.

81. "Many Buddhas have assembled" means Individually Enlightened Ones numbering many hundreds of thousands have assembled, gathered together; altogether, in every way, Worthy Ones who have eliminated the mental corruptions, many hundreds of thousands, have assembled, gathered together. Therefore, paying homage to those Buddhas and Worthy Ones, who are worthy of homage, venerate

them, pay homage with the bowing of major and minor limbs, venerate them.

82. Thus, in the manner stated by me, the Buddhas are inconceivable, unable to be thought about; "the teachings of the Buddhas" means the four establishments of mindfulness taught by the Buddhas, etc. the eightfold path, the five aggregates, the root condition, the object condition, and so on - these phenomena, or the intrinsic natures of the Buddhas, are inconceivable, unable to be thought about; the result for gods and humans who have confidence in the inconceivable, which has gone beyond the domain of thought - reckoned as the achievement of gods and humans and the achievement of Nibbāna - is unable to be thought about, having gone beyond reckoning.

Thus, to this extent, just as when travellers on a long journey, having asked "Show us the road," are told "Leaving the left, take the right," and having completed the duties to be done in villages, market towns, and royal cities by that road, even those who have gone by the other left road that was released again complete the duties to be done in villages, market towns, and so on - just so, having concluded the life history of the Buddha by way of the wholesome life history, this question-procedure is for expanding that very same by way of the unwholesome life history -

"And the difficult deed, false accusation, and false accusation yet again;
False accusation, the stone-piercing, and also the splinter-wound.

"Nāḷāgiri, the cutting by a weapon, head pain, and eating of barley;
Back pain and dysentery - these are the unwholesome causes."

The meaning in the first question - "Difficult deed" means the performance of austerities for six years. In the past, in the time of the Perfectly Enlightened One Kassapa, the Bodhisatta, having been born as a young brahmin named Jotipāla, being without confidence in the Dispensation on account of his brahmin birth, by the outcome of the rag-like action of that Blessed One, upon hearing "The Blessed One Kassapa," said "Whence enlightenment for a shaveling ascetic? Enlightenment is supremely difficult to obtain." He, by the outcome of that action, having experienced suffering in hell and so on through many hundreds of births, immediately after that very Blessed One, having spent the round of rebirths through the very action by which the prediction was obtained, at the conclusion having attained the individual existence of Vessantara, having passed away from there, was reborn in the Tusita realm. By the entreaty of the gods, having passed away from there, he was reborn in the Sakyan family. Because of the maturity of his knowledge, having abandoned the kingship of the entire Indian subcontinent, on the bank of the river Anomā, having cut the topknot and tress of hair with a well-sharpened sword, having accepted the eight requisites created by supernormal power, brought by Brahmā, arisen in the interior of a lotus at the time of the establishment of the cosmic cycle, having gone forth, since the knowledge and vision of enlightenment was not yet mature, not knowing the path and the non-path to Buddhahood, for six years in the Uruvelā district, by way of one meal, one morsel, one person, one road, one seat for eating, with a body of remaining bones, skin, and sinews, devoid of flesh, resembling a form bereft of blood, he performed the striving, the great energy, the performance of austerities, in the very manner stated in the Striving Discourse. He, having thought regarding this

performance of austerities "This is not the path to highest enlightenment," having eaten sublime food in villages, market towns, and royal cities, with full faculties, complete with the thirty-two marks of a great man, having gradually approached the seat of enlightenment, having conquered the five Māras, became the Buddha.

"I, Jotipāla, said to the Fortunate One Kassapa then;
'Whence enlightenment for a shaveling? Enlightenment is supremely difficult to obtain.'

"By the result of that action, I practised much that was hard to do;
For six years at Uruvelā, then I attained enlightenment.

"Not by this path did I attain the highest enlightenment;
I sought by a wrong path, obstructed by former action.

With merit and evil utterly eliminated , freed from all torment;
Sorrowless, without anguish, I shall be quenched, without mental corruptions."

In the second question - "False accusation" means emphatic accusation, abuse. In the past, it is said, the Bodhisatta, born in a worker family, unknown and obscure, having become a cheat named Munāḷi, was dwelling there. At that time, an Individually Enlightened One named Surabhi, of great supernormal power and great might, on some business reached a place near him. He, having seen him, falsely accused him with such words as "This ascetic is immoral, of bad character." He, by the outcome of that unwholesome action, having experienced suffering in hell and so on for many thousands of years, in this last individual existence, when the sectarians, having become well-known even earlier, during the time the Blessed One was dwelling in the Tusita realm, having deceived all the people, having expounded the sixty-two views, were wandering about, then, having passed away from the Tusita city, having been reborn in the Sakyan royal family, he gradually became the Buddha. The sectarians, like fireflies at sunrise, with their material gain and honour destroyed, having bound resentment towards the Blessed One, wandered about. At that time, the millionaire of Rājagaha, having tied a net in the Ganges and playing, having seen a piece of red sandalwood, thinking "There are many sandalwood pieces in our house," having mounted this on a lathe, having had a bowl carved by turners with it, having attached it to a series of bamboos, had the drum beaten: "Those who come through the sky by supernormal power and take this bowl, I shall be their devotee."

Then the sectarians, having consulted "We are ruined now, we are ruined now," Nigaṇṭha Nāṭaputta said thus to his own assembly - "I shall go near the bamboo and make the appearance of leaping up into the sky; 'Do not perform supernormal power on account of a bowl made of corpse-wood,' seize me by the shoulders and restrain me" - they, having gone there, did so.

Then Piṇḍolabhāradvāja and Moggallāna, standing on the summit of the rock mountain three leagues away, while putting on their robes for the purpose of taking almsfood, heard that uproar. Among them, Moggallāna said to Piṇḍolabhāradvāja: "You, having gone through the sky, take that bowl." He said: "Venerable sir, you yourself have been placed by the Blessed One in the foremost position among those possessing supernormal power; you yourself take it." Even so, being commanded

"You yourself take it, commanded by me," he attached the rock mountain of three leagues where he was standing to the sole of his foot and covered the entire city of Rājagaha like a lid on a pot. Then the city-dwellers, having seen that elder like a red thread strung upon a crystal mountain, cried out "Venerable Bhāradvāja, protect us!" and, frightened, placed winnowing baskets and such things on their heads. Then the elder, having released that mountain at the place where it had stood, having gone by supernormal power, took that bowl. Then the city-dwellers made a great uproar.

The Blessed One, seated in the Bamboo Grove monastery, having heard that sound, asked Ānanda: "What is this sound?" He said: "Venerable sir, the city-dwellers, pleased because the bowl was taken by Bhāradvāja, made a shout of acclamation." Then the Blessed One, for the purpose of freeing from the reproach of others in the future, having had that bowl brought, having had it broken up, having made it into eye ointment grinding material, had it given to the monks; and having had it given, he laid down the training rule: "Monks, miraculous transformation should not be performed; whoever should perform it, there is an offence of wrong-doing."

Thereupon the sectarians, having gathered in groups here and there, made an uproar saying: "It is said that a training rule has been laid down by the ascetic Gotama for his disciples; they do not transgress it even for the sake of their life; we shall perform a miracle of supernormal power." Then King Bimbisāra, having heard that, having gone to the presence of the Blessed One, having paid homage, seated to one side, said thus to the Blessed One - "The sectarians, venerable sir, are proclaiming 'We shall perform a miracle of supernormal power.'" "I too, great king, shall perform one." "But, venerable sir, has not a training rule been laid down by the Blessed One for disciples?" "I shall ask you that very thing, great king: when establishing a punishment for those eating mango fruits and so on in your park, saying 'Such is the punishment,' did you establish it including yourself as well?" "There is no punishment for me, venerable sir." "Just so, great king, there is no training rule laid down for me." "Where, venerable sir, will the wonder take place?" "Near Sāvattthī, at the foot of the Kaṇḍamba tree, great king." "Very well, venerable sir, we shall see it." Thereupon the sectarians, having heard "It is said that the wonder will take place at the foot of the Kaṇḍamba tree," had the mango trees in the vicinity of the city cut down. The citizens tied beds upon beds, platforms and so on at the great open ground. The inhabitants of the whole Indian subcontinent, having gathered in groups, having spread out twelve yojanas in the eastern direction alone, stood there. In the remaining directions too, they assembled in a corresponding manner.

The Blessed One too, when the time arrived, on the full moon day of Āsāḷha, right early, having completed the duties to be done, having gone to that place, sat down. At that moment, a park keeper named Kaṇḍa, having seen a thoroughly ripe mango fruit in an ant-made leaf container, thought: "If I were to give this to the king, I would receive the value of a coin and so on; but if it were offered to the Blessed One, there will be success in this world and the world beyond" - and offered it to the Blessed One. The Blessed One, having accepted that, commanded the Elder Ānanda - "Having crushed this fruit, give it as a drink." The Elder did so. The Blessed One, having drunk the mango juice, having given the mango seed to the park keeper, said: "Plant this." He, having cleared away the sand, planted it. The Elder Ānanda poured water from a water jug. At that moment, a mango sprout having arisen, while the great multitude

was watching, appeared full of branches, boughs, flowers, fruits, and young leaves. The inhabitants of the whole Indian subcontinent, eating the fallen mango fruits, were unable to bring them to exhaustion.

Then the Blessed One, having created a jewelled walking path on the summit of Great Meru in this world-circle, extending from the eastern world-circle as far as the western world-circle, causing the lion's roar to resound before many assemblies, having performed the great wonder of supernormal power in the manner stated in the Commentary on the Dhammapada, having crushed the sectarians and brought them to a state of alteration, at the conclusion of the miracle, by the habitual practice of former Buddhas, having gone to the Tāvatiṃsa realm, having completed the rains retreat there, having expounded the Higher Teaching continuously for three months, having brought about the achievement of the path of stream-entry for many deities headed by his mother, having finished keeping the rains retreat, having made the descent from the heavenly world, surrounded by many companies of gods and brahmā gods, having descended at the gate of the city of Saṅkassa, he benefited the world. At that time the Blessed One's material gain and honour, spreading over the middle of the Indian subcontinent, was like the five great rivers.

Then the sectarians, declined in material gain and honour, afflicted, unhappy, with drooping shoulders, with faces cast down, sat down. At that time their female lay follower named Ciñcamāṇavikā, who had attained the highest beauty, having seen them seated thus, asked: "Why, venerable sirs, are you seated so afflicted and unhappy?" "But are you, sister, living at ease?" "What, venerable sir?" "Sister, from the time of the arising of the ascetic Gotama, our material gain and honour have been destroyed; the city-dwellers do not regard us as anything." "What should be done here by me?" "It is fitting for you to produce disrepute for the ascetic Gotama." She, having said "That is no burden for me," making an effort in that matter, at the improper time having gone to the Jeta's Grove monastery, having stayed at the dwelling of the sectarians, in the morning, at the time when the city-dwellers, having taken perfumes and so on, were going for the purpose of paying homage to the Blessed One, having come out as if from Jeta's Grove, when asked "Where did you sleep?" having said "What is it to you where I slept?" she departed. She, when asked as time went on gradually, said: "I slept with the ascetic Gotama in the same perfumed chamber and have come out." The ignorant worldlings believed that; the wise ones, stream-enterers and so on, did not believe it. One day she, having tied a wooden disc on her belly, having put on a red cloth over it, having gone before an assembly including the king, said this to the Blessed One who was seated for the purpose of expounding the Teaching - "Dear ascetic, you expound the Teaching, but you have not arranged garlic, pepper and so on for me who am pregnant with a child arisen dependent on you?" "Sister, whether that is so, you yourself know, and I too." She said: "Just so, only two know the time of sexual contact, not others."

At that moment Sakka's Paṇḍukambala stone seat showed signs of heat. Sakka, reflecting, having known that reason, commanded two young gods - "Let one of you, having created the form of a mouse, cut the binding of her wooden disc; let one, having raised a whirlwind, throw the cloth that is wrapped around her upwards." They, having gone, did so. The wooden disc, falling, broke the tops of her feet. All the worldlings assembled in the Teaching hall, having risen up saying "Hey, wicked thief,

you made such a false accusation against such a lord of the three worlds!" giving a fist-blow each, dragged her out of the hall; when she had passed beyond sight, the earth gave an opening. At that moment flames rising up from Avīci, covering her as if with a red woollen blanket given by a family, cast her into Avīci. The Blessed One's material gain and honour became even more exceeding. Therefore it was said -

"Of the Buddha, the overlord of all, Nanda was a disciple by name;
Having slandered him, I wandered in hell for a long time.

"For ten thousand years, I wandered in hell for a long time;
Having obtained human existence, I received much false accusation.

"By the remainder of that action, Ciñcamāṇavikā me
Falsely accused with what is untrue, in front of the crowd of people."

In the third question - "False accusation" means intensified accusation, reviling. In the past, it is said, the Bodhisatta, born in an obscure family, having become a cheat named Munāḷi, by the power of association with bad people, reviled an Individually Enlightened One named Surabhi, saying "This monk is immoral, of bad character." He, by that unwholesome verbal action, having been tormented in hell for many thousands of years, in this last individual existence, by the power of the accomplishment of the ten perfections, was born a Buddha and attained the highest gain and the highest fame. Again the sectarians, with enthusiasm arisen - "How indeed shall we produce ill repute for the ascetic Gotama?" sat down afflicted and unhappy. Then a certain female wandering ascetic named Sundarī, having approached them, having paid homage, standing, having seen them silent and not saying anything, asked "What is my fault?" "While we are being harassed by the ascetic Gotama, you will live at ease - this is your fault." "If so, what shall I do there?" "Will you be able to produce disrepute for the ascetic Gotama?" Having said "I shall be able, sirs," thenceforth, in the manner stated, to everyone she met, having said "I have come out after sleeping in the same perfumed chamber with the ascetic Gotama," she reviles and abuses. The sectarians too, saying "Look, sirs, at the deed of the ascetic Gotama," revile and abuse. For this was said:

"My name was Munāḷi, a cheat, formerly in other births;
I accused an Individually Enlightened One, fragrant, who was blameless.

"By the result of that action, I wandered in hell for a long time;
For many thousands of years, I experienced painful feeling.

"By the remainder of that action, here in this last existence;
False accusation was received by me, on account of Sundarikā."

In the fourth question - "False accusation" means with distinction, reviling and abuse. In the past, it is said, the Bodhisatta, born in a brahmin family, very learned, honoured and venerated by many, having gone forth into the going forth as a hermit, dwelling in the Himalayas, subsisting on forest roots and fruits, teaching sacred verses to many young men, made his dwelling. A certain hermit who had obtained the five direct knowledges and the eight meditative attainments came to his presence. He, having seen him, overcome by jealousy, falsely accused that blameless

sage, saying "This sage is an enjoyer of sensual pleasures, a cheat," and said to his own pupils - "This sage is of such a form, one of misconduct." They too in the same way reviled and abused. He, by the result of that unwholesome action, having experienced suffering in hell for thousands of years, in this last individual existence, having become a Buddha, having attained the highest gain and the highest fame, became well-known like a full moon in the sky. In the same way, the sectarians, not satisfied even with the false accusation, again having had a false accusation made through Sundarī, having summoned drunkard cheats, having given a bribe, commanded "You, having killed Sundarī, conceal her with flower rubbish near the gate of Jeta's Grove." They did so. Thereupon the sectarians reported to the king "We do not see Sundarī." The king said "Search for her." They, having taken her from the place where they themselves had deposited her, having placed her on a small bed, having shown her to the king, saying "Look, sirs, at the deed of the disciples of the ascetic Gotama," went about proclaiming disrepute of the Blessed One and the community of monks throughout the entire city. They placed Sundarī on a platform in the charnel grove for fresh corpses. The king commanded "Search for the killers of Sundarī." Then the cheats, having drunk liquor, quarrelled saying "You killed Sundarī, you killed her." The king's men, having seized those cheats, showed them to the king. The king said "What, sirs, was Sundarī killed by you?" "Yes, Sire." "By whom were you commanded?" "By the sectarians, Sire." The king, having had the sectarians brought and having had them bound, said "Go, sirs, and proclaim 'Sundarī was caused to be killed by ourselves for the purpose of bringing disrepute upon the Buddha; the Blessed One and his disciples are innocent.'" They did so. All the inhabitants of the city were free from doubt. The king, having had the sectarians and the cheats killed, had them cast away. Thereupon the material gain and honour of the Blessed One increased exceedingly. Therefore it was said -

"I was a learned brahmin, honoured and worshipped;
In the great forest, I teach the sacred texts to five hundred young men.

"There came a dreadful sage, possessing the five direct knowledges, of great
supernormal power;
Having seen him who had come, I accused him who was blameless.

"Then I said to my pupils, 'This sage is an enjoyer of sensual pleasures';
And when I was speaking, the young men gave thanks.

"Then all the young men, as he was begging alms from family to family,
Said to the great multitude, 'This sage is an enjoyer of sensual pleasures.'

"By the result of that action, these five hundred monks;
All received false accusation, on account of Sundarikā."

In the fifth question - "The stone-piercing" means with a struck mind he hurled a stone. In the past, it is said, the Bodhisatta and his younger brother were sons of the same father. They, after their father's passing, making a dispute on account of the slaves, were mutually opposed. The Bodhisatta, by his own powerful nature, having overpowered his younger brother, hurled a stone upon him. He, by the result of that action, having experienced suffering for many thousands of years in hell and so on, in

this last individual existence was born as the Buddha. Devadatta, the maternal uncle of Prince Rāhula, formerly in the time of the Seri merchant, was a merchant together with the Bodhisatta. They, having reached a certain port village, both entered saying "You take one street, I too will take one street." Among them, in the street entered by Devadatta, there were only two - the wife of an aged millionaire and her granddaughter. They had a large golden bowl, seized by stain, placed among other vessels. She, not knowing its nature as a golden bowl, said "Take this bowl and give an ornament in exchange." He, having taken it, having drawn a line with a needle, having known its nature as a golden bowl, having thought "I shall give a little and take it," went away. Then, having seen the Bodhisatta who had come near the door, she said "Granddaughter, lady, give me a hawker's ornament." She, having summoned him and having caused him to sit down, having given him that bowl, said "Take this and give my granddaughter a hawker's ornament." The Bodhisatta, having taken it, having known its nature as a golden bowl, having known "She has been deceived by him," having given the eight coins placed in his own bag and the remaining goods, having adorned the girl's hands with a hawker's ornament, went away. That merchant, having come back again, asked. "Dear sir, you did not take it; my son, having given this and that, having taken it, has gone." He, having merely heard that, as if with a split heart, having run, pursued him. The Bodhisatta, having boarded a boat, plunged forward. He, having said "Stop, do not flee, do not flee!" made the aspiration "May I be able to destroy him in whatever existence I am reborn."

He, by the power of that aspiration, having harassed each other in many hundreds of thousands of births, having been reborn in this individual existence in the Sakyan clan, when the Blessed One had gradually attained omniscience and was dwelling at Rājagaha, having gone together with Anuruddha and others to the Blessed One's presence, having gone forth, having become an obtainer of meditative absorption, being well-known, he requested a boon of the Blessed One - "Venerable sir, let the entire Community of monks take upon themselves the thirteen ascetic practices beginning with the practice of eating only almsfood; let the entire Community of monks be my burden." The Blessed One did not allow it. Devadatta, having harboured enmity, fallen away from meditative absorption, wishing to kill the Blessed One, one day, standing above the Blessed One who was standing at the foot of Vebhāra mountain, hurled a mountain peak. By the Blessed One's power, another mountain peak received that as it was falling. By their collision, a splinter that had arisen came and struck the top of the Blessed One's foot. Therefore it was said -

"In the past, I killed my half-brother for the sake of wealth;
I threw him into a mountain fortress, and crushed him with a stone.

"By the result of that action, Devadatta threw a stone;
A stone pebble crushed my toe on the foot."

In the sixth question - "Splinter-piercing" means striking by a splinter. In the past, it is said, the Bodhisatta, having been born in a certain family, while playing on the great street in his youth, having seen an Individually Enlightened One walking for almsfood on the street, having taken a stone splinter, thinking "Where is this shaveling ascetic going?" threw it at the top of his foot. Having cut the skin on the top of the foot, blood

came out. He, by that evil deed, having experienced great suffering in hell for many thousands of years, even having become a Buddha, by the force of the residual result of action, received the arising of blood through the striking of a stone splinter on the top of his foot. Therefore it was said -

"Formerly, having been a boy, playing on the highway;
Having seen an Individually Enlightened One, I threw a splinter on the path.

"By the result of that action, here in this last existence;
Devadatta employed assassins for the purpose of killing me."

In the seventh question - "Nāḷāgiri" means the elephant Dhanapālaka was sent for the purpose of killing. In the past, it is said, the Bodhisatta, having been born as an elephant keeper, while going about riding an elephant on the highway, having seen an Individually Enlightened One, with a struck mind, with barrenness arisen, thinking "Where does this shaveling come from?" assailed him with the elephant. He, by that action, having experienced suffering in the realms of misery for many thousands of years, in his last individual existence was born as the Buddha. Devadatta, having made King Ajātasattu his ally, having convinced him saying "You, great king, having killed your father, become king; I, having killed the Buddha, will become the Buddha," one day, with the king's permission, having gone to the elephant stable - commanded the elephant keepers: "Tomorrow, having made Nāḷāgiri drink sixteen pots of liquor, send him out at the time when the Blessed One goes walking for almsfood." There was a great uproar throughout the entire city, and thinking "We shall see the battle between the Buddha-elephant and the elephant-elephant," having tied beds upon beds on both sides of the royal street, they gathered together right early. The Blessed One too, having attended to his toilet, surrounded by the community of monks, entered Rājagaha for almsfood. At that moment, in the very manner described, they released Nāḷāgiri. He came along, destroying the streets, crossroads, and so on. Then a certain woman, having taken a child, was going from street to street; the elephant, having seen that woman, pursued her. The Blessed One said: "Nāḷāgiri, you were not sent for the purpose of killing her; come here." He, having heard that sound, ran towards the Blessed One. The Blessed One pervaded Nāḷāgiri alone with friendliness worthy of pervading infinite beings in immeasurable world-systems. He, pervaded by the Blessed One's friendliness, having become fearless, fell down at the feet of the Blessed One. The Blessed One placed his hand on his head. Then the gods, brahmās, and others, with minds arisen of wonder and marvel, venerated with flower pollen and so on. Throughout the entire city there were heaps of wealth up to the knees. The king had the drum beaten: "Let the wealth at the western gate belong to the city-dwellers; let the wealth at the eastern gate belong to the royal treasury." All did so. At that time Nāḷāgiri was named Dhanapāla. The Blessed One went to the Bamboo Grove Monastery. Therefore it was said -

"Formerly I was an elephant driver, the highest of solitary sages;
Him wandering for almsfood, I assailed with my elephant.

"By the result of that action, venerable sir, the elephant Nāḷāgiri;
In the excellent city of Giribbaja, cruel, approached."

In the eighth question - "Cutting with a knife" means the lancing of a boil, the cutting with an axe-like knife. In the past, it is said, the Bodhisatta was a king in a borderland. He, through association with bad people and through dwelling in a borderland, being a cheat and a violent man, one day, sword in hand, on foot, wandering in the city, went about splitting innocent people with his sword. He, by the result of that evil action, having been tormented in hell for many thousands of years and having experienced suffering in the animal realm and so on, by the remainder of the ripened result, even though having become a Buddha in his last individual existence, a boil arose from the blow of a stone splinter hurled by Devadatta in the manner stated below. Jīvaka, with a mind of friendliness, lanced that boil. For Devadatta, who had a hostile mind, the deed of drawing blood was a heinous action with immediate result; for Jīvaka, who had a mind of friendliness, the lancing of the boil was indeed merit. Therefore it was said -

"I was a king, on foot, I killed men with a spear;
By the result of that action, I was cooked exceedingly in hell.

"By the remainder of that action, now my whole
Skin on the feet was arranged, for action does not perish."

In the ninth question - "Head pain" means headache, head suffering. In the past, it is said, the Bodhisatta, having become a fisherman in a fisherman's village, was born. One day, having gone together with the fishermen to the place for killing fish, having seen them killing fish, he generated pleasure there; those who accompanied him likewise generated pleasure. He, by that unwholesome action, having experienced suffering in the four realms of misery, in this last individual existence, having been reborn together with those men in the Sakyan royal family, even though having gradually attained the state of a Buddha, himself experienced headache. And those Sakyan kings, in the manner stated in the Dhammapada Commentary, all reached destruction in the battle of Viḍaḍḍha. Therefore it was said -

"I was in a fisherman's village, I was a fisherman's boy;
Having seen fish being killed, I generated pleasure.

"By the result of that action, there was head pain for me;
And all the Sakyans were killed, when Viṭaṭṭha struck."

In the tenth question - "Eating barley" means eating barley grain at Verañjā. In the past, it is said, the Bodhisatta, having been born in a certain family, by reason of birth and by the state of blind foolishness, having seen the disciples of the Blessed One Phussa eating sweet food and drink, rice meals and so on, reviled them saying "I say, you shaveling ascetics, eat barley, do not consume rice meals!" He, by the result of that unwholesome action, having experienced suffering in the four realms of misery for many thousands of years, in this last individual existence, having gradually attained the state of a Buddha, while benefiting the world, having wandered in villages, market towns, and royal cities, on one occasion reached the root of a pucimanda tree endowed with branches and boughs near the brahmin village of Verañjā. The brahmin Verañja, having approached the Blessed One, being unable to defeat the Blessed One in many ways, having become a stream-enterer, announced

"Venerable sir, it is fitting to enter the rains retreat right here." The Blessed One consented by silence. Then from the following day onwards, Māra the Evil One brought about Māra's possession upon the entire inhabitants of the brahmin village of Verañjā. For the Blessed One who had entered for almsfood, by the influence of Māra's possession, there was not even one person to give so much as a ladleful of almsfood. The Blessed One returned with just an empty bowl, surrounded by the Community of monks. When he had thus arrived, horse-dealers who were dwelling right there, having given a gift on that day, from then on, having invited the Blessed One with his retinue of five hundred monks, having made a division from the food of five hundred horses, having pounded barley, put it into the monks' bowls. The deities of the entire thousand world-systems infused divine nutriment, just as on the day of Sujātā's cooking of milk-rice. The Blessed One consumed it; thus for three months he consumed barley. After the three months had passed, when Māra's possession had disappeared, on the invitation ceremony day, the brahmin Verañja, having remembered, having been struck with great spiritual urgency, having given a great gift to the Community of monks headed by the Buddha, having paid homage, asked forgiveness. Therefore it was said -

"In the teaching of Phussa, I abused the disciples;
'Eat and consume barley, but do not consume rice.'

"By the result of that action, for three months I ate barley;
Invited by a brahmin, I dwelt at Verañjā then."

In the eleventh question - "back pain" means back affliction. In the past, it is said, the Bodhisatta, born in a householder's family, was endowed with strength but was somewhat short in stature. At that time, a certain wrestling warrior, having felled men in wrestling contests taking place in villages, market towns, and royal cities throughout the whole Indian subcontinent, having achieved victory, gradually having reached the city where the Bodhisatta dwelt, having felled the people there too, began to depart. Then the Bodhisatta, thinking "This one, having achieved victory in my dwelling place, is departing," having come there to the city square, having clapped his hands, said "Come, having fought with me, then go." He, having laughed, saying "I have felled great men; this short-statured dwarf is not sufficient even for one of my hands," having clapped his hands and having roared, came. Both of them grasped each other's hands; the Bodhisatta, having lifted him up, having whirled him in space, throwing him down to the ground, having broken his shoulder-bone, felled him. All the inhabitants of the city, making acclamation, having clapped their hands, venerated the Bodhisatta with cloths, ornaments, and so on. The Bodhisatta, having made that wrestling warrior lie down straight, having straightened his shoulder-bone, having said "Go, henceforth do not do such a thing," sent him off. He, by the result of that action, having experienced suffering of body, head, and so on in whatever existence he was reborn, even having become a Buddha in this last individual existence, experienced back pain and other suffering. Therefore, whenever back pain arose, having said to Sāriputta and Moggallāna "Henceforth expound the Teaching," he himself, having prepared the Sugata-measure robe, lies down; the rag of past actions does not release even a Buddha. For this was said:

"When a wrestling match was taking place, I injured a son of the Mallas;

By the result of that action, there was back pain for me."

In the twelfth question - "dysentery" means bloody diarrhoea purging. In the past, it is said, the Bodhisatta, born in a householder's family, earned his living by medical treatment. He, while treating a certain merchant's son afflicted by disease, having prepared medicine and having treated him, due to negligence regarding that one's giving of a gift, having given another medicine, caused vomiting and purging. The merchant gave much wealth. He, by the result of that action, was afflicted by the disease of bloody diarrhoea in whatever existence he was reborn. In this last individual existence too, at the time of final Nibbāna, at the moment of eating the food together with the pork delicacy cooked by Cunda, the smith's son, into which divine nutriment had been placed by the deities of the entire world-circle, bloody diarrhoea purging occurred. The strength of a hundred thousand koṭis of elephants came to destruction. The Blessed One, going to Kusinārā on the full moon day of Vesākha for the purpose of final Nibbāna, sitting down in many places, thirsty, having drunk water, having reached Kusinārā with great suffering, attained final Nibbāna towards the break of dawn. The rag of past actions of such a nature does not abandon even the lord of the three worlds. Therefore it was said -

"I was a physician, I purged a merchant's son;
By the result of that action, I have dysentery.

"Thus the Conqueror explained, at the head of the Community of monks;
Having attained the power of all direct knowledge, at the great lake Anotatta."

Thus, by way of setting up the matrix of the acknowledged questions, the unwholesome life history is said to be complete - what is said as "itthaṃ sudaṃ" means "thus," in this manner, by the method stated below. "Sudaṃ" is an indeclinable particle that has come in the sense of an expletive. The Blessed One, endowed with good fortune, the great being who has fulfilled the perfections -

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

Endowed with such qualities and so on, a god above gods, a Sakka above Sakkas, a Brahmā above Brahmās, a Buddha above Buddhas, that greatly compassionate Blessed One, extolling his own conduct as a Buddha, the cause of Buddhahood, making it manifest, spoke, related the discourse, the proclamation of the Teaching, the exposition of the Teaching called "The Life History of the Buddha," called "the illumination of the cause of Buddhahood."

Thus in the Visuddhajanavilāsinī, the Apadāna commentary,

the exposition of the Buddha's life history is complete.

2. The Commentary on the Life History of the Individually Enlightened Ones

Thereupon, reciting together the life history, when asked "Friend Ānanda, where was the Life History of the Individually Enlightened Ones laid down by the Blessed One?" he said "Now hear the Life History of the Individually Enlightened Ones." The meaning of their life history has been stated above.

83. Making known the term "hear" by way of origin and arising, he said beginning with "the Truth-finder dwelling in Jeta's Grove." Therein, dwelling, abiding in the monastery so named by virtue of the name of Prince Jeta, with the four posture-abidings or with the divine, brahma, and noble abidings - just as the former Buddhas beginning with Vipassī came having fulfilled the thirty perfections, so too our Blessed One came - thus "Truth-finder." "That Truth-finder dwelling in Jeta's Grove" - this is the connection. "The sage of Videha" means one born in the Videha country is Vedehī; the son of Vedehī is Vedehiputta. Wisdom is called knowledge; one who has gone from here, who has proceeded by means of that, is a sage. Where "Vedehiputtamunī" - he being both the son of Vedehī and a sage - should be said, by the method of language analysis beginning with "insertion of a letter," having made the elision of the letter "i" and the elision of the word "putta," "Vedehamunī" is said. "This is the foremost, monks, of my disciples who are monks, of those who are mindful, of those who are resolute, of those with perfect behaviour, of those who are very learned, of attendants, that is to say, Ānanda" - the Venerable Ānanda, established in the foremost position, Nataṅga, with body bowing, having made a salutation with joined palms, asked "Venerable sir, what are those named Individually Enlightened Ones like?" - this is the connection. Those Individually Enlightened Ones - by what causes, by what reasons do they come to be, do they arise? "Hero" means he addresses the Blessed One.

84-85. Thereupon, showing the manner of the answer, he said beginning with "Then the omniscient one, the great sage." One who knows all the distinctions beginning with the past like a myrobalan fruit in the hand is omniscient; he being both omniscient and excellent, the highest, is the omniscient excellent one. One who seeks, searches for the great aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the great aggregate of knowledge and vision of liberation is the great sage. The connection is: to the noble Ānanda, with a sweet voice, then, at that time of questioning, he said, he spoke. Dear Ānanda, those Individually Enlightened Ones who made aspirations under former Buddhas, under previous, past Buddhas, who had accumulated merit, who did not attain liberation in the Conqueror's Dispensations, who had not attained Nibbāna. The meaning is: all those Individually Enlightened Ones, the wise, here in this world, by the gateway of religious emotion, having striven as single individuals, became Individually Enlightened Ones. "Of sharp wisdom" means well sharp in wisdom. "Even without Buddhas" means devoid of the exhortation and instruction of the Buddhas. Even with a small, even with a trifling object, they reach, they penetrate individual enlightenment, the enlightenment next to that of the Perfectly Enlightened Ones.

86. In all the world, in the entire threefold world, setting me aside, having left me aside, there is none equal to the Individually Enlightened Ones, I shall declare to you well, thoroughly, this praise, this virtue of those great sages, the Individually Enlightened Ones, a mere portion, a mere summary - this is the meaning.

87. Having been without a teacher, by themselves alone, of the Buddhas who had penetrated by themselves, among the seers, of the great seers, like a honeycomb of small bees, the excellent, sweet sayings, the inspired utterances, desiring, wishing for the unsurpassed, devoid of anything higher, medicine, remedy - Nibbāna - all of you, with well-confident minds, with well-pleased hearts, listen and attend to the mind - this is the meaning.

88-89. "Of the Individually Enlightened Ones who had assembled" means of the Individually Enlightened Ones who had arisen as a group. Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī, Gandhāra, Piṇḍola, Upāsabha, Nitha, Tatha, Sutavā, Bhāvitatta, Sumbha, Subha, Methula, Aṭṭhama, Sumedha, Anīgha, Sudāṭṭha, Hiṅgu, Hiṅga, Dvejālī, Aṭṭhaka, Kosala, Subāhu, Upanemisa, Nemisa, Santacitta, Sacca, Tatha, Viraja, Paṇḍita, Kāla, Upakāla, Vijita, Jita, Aṅga, Paṅga, Guttijjita, Passī, Jahī, Upadhiṃ, Dukkhamūlaṃ, Aparājita, Sarabhaṅga, Lomahaṃsa, Uccaṅgamāya, Asita, Anāsava, Manomaya, Mānacchida, Bandhumā, Tadādhimutta, Vimala, Ketumā, Kotumbaraṅga, Mātaṅga, Ariya, Accuta, Accutagāmī, Byāmaka, Sumaṅgala, Dibbila, and so on - of these hundreds of Individually Enlightened Ones, whatever life histories, whatever declarations made in succession individually, and whatever danger, and whatever basis for dispassion, the reason for non-clinging, and how and by whatever reason they attained enlightenment, they realised the knowledge of the four paths. "In things with lust" means in things well worthy of clinging to, in sensual pleasures as objects and sensual pleasures as defilements, perceiving dispassion, having the perception of dispassion, in the lustful world, in the world whose intrinsic nature is clinging, with minds abstaining, with minds of non-clinging, having abandoned obsession - lust is obsession, hate is obsession, all mental defilements are obsessions - having abandoned the mental defilements termed obsessions, having conquered agitations - agitations are the sixty-two wrong views - having conquered them, likewise, by that reason, thus they attained enlightenment, they realised the knowledge of individual enlightenment - this is the meaning.

90-91. "Having laid aside the rod towards all beings" means having laid aside, having set aside threatening, splitting, murder, and imprisonment, among all those beings, not harming, not harming even a certain one, even a single being, not causing suffering, with a mind of friendliness, "May all beings be happy," with a mind accompanied by friendliness, compassionate for their welfare, having the intrinsic nature of compassion for their welfare. Or, "Having laid aside the rod towards all beings": "all" is an expression meaning entirely, in every way, without remainder, without exception, completely consuming all. "Beings": beings are called the trembling and the still. Those for whom thirsting craving has not been abandoned, and for whom fear and dread have not been abandoned, they are the trembling. Why are they called the trembling? They tremble, are frightened, are terrified, fear, experience terror; for that reason they are called the trembling. Those for whom thirsting craving has been abandoned, and for whom fear and dread have been abandoned, they are the still. Why are they called the still? They are firm, they do not tremble, are not frightened, are not terrified, do not fear, do not experience terror; for that reason they are called the still.

There are three kinds of violence -bodily violence, verbal violence, mental violence. The threefold bodily misconduct is bodily violence, the fourfold verbal misconduct is verbal violence, the threefold mental misconduct is mental violence. Having laid aside, having deposited, having laid down, having completely laid down, having put aside, having calmed, having not taken up for the purpose of harming that threefold violence towards all, entire beings, creatures - this is "having laid aside the rod towards all beings." "Not harming even one of them" means not harming each and every being with the hand or with a clod or with a stick or with a knife or with a chain or with a rope, not harming all beings with the hand or with a clod or with a stick or with a knife or with a chain or with a rope, not harming even one of them. "One should not wish for a son, whence a companion?": "not" is a rejection. "Son": there are four kinds of sons - a son born from oneself, a son born from the field, an adopted son, a pupil. "Companion": a companion is called one with whom coming is comfortable, going is comfortable, standing is comfortable, sitting is comfortable, addressing is comfortable, conversing is comfortable, discussing is comfortable. "One should not wish for a son, whence a companion?" means one should not wish for, should not consent to, should not aspire to, should not long for, should not pray for even a son; whence would one wish for, consent to, aspire to, long for, pray for a friend or an acquaintance or a devoted one or a companion - this is "one should not wish for a son, whence a companion?" "One should wander alone, like a rhinoceros horn": that Paccekabuddha is alone in the sense of going forth, alone in the sense of being without a companion, alone in the sense of abandoning craving, alone as one completely free from lust, alone as one completely free from hate, alone as one completely free from delusion, alone as one completely free from mental defilements, alone as one who has gone the direct path, alone as one who has fully awakened to the unsurpassed Paccekabuddha enlightenment.

How is that Paccekabuddha alone in the sense of going forth?For that Paccekabuddha, having cut off all impediments of household life, having cut off the impediment of children and wife, the impediment of relatives, the impediment of friends and colleagues, having cut off the impediment of storage, having shaved off hair and beard, having put on ochre robes, having gone forth from home into homelessness, having entered the state of owning nothing, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - thus that Paccekabuddha is alone in the sense of going forth.

How is that Paccekabuddha alone in the sense of being without a companion?He, having thus gone forth, alone resorts to remote forest and woodland lodgings, secluded, with little sound, with little noise, having an atmosphere of solitude, suitable for human seclusion, suitable for retreat. He stands alone, goes alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, returns alone, sits in a secret place alone, walks up and down alone, walks alone, dwells alone, moves alone, conducts himself alone, maintains himself alone, sustains himself alone, supports himself alone - thus he is alone in the sense of being without a companion.

How is that Paccekabuddha alone in the sense of abandoning craving?He, alone, without a companion, diligent, ardent, resolute, dwelling, making the great striving, having scattered Māra together with his army, the Destroyer, the Dark One, the

kinsman of the heedless, abandoned, dispelled, put an end to, brought to obliteration craving, the net-like, the spreading, the clinging.

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

"Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

Thus that Paccekabuddha is alone in the sense of abandoning craving.

How is that Paccekabuddha alone as one completely free from lust? Because lust has been abandoned, he is alone as one completely free from lust; because hate has been abandoned, he is alone as one completely free from hate; because delusion has been abandoned, he is alone as one completely free from delusion; because mental defilements have been abandoned, he is alone as one completely free from mental defilements. Thus that Paccekabuddha is alone as one completely free from lust.

How is that Paccekabuddha alone as one who has gone the direct path? The direct path is called the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path.

"The one who sees the end of birth's destruction, understands the one-way path, compassionate for welfare;
By this path they crossed before, will cross, and those who are crossing the flood."

Thus he is alone as one who has gone the direct path.

How is that Paccekabuddha alone as one who has fully awakened to the unsurpassed Paccekabuddha enlightenment? Enlightenment is called the knowledge of the four paths. Wisdom, wisdom faculty, power of wisdom, enlightenment factor of investigation of phenomena, investigation, insight, right view. That Paccekabuddha by that individual enlightenment-knowledge understood "all activities are impermanent", understood "all activities are suffering", understood "all phenomena are non-self." He understood "ignorance is the condition for activities", understood "activities are the condition for consciousness", understood "consciousness is the condition for mentality-materiality", understood "mentality-materiality is the condition for the six sense bases", understood "the six sense bases are the condition for contact", understood "contact is the condition for feeling", understood "feeling is the condition for craving", understood "craving is the condition for clinging", understood "clinging is the condition for existence", understood "existence is the condition for birth", understood "birth is the condition for ageing and death." He understood "from the cessation of ignorance comes the cessation of activities", understood "from the cessation of activities comes the cessation of consciousness", etc. He understood "from the cessation of existence comes the cessation of birth", understood "from the cessation of birth comes the cessation of ageing and death." He understood "this is suffering", understood "this is the origin of suffering", understood "this is the cessation of suffering", understood "this is the practice leading to the cessation of

suffering." He understood "these are the mental corruptions", understood "this is the origin of mental corruptions", etc. He understood "the practice"; understood "these phenomena are to be directly known", understood "these phenomena are to be abandoned", understood "these phenomena are to be realised", understood "these phenomena are to be developed." He understood the origin, passing away, gratification, danger, and escape of the six sense bases of contact; understood the origin, etc. of the five aggregates of clinging; understood the escape; understood the origin, passing away, gratification, danger, and escape of the four primary elements; understood "whatever has the nature of arising, all that has the nature of cessation."

Or whatever is to be understood, to be comprehended, to be awakened to, to be fully awakened to, to be attained, to be contacted, to be realised - all that by that individual enlightenment-knowledge he understood, comprehended, awakened to, fully awakened to, attained, contacted, realised. Thus that Paccekabuddha is alone as one who has fully awakened to the unsurpassed individual enlightenment.

"Wanders" means eight kinds of conduct - conduct in postures, conduct in sense bases, conduct in mindfulness, conduct in concentration, conduct in knowledge, conduct in the path, conduct in attainment, conduct for the world's welfare. "Conduct in postures" means in the four postures; "conduct in sense bases" means in the six internal and external sense bases; "conduct in mindfulness" means in the four establishments of mindfulness; "conduct in concentration" means in the four meditative absorptions; "conduct in knowledge" means in the four noble truths; "conduct in the path" means in the four noble paths; "conduct in attainment" means in the four fruits of asceticism; "conduct for the world's welfare" means in the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially in the Individually Enlightened Ones, partially in the disciples.

Conduct in postures is for those accomplished in aspiration, conduct in sense bases is for those with guarded doors in the faculties, conduct in mindfulness is for those dwelling in diligence, conduct in concentration is for those devoted to higher consciousness, conduct in knowledge is for those accomplished in higher intelligence, conduct in the path is for those rightly practising, conduct in attainment is for those who have attained the fruits, conduct for the world's welfare is for the Truth-finders, the Worthy Ones, the Perfectly Enlightened Ones, partially for the Individually Enlightened Ones, partially for the disciples. These are the eight kinds of conduct.

There are another eight kinds of conduct -Resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, making non-distraction through concentration one practises, understanding through wisdom one practises, cognising through consciousness-conduct one practises, "for one so practising, wholesome mental states proceed" thus through sense-base-conduct one practises. "One so practising attains distinction" thus through distinction-conduct one practises. These are the eight kinds of conduct.

There are another eight kinds of conduct -Seeing-conduct through right view, fixing-conduct through right thought, discernment-conduct through right speech, origination-conduct through right action, cleansing-conduct through right livelihood,

exertion-conduct through right effort, establishing-conduct through right mindfulness, non-distraction-conduct through right concentration. These are the eight kinds of conduct.

"Like a rhinoceros horn" means just as the horn of a rhinoceros is one only, without a second, just so that Individually Enlightened One is like that, similar to that, comparable to that. Just as what is excessively salty is called salt-like, what is excessively bitter is called bitter-like, what is excessively sweet is called sweet-like, what is excessively hot is called fire-like, what is excessively cold is called ice-like, a great mass of water is called ocean-like, a disciple who has attained the power of great direct knowledge is called Teacher-like. Just so that Individually Enlightened One is like a rhinoceros horn, similar to a rhinoceros horn, comparable to a rhinoceros horn, alone, without a second, freed from bondage, rightly walks, dwells, moves, conducts himself, maintains himself, sustains himself, supports himself in the world - one should wander alone, like a rhinoceros horn. Therefore the Individually Enlightened Ones said -

"Having laid aside the rod towards all beings, not harming even one of them; One should not wish for a son, whence a companion? One should wander alone, like a rhinoceros horn.

"For one in whom bonding has arisen, affections arise; following upon affection, this suffering comes to be; Seeing the danger born of affection; One should wander alone, like a rhinoceros horn.

"Having compassion for friends and companions, one with a bound mind neglects one's welfare; Seeing this danger in intimacy, one should wander alone, like a rhinoceros horn.

"Just as a spreading bamboo is entangled, so is the longing for sons and wives; Like a bamboo shoot, not clinging, one should wander alone, like a rhinoceros horn.

"Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort; A wise man, seeing freedom, should wander alone, like a rhinoceros horn.

"There is calling out among companions, at home, at a place, while going, while wandering; Seeing freedom that is not coveted, one should wander alone, like a rhinoceros horn.

"There is amusement and delight among companions, and there is extensive love for sons; Loathing separation from the beloved, one should wander alone, like a rhinoceros horn.

"Belonging to the four directions and non-impinging, being content with

whatsoever;
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn.

"Some gone forth are hard to support, and also householders dwelling at home;
Having become unconcerned with others' children, one should wander alone, like a rhinoceros horn.

"Having laid aside the characteristics of a layman, like a coral tree with fallen leaves;
Having cut off, as a hero, the bonds of a layman, one should wander alone, like a rhinoceros horn.

"If one should find a prudent companion, a fellow traveller, living well, wise;
Having overcome all dangers, one should wander with him, glad and mindful.

"If one should not find a prudent companion, a fellow traveller, living well, wise;
Like a king abandoning a conquered kingdom, one should wander alone, like an elephant in the forest.

"Surely we praise the accomplishment of friends, the foremost or equal friends should be cultivated;
Not having obtained these, eating blamelessly, one should wander alone, like a rhinoceros horn.

"Having seen the luminous golden ones, well-finished by the smith's son;
Two clashing together on the arm, one should wander alone, like a rhinoceros horn.

"Thus with a companion there would be for me, talk and attachment;
Seeing this danger in the future, one should wander alone, like a rhinoceros horn.

"Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind;
Having seen the danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.

"Calamity and boil and misfortune, disease and dart and fear - this is mine;
Having seen this danger in the types of sensual pleasure, one should wander alone, like a rhinoceros horn.

"Cold and heat, hunger and thirst, wind and sun, gadflies and serpents;
Having overcome all these, one should wander alone, like a rhinoceros horn.

"Like an elephant, having left the herds, with fully grown shoulders, spotted like a lotus, eminent;
Dwelling in the forest as long as one likes, one should wander alone, like a rhinoceros horn.

"It is impossible for one delighting in company to touch the temporary liberation;
Having heard the words of the Kinsman of the Sun, one should wander alone, like a rhinoceros horn.

"Having gone beyond the wriggings of views, having reached the fixed course, having attained the path;
I am one with arisen knowledge, not to be led by others, one should wander alone, like a rhinoceros horn.

"Free from greed, not deceitful, without thirst, without contempt, with corruption and delusion blown away;
Having become desireless in the entire world, one should wander alone, like a rhinoceros horn.

"One should avoid an evil companion, one who sees harm, settled in unrighteousness;
One should not oneself resort to one attached and heedless, one should wander alone, like a rhinoceros horn.

"One should associate with one very learned, a bearer of the Dhamma, a noble friend with discernment;
Having understood the meanings, having removed uncertainty, one should wander alone, like a rhinoceros horn.

"Play, delight, and sensual happiness in the world, not being satisfied with, not longing for;
Abstaining from adornment, a speaker of truth, one should wander alone, like a rhinoceros horn.

"Son and wife, father and mother, wealth and grain and relatives;
Having abandoned sensual pleasures, each according to its limit, one should wander alone, like a rhinoceros horn.

"This is attachment, here happiness is small, little gratification, here suffering is more;
Having known 'this is a hook,' the wise one should wander alone, like a rhinoceros horn.

"Having destroyed the mental fetters, like a fish having broken through the net in the water,
Like a fire not returning to what is burnt, one should wander alone, like a rhinoceros horn.

"With eyes downcast and not desirous of wandering about, with guarded faculties and protected mind;
Not filled with desire, not being burnt, one should wander alone, like a rhinoceros horn.

"Having laid aside the characteristics of a layman, like a coral tree covered

with leaves;

Clothed in ochre robes, having gone forth, one should wander alone, like a rhinoceros horn.

"Not making greed for flavours, not covetous, not supporting another, walking successively for alms;

With consciousness unbound from family to family, one should wander alone, like a rhinoceros horn.

"Having abandoned the five obstructions of the mind, having dispelled all impurities;

Independent, having cut off the fault of affection, one should wander alone, like a rhinoceros horn.

"Having turned one's back on happiness and suffering, and previously on pleasure and displeasure;

Having attained equanimity, serenity, and purity, one should wander alone, like a rhinoceros horn.

"Putting forth strenuous energy for the attainment of the ultimate reality, with a mind not sluggish, with conduct not lazy;

With firm striving, possessed of strength and power, one should wander alone, like a rhinoceros horn.

"Not giving up seclusion and meditative absorption, always living in conformity with the Teaching regarding phenomena;

Having thoroughly known the danger in existences, one should wander alone, like a rhinoceros horn.

"Aspiring for the elimination of craving, diligent, not an idiot, learned, mindful;

One who has comprehended the teachings, fixed in destiny, possessed of striving, one should wander alone, like a rhinoceros horn.

"Like a lion, not trembling at sounds, like the wind, not clinging in a net;

Like a lotus, not soiled by water, one should wander alone, like a rhinoceros horn.

"Just as a lion, strong in fang, having overcome by force, the king of beasts, wanders conquering;

One should resort to remote lodgings, one should wander alone, like a rhinoceros horn.

"Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time;

Not opposing the whole world, one should wander alone, like a rhinoceros horn.

"Having abandoned lust and hate and delusion, having destroyed the mental fetters;

Not trembling at the extinction of life, one should wander alone, like a

rhinoceros horn.

"They associate and serve for the sake of gain, friends without reason are rare today;

Unclean humans whose wisdom is for their own benefit, one should wander alone, like a rhinoceros horn."

Therein, "towards all beings" - this is the Rhinoceros Horn Individually Enlightened Ones' Life History Discourse. What is the origin? The origin of all discourses is fourfold - from one's own disposition, from another's disposition, from a circumstantial arising, and dependent on a question. Therein, the origin of the Rhinoceros Horn Discourse is, without distinction, dependent on a question. But with distinction, since here some verses were spoken by each respective Individually Enlightened One when asked, and some by one who was not asked, himself uttering an inspired utterance in accordance with the method of the path he had attained, therefore for some verses the origin is dependent on a question, and for some the origin is from one's own disposition. Therein, this origin which is without distinction based on a question, should be understood from the beginning onwards in this way -

On one occasion the Blessed One was dwelling at Sāvattthī. Then, when the Venerable Ānanda had gone to a private place and was in seclusion, this reflection arose in his mind - "The aspiration and resolution of Buddhas is seen, likewise of disciples, but of Individually Enlightened Ones it is not seen; what if I were to approach the Blessed One and ask?" He, having emerged from seclusion, having approached the Blessed One, asked about this matter in order. Then the Blessed One spoke to him the Discourse on the Former Practitioner of Meditation -

"There are, Ānanda, these five benefits for the former practitioner of meditation: he attains final liberating knowledge early in this very life. If he does not attain final liberating knowledge early in this very life, then he attains final liberating knowledge at the time of death. Then being a young god he attains final liberating knowledge. Then in the presence of Buddhas he becomes one of quick direct knowledge. Then at a later time he becomes an Individually Enlightened One."

Having spoken thus, he again said -

"Individually Enlightened Ones, Ānanda, are indeed former practitioners of meditation accomplished in resolution; therefore, for all - Individually Enlightened Ones, Buddhas, and disciples - both aspiration and resolution should be desired."

He said - "Venerable sir, how long does the aspiration of Buddhas last?" "For Buddhas, Ānanda, by the lower limit, four incalculable aeons and a hundred thousand cosmic cycles; by the middle limit, eight incalculable aeons and a hundred thousand cosmic cycles; by the upper limit, sixteen incalculable aeons and a hundred thousand cosmic cycles. And these divisions should be understood by way of those with predominant wisdom, those with predominant faith, and those with predominant energy. For those with predominant wisdom, faith is weak, but wisdom is sharp. For those with predominant faith, wisdom is middling, but faith is sharp. For those with predominant energy, faith and wisdom are weak, but energy is sharp. But without reaching four incalculable aeons and a hundred thousand cosmic cycles, even giving day by day a gift similar to the gift of Vessantara, even accumulating the perfection qualities of

morality and so on conforming with that, that one will become a Buddha in the interval - this is impossible. Why? Knowledge does not take embryo, does not reach expansion, does not come to maturity. Just as a crop that matures after the passing of three months, four months, or five months, without reaching that particular time, even if one plays with it a hundred times or a thousand times day by day, even if one waters it with water, that it will be produced in the interval, in a fortnight or a month - this is impossible. Why? The crop does not take embryo, does not reach expansion, does not come to maturity. In exactly the same way, without reaching four incalculable aeons and a hundred thousand cosmic cycles, that one will become a Buddha in the interval - this is impossible. Therefore, the fulfilment of the perfections should be done for the aforesaid period of time, for the purpose of the maturity of knowledge. And even within this period of time, for one aspiring to Buddhahood, eight accomplishments should be desired in the making of the resolution. For this one -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

"Resolution" is a designation for the original aspiration. Therein, "human existence" means human birth. For apart from human birth, the aspiration of one established in the remaining births, even in the birth of a god, does not succeed. But one established there, aspiring for the state of a Buddha, having performed meritorious deeds such as giving and so on, should aspire for human existence only; having stood there, the aspiration should be made. For thus indeed it succeeds. "Achievement of gender" means the state of being a man. For the aspiration of women, eunuchs, and hermaphrodites, even though established in human birth, does not succeed. But one established there, aspiring for the state of a Buddha, having performed meritorious deeds such as giving and so on, should aspire for the state of being a man only; having stood there, the aspiration should be made. For thus indeed it succeeds. "Cause" means the achievement of decisive support for arahantship. For one who, striving in that individual existence, is able to attain arahantship, for him the aspiration succeeds, not for the other, as in the case of the wise Sumedha. For he, having gone forth at the feet of Dīpaṅkara, was able to attain arahantship by means of that individual existence. "Seeing the Teacher" means seeing the Buddha's face to face. For thus indeed it succeeds, not otherwise, as in the case of the wise Sumedha. For he, having seen Dīpaṅkara face to face, made the aspiration. "Going forth" means the state of homelessness. And that is applicable either in the Dispensation or in the order of ascetics and wandering ascetics who hold the doctrine of action and the doctrine of efficacy, as in the case of the wise Sumedha. For he, having become an ascetic named Sumedha, made the aspiration. "Achievement of qualities" means the obtaining of qualities such as meditative absorption and so on. For even of one gone forth, it succeeds only for one accomplished in qualities, not for the other, as in the case of the wise Sumedha. For he, having become one possessing the five direct knowledges and an obtainer of the eight attainments, made the aspiration. "Aspiration" means an exceeding deed; the meaning is relinquishment. For it succeeds only for one who has made the aspiration having made the relinquishment of life and so on, not for the other, as in the case of the wise Sumedha. For he -

"Having stepped upon me, let the Buddha go together with his pupils;

Let him not step on the mud, it will be for my welfare."

Thus, having made the relinquishment of self, he aspired. "Desire" means the desire to do. For whomever that is powerful, for him the aspiration succeeds. And that, if someone were to say "Who, having been tormented in hell for four incalculable periods and a hundred thousand cosmic cycles, wishes for the state of a Buddha?" Having heard that, whoever is willing to say "I" - for him it should be known as powerful. Likewise, if someone were to say "Who, treading upon the entire world-circle full of glowing embers without flame, wishes for the state of a Buddha? Who, treading upon and crossing over the entire world-circle strewn with spear-stakes, wishes for the state of a Buddha? Who, crossing over the entire world-circle filled with water to the brim, wishes for the state of a Buddha? Who, crushing and crossing over the entire world-circle continuously covered with bamboo thickets, wishes for the state of a Buddha?", having heard that, whoever is willing to say "I" - for him it should be known as powerful. And endowed with such a desire to do, the wise Sumedha aspired.

Thus the Bodhisatta whose resolution has been successful does not approach these eighteen impossibilities. For from then on he is not blind from birth, not deaf from birth, not a mad man, not an idiot, not a cripple, he is not born among barbarians, he is not reborn in the womb of a slave woman, he does not hold wrong view with fixed bad rebirth, his sex does not change, he does not commit the five heinous actions with immediate bad destination, he is not a leper, in the animal realm his last individual existence is not larger than an elephant while revolving, he is not born among the ghosts who are hungry, thirsty, parched and tormented by craving, not among the Kālakañcika titans, not in the Avīci hell, not in the inter-world spaces. In the sensual-sphere of existence he is not Māra, in the fine-material-sphere of existence not in the realm of non-percipient beings, he is not born in the pure abodes, not in the immaterial existences, he does not transmigrate to another world-circle.

And these four grounds of Buddhahood - namely endeavour, penetration, steadfastness, and conduct for welfare - he is endowed with them. Therein -

"Endeavour is said to be energy, penetration is called wisdom;
Steadfastness is determination, conduct for welfare is the development of
friendliness."

This should be known. And also these six dispositions - the disposition towards renunciation, the disposition towards solitude, the disposition towards non-greed, the disposition towards non-hate, the disposition towards non-delusion, and the disposition towards escape - which lead to the maturation of enlightenment, because of being endowed with which Bodhisattas with the disposition towards renunciation are said to be seers of danger in sensual pleasures, Bodhisattas with the disposition towards solitude are seers of danger in company, Bodhisattas with the disposition towards non-greed are seers of danger in greed, Bodhisattas with the disposition towards non-hate are seers of danger in hate, Bodhisattas with the disposition towards non-delusion are seers of danger in delusion, and Bodhisattas with the disposition towards escape are seers of danger in all existences - he is endowed with those too.

But how long does the aspiration of the Individually Enlightened Ones last? For the Individually Enlightened Ones, two incalculable periods and a hundred thousand cosmic cycles. Less than that is not possible. The reason here should be understood according to the method already stated. And even within this period of time, for one aspiring to the state of an Individually Enlightened One, five achievements are to be desired in the making of the resolution. For them indeed -

"Human existence, achievement of gender, seeing one free from mental corruptions;

Aspiration and desire - these are the causes of the resolution."

Therein, "seeing one free from mental corruptions" means the seeing of any one whatsoever among Buddhas, Individually Enlightened Ones, or disciples of the Buddha - this is the meaning. The remainder is according to the method already stated.

Then how long does the aspiration of disciples last? For the two chief disciples, one incalculable period and a hundred thousand cosmic cycles; for the eighty great disciples, a hundred thousand cosmic cycles only. Likewise for the Buddha's mother and father, attendant, and son. Less than that is not possible. The reason there is according to the method already stated. But for all of these, the resolution is accomplished only with the two factors of aspiration and desire.

Thus, by this aspiration and by this resolution, having fulfilled the perfections for the aforesaid variety of time, Buddhas arising in the world arise in a family of the warrior caste or in a brahmin family; Individually Enlightened Ones in a certain one among families of the warrior caste, brahmins, or householders; but the chief disciples, like the Buddhas, only in families of the warrior caste or brahmins. All Buddhas do not arise in a contracting cosmic cycle; they arise in an expanding cosmic cycle. Likewise the Individually Enlightened Ones. But they do not arise at the time when Buddhas arise. Buddhas both awaken by themselves and awaken others. Individually Enlightened Ones awaken only by themselves; they do not awaken others. They penetrate only the flavour of meaning, not the flavour of the teaching. For they are unable to teach the supramundane teaching by placing it upon concepts; their full realisation of the teaching is like a dream seen by a mute person, and like the flavour of a condiment tasted in a city by a forester. They attain all the varieties of supernormal power, meditative attainment, and analytical knowledge. By distinction of qualities they are below the Buddhas and above the disciples; they do not give the going forth to others and train them in the fundamentals of conduct; they perform the Observance with this synopsis: "Detachment of the mind should be practised, one should not reach the conclusion," or by the mere utterance "Today is the Observance day." And when performing the Observance, they perform it having assembled at the jewel pavilion at the foot of the mañjūsaka tree on Mount Gandhamādana. Thus the Blessed One, having spoken to the Venerable Ānanda of the aspiration and resolution of the Individually Enlightened Ones complete in every respect, now, in order to speak of those various Individually Enlightened Ones who had arisen by this aspiration and by this resolution, spoke this Discourse on the Rhinoceros Horn in the

manner beginning with "Having laid aside the rod towards all beings." This, for now, is the origin of the Discourse on the Rhinoceros Horn as concluded by a question without distinction.

Now they should be explained with distinction. Therein, first, the origin of this verse should be understood thus - It is said that this Individually Enlightened One, plunging into the plane of an aspirant for individual enlightenment, having fulfilled perfections for two incalculable periods and a hundred thousand cosmic cycles, having gone forth in the Dispensation of the Blessed One Kassapa, having become a forest-dweller, fulfilling the going-and-returning duty, practised the ascetic duty. It is said that there is none who attains individual enlightenment without fulfilling this duty. But what is this going-and-returning duty? It is carrying forth and bringing back. We shall explain it as it becomes clear.

Here a certain monk carries forth but does not bring back, a certain one brings back but does not carry forth, a certain one neither carries forth nor brings back, a certain one both carries forth and brings back. Therein, whatever monk, having risen early, having performed the duty of the shrine courtyard and the Bodhi-tree courtyard, having poured water on the Bodhi tree, having filled the drinking water pot and placed it in the drinking water pavilion, having performed the duties to the teacher and the duties to the preceptor, having undertaken the eighty-two chapter duties and the fourteen major duties, he lives accordingly. He, having attended to his bodily preparation, having entered the lodging, having spent the time until the hour for the alms round on a secluded seat, having known the time, having dressed, having tied the waistband, having put on the upper robe, having placed the double robe on the shoulder, having hung the bowl on the shoulder, attending to the meditation subject, having gone to the shrine courtyard, having paid homage to the shrine and the Bodhi tree, having put on the robe near the village, having taken the bowl, enters the village for almsfood. And having thus entered, a monk who is an obtainer, meritorious, honoured and respected by lay followers, having retired to a supporting family or to a retiring hall, being asked this and that question by the lay followers, through answering their questions and through the distraction of expounding the Teaching, having abandoned that attention, he departs. Even having come to the monastery, when asked a question by monks he explains, he recites the Teaching, and he engages in this and that business. Thus having been delayed with monks after the meal, in the first watch, and in the middle watch, overcome by bodily inertia, he sleeps even in the last watch, and does not attend to the meditation subject at all. This is called "he carries forth but does not bring back."

But whoever is frequently ill, whose eaten food does not properly digest towards the break of dawn. Having risen early, he is unable to perform the aforesaid duty or to attend to the meditation subject, but rather, desiring rice gruel or sweet-meats or medicine or a meal, early in the morning, having taken his bowl and robe, enters the village. There, having obtained rice gruel or sweet-meats or medicine or a meal, having taken out the bowl, having finished the meal duty, seated on a prepared seat, having attended to the meditation subject, whether having attained a distinction or not having attained, having come to the monastery, he dwells with that very attention. This is called "he brings back but does not carry forth." For monks such as these, having drunk rice gruel, having developed insight, who have attained

arahantship in the Buddha's Dispensation, have passed beyond the path of counting. In the island of Ceylon itself, in those various villages, in the hall with sitting accommodation, there is no seat where monks, having sat down and drunk rice gruel, have not attained arahantship.

But whoever is a dweller in heedlessness, having laid down the responsibility, having broken all duties, dwelling with a mind bound by the fivefold mental rigidity and shackles, not devoted to attending to the meditation subject, having entered the village for almsfood, obsessed by the obsession of talk with householders, departs hollow. This is called "he neither carries forth nor brings back."

But whoever, having risen early, having fulfilled all duties by the former method, until the hour for the alms round, sits folding his legs crosswise and attends to the meditation subject. The meditation subject is twofold - the universal and the specific. Therein, the universal means friendliness and recollection of death. For that should be useful and desired everywhere; thus it is called "universal." Friendliness should be desired everywhere in residences and so on. For in residences, a monk abiding in friendliness is dear and agreeable to his fellow monks in the holy life; thereby he dwells comfortably, without conflict. Among deities, one abiding in friendliness, guarded and protected by the deities, dwells happily. Among kings, chief ministers, and so on, one abiding in friendliness, cherished by them, dwells happily. In villages, market towns, and so on, one abiding in friendliness, everywhere in the alms round and so on, honoured and respected by people, dwells happily. Through the development of recollection of death, having abandoned attachment to life, he dwells diligently.

But whatever should always be maintained, taken up in accordance with one's temperament. That is a certain one among the ten foulnesses, circular meditation objects, and recollections, or the defining of the four elements itself; that is called "the portable" because it should always be maintained, guarded, and developed; and that same is also called "the root meditation subject." For sons of good family desiring their own welfare, having gone forth in the Dispensation, ten or twenty or thirty or forty or fifty or even a hundred dwelling together, having made an agreement, dwell thus - "Friends, you have not gone forth oppressed by debt, not oppressed by fear, not overcome by livelihood; but you have gone forth here wishing to be freed from suffering. Therefore, restrain mental defilements arisen while going right there in the going itself; in standing, in sitting, restrain mental defilements arisen while lying down right there in the lying down itself."

They, having thus made the agreement, going on the alms round, at intervals of half an usabha, an usabha, half a gāvuta, and a gāvuta there are stones; by that sign they go attending to the meditation subject as they walk. If a mental defilement arises in anyone while going, he restrains it right there. Being unable to do so thus, he stands still; then the one coming from behind also stands still. He, having reproved himself thus: "This monk knows your arisen thought; this is unsuitable for you," having developed insight, enters upon the noble plane right there. Being unable to do so thus, he sits down. Then the one coming from behind also sits down. The same method applies; even being unable to enter upon the noble plane, having suppressed that mental defilement, he goes attending to the meditation subject itself; he does not lift a foot with a mind dissociated from the meditation subject. If he does lift it,

having turned back, he stands at the former spot itself. Like the Elder Mahāphussadeva, the dweller at Ālindaka.

He, it is said, dwelt thus fulfilling the going-and-returning duty for nineteen years. People too, ploughing and sowing and threshing and doing work on the road, having seen the elder going thus, conversed: "This elder goes turning back again and again; is he indeed lost on the road, or has he forgotten something?" He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. On the very day of attaining arahantship, the deity dwelling at the end of his walking path, having lit a lamp with her fingers, stood there; the four great kings too, and Sakka the lord of the gods, and Brahmā Sahampati came to attend upon him. And having seen that radiance, the Elder Mahātissa, the forest-dweller, asked him on the second day - "In the night-time there was a radiance near the venerable one; what was that?" The elder, making a diversion, said such things as "Radiance is indeed the radiance of a lamp, or the radiance of a gem." He, being pressed "Do conceal it," having acknowledged "Yes," reported.

And like the Elder Mahānāga, the dweller at the Kāḷavalli Pavilion. He too, it is said, fulfilling the going-and-returning duty, thinking "First I shall venerate the great striving of the Blessed One," determined upon only standing and walking for seven years; then, having fulfilled the going-and-returning duty for sixteen years, he attained arahantship. Thus, lifting a foot only with a mind yoked to the meditation subject, turning back when it was lifted with a mind dissociated from it, having gone near the village, having stood in a place where one might doubt "Is it a cow or one gone forth?", having put on the double robe, having taken the bowl, having reached the village entrance, having taken water from the edge of the marshy area, having taken a mouthful, he enters the village thinking "Lest even by the mere words 'May you be long-lived' to people who have come to give almsfood or to pay homage, there should be distraction from the meditation subject." But if they ask him about the day, "Today, venerable sir, is it the seventh or the eighth?", having swallowed the water, he reports. If there are no questioners about the day, at the time of departing, having spat out at the village entrance, he goes.

And like the fifty monks who entered the rains retreat at the Kalambatittha monastery in the island of Sīhaḷa. It is said that they made an agreement on the Observance day of entering the rains retreat - "Without attaining arahantship, we shall not converse with one another." And when entering the village for almsfood, having taken a mouthful of water at the village entrance, they entered; when asked about the day, having swallowed the water, they reported; when not asked, having spat out at the village entrance, they returned to the monastery. There the people, having seen the spitting place, knew - "Today one has come, today two." And they thought thus - "Is it that these do not converse with us only, or with one another as well? If they do not converse with one another either, surely they must have fallen into contention. Come, let us make them ask forgiveness of one another." All went to the monastery. There, among the fifty monks who had entered the rains retreat, they did not see even two monks in one place. Then the one among them who was a man with vision said thus - "My dear, the dwelling place of those who make disputes is not like this - the shrine courtyard and the Bodhi-tree courtyard are well swept, the brooms are well placed, the drinking water and water for washing are well set out." They turned back from

there. Those monks too, within the rains retreat itself, having developed insight, having attained arahantship, at the great invitation ceremony performed the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavallī pavilion, and like the monks who entered the rains retreat at the Kalambatiṭṭha monastery, lifting his foot with a mind engaged only in the meditation subject, having gone near the village, having taken a mouthful of water, having observed the streets, where there are no drunkards, gamblers and the like who make disputes, nor fierce elephants, horses and the like, he enters upon that street. And there, walking for almsfood, he does not go with speed as if in a great hurry; there is no such thing as a swift almsfood-eater's ascetic practice; but having reached an uneven stretch of ground, he goes steadily, like a water-filled cart. And having entered house by house, waiting an appropriate time accordingly in order to observe whether they wish to give or do not wish to give, having received almsfood, having sat down in a suitable place, attending to the meditation subject, having established the perception of repulsiveness in food, reviewing by way of the similes of anointing an eye, smearing a wound with salve, and a son's flesh, he takes food endowed with eight factors, not for amusement, not for intoxication, etc. And having finished eating, having done the water-function, having dispelled the drowsiness after the meal for a moment, just as before the meal, so after the meal, in the first watch and the last watch of the night, he attends to the meditation subject. This is called "he carries forth and brings back." Thus this carrying forth and bringing back is called the going-and-returning duty.

One who fulfils this, if he is endowed with decisive support, attains arahantship in the first stage of life itself. If he does not attain it in the first stage of life, then he attains it in the middle stage of life. If he does not attain it in the middle stage of life, then he attains it at the time of death. If he does not attain it at the time of death, then having become a young god he attains it. If he does not attain it having become a young god, then having become an Individually Enlightened One he attains final nibbāna. If he does not attain final nibbāna having become an Individually Enlightened One, then in the presence of Buddhas he becomes one of quick direct knowledge, just as the Elder Bāhiya, or one of great wisdom, just as the Elder Sāriputta.

But this aspirant for individual enlightenment, having gone forth in the Dispensation of the Blessed One Kassapa, having become a forest dweller, having fulfilled this going-and-returning duty for twenty thousand years, having died, was reborn in the sensual-sphere heavenly world. Having passed away from there, he took conception in the womb of the queen-consort of the king of Bārāṇasī. Skilful women know the establishment of the embryo on that very day. And she was one such among them; therefore she too reported that establishment of the embryo to the king. This is a natural law, that when a meritorious being has arisen in the womb, a woman receives pregnancy care. Therefore the king gave her pregnancy care. She, from that time onwards, does not get to swallow anything too hot, nor too cold, nor too sour, nor too salty, nor too pungent, nor too bitter. For when something too hot is swallowed by the mother, it is as if dwelling in an iron cauldron for the embryo; when too cold, it is as if dwelling in the inter-world spaces; when excessively sour, salty, pungent, and bitter things are eaten, the limbs of the child experience sharp feelings, as if split with a

knife and sprinkled with sour substances and so on. They also prevent her from excessive walking, standing, sitting, and lying down - "Let there not be the suffering of agitation for the one gone into the womb." She gets to do walking and so on in moderation on ground spread with soft coverings, and she gets to eat food and drink that is pleasant and suitable, endowed with colour, fragrance, and so on. Having attended to her, they make her walk, make her sit down, and make her get up.

She, being thus cared for, at the time of the ripening of the pregnancy, having entered the birthing house, towards the break of dawn gave birth to a son, resembling a lump of red arsenic rubbed with ripe oil, endowed with the marks of good fortune and merit. Then, on the fifth day, they showed him adorned and prepared to the king; the king, pleased, appointed sixty-six nurses to attend upon him. He, growing up with all achievements, before long attained discretion. The king consecrated him at the age of sixteen with kingship, and provided him with various dancing women. The consecrated prince exercised kingship by the name of Brahmadata over twenty thousand cities in the whole of Jambudīpa. In Jambudīpa, it is said, formerly there were eighty-four hundred thousand cities; those, declining, were sixty thousand; declining further, they were forty thousand; but at the time of complete decline there are twenty thousand. And this Brahmadata arose at the time of complete decline; therefore he had twenty thousand cities, twenty thousand mansions, twenty thousand elephants, twenty thousand horses, twenty thousand chariots, twenty thousand foot-soldiers, twenty thousand women - harem-ladies and dancing women, and twenty thousand ministers.

He, while exercising the great kingship itself, having performed the preliminary work on a circular meditation object, produced the five direct knowledges and the eight attainments. But since a consecrated king must inevitably sit in the court of justice, therefore one day, having eaten the morning meal early, he sat at the place of judgment. There they made loud noise and great noise. He, thinking "This noise is an impurity of the attainment," having ascended the upper floor of the mansion, seated thinking "I shall enter the attainment," was unable to enter it; through the disturbance of kingship the attainment had declined. Then he thought - "Which is better, kingship or the ascetic duty?" Then, having known "The happiness of kingship is limited and has many dangers, but the happiness of the ascetic duty is extensive, has many benefits, and is practised by the highest persons," he commanded a certain minister: "Govern this kingdom by the Teaching, righteously; do not commit unrighteous deeds" - having handed over everything to him, having ascended the mansion, he spent the time in the happiness of attainment; no one was allowed to approach except those who bring face-washing water, tooth-sticks, and carry out the meal and so on.

Thereupon, when about half a month had passed, the chief queen asked - "The king is not seen anywhere - at park excursions, military reviews, theatrical performances, and so on. Where has he gone?" They reported that matter to her. She sent word to the minister - "When the kingdom has been received, I too have been received. Let him come and live together with me." He, having covered both his ears, rejected it, saying "This is not fit to be heard." She, having sent again two or three times, threatened the unwilling one: "If you do not do it, I shall remove you even from your position. I shall deprive you even of life." He, frightened, thinking "A woman is indeed

of firm determination; at some time she might even have this done." One day, having gone in secret, he lived together with her on the royal bed. She was one possessing merit and of pleasant contact. He, infatuated by the lust of her contact, went there frequently, ever apprehensive and fearful. Gradually he began to enter without suspicion, like the master of the house.

Thereupon the king's men reported that incident to the king. The king did not believe it. For the second time and the third time they reported it. Thereupon the king, having hidden himself, having seen it himself, having assembled all the ministers, announced it. They said "This offender against the king deserves cutting off of hands, deserves cutting off of feet" - thus up to impalement on a stake, they pointed out all forms of bodily punishment. The king said: "In his murder, imprisonment, and beating, cruelty would arise in me; in depriving him of life, there would be killing of a living being; in seizing his wealth, taking what is not given. Enough of such things being done! Expel this one from my kingdom." The ministers made him without territory. He, having taken his own wealth and valuables and his children and wife, went to a foreign realm. There the king, having heard, asked: "Why have you come?" "Sire, I wish to attend upon you." He accepted him. The minister, after the elapse of a few days, having gained trust, said this to that king - "Great king, I see honey without flies, but there is no one eating it." The king, thinking "What, does he say this wishing to mock?" did not listen. He, having found an opportunity, again, having described it more thoroughly, said. The king asked: "What is this?" "The kingdom of Bārāṇasī, Sire." The king said: "Do you wish to lead me there and have me killed?" He said: "Do not, Sire, speak thus. If you do not believe, send men." He sent men. They, having gone, having dug through the gateway, emerged in the king's sleeping quarters.

The king, having seen them, asked "For what purpose have you come?" "We are thieves, great king." The king, having had wealth given to them, having exhorted them "Do not do thus again," dismissed them. They, having come back, reported to that king. He, having tested in the same way two or three times more, thinking "The king is virtuous," having arrayed the fourfold army, having approached one city in the border region, sent word to the minister there: "Either give me the city or give me war." He had that matter reported to King Brahmadatta - "Let the lord command - 'shall I fight, or shall I give up the city?'" The king sent word: "There should be no fighting; having given the city, come here." He did so. The hostile king too, having taken that city, sent a messenger in the same way to the remaining cities also. Those ministers too, having likewise reported to Brahmadatta, being told by him "There should be no fighting; you should come here," came to Bārāṇasī.

Then the ministers said to Brahmadatta - "Great king, let us fight together with him." The king restrained them, saying "There will be killing of living beings on my account." The ministers, having convinced the king by various means, saying "We, great king, shall capture him alive and bring him right here," saying "Come, great king," began to go. The king says "If you do not perform any act of killing, slaying, striking, or plundering of beings, I shall go." The ministers, saying "No, Sire, we shall not; we shall put them to flight by showing them fear," having arrayed the fourfold army, having placed lamps in pots, went by night. The hostile king, having taken a city near Bārāṇasī on that day, thinking "What now?" having had the armour removed at night, heedless, fell into sleep together with his army. Then the ministers, having

taken King Brahmadatta, having gone to the hostile king's camp, having had lamps brought out from all the pots, having made one blaze of light, raised a shout. The hostile king's minister, having seen the great army, frightened, having approached his own king, raised a great shout: "Rise up and eat the honey without flies!" Likewise a second time, and a third time. The hostile king, having awakened at that sound, fell into fear and terror. Hundreds of shouts arose. He, having lamented this and that the whole night, saying "Having believed another's word, I have fallen into the hand of an enemy," on the second day, having thought "The king is righteous, he would not make a siege; having gone, I shall ask his forgiveness," having approached the king, having established himself on his knees, said "Forgive, great king, my offence." The king, having exhorted him, said "Rise up, I forgive you." He, at the very moment of being thus spoken to by the king, attained supreme relief. He obtained a kingdom in the countryside near the king of Bārāṇasī itself. They were companions to one another.

Then Brahmadatta, having seen both armies standing together exchanging friendly greetings, thought "Through the guarding of my mind alone, in this great multitude of people not even a drop of blood enough for a small fly to drink has arisen. Oh, how good! Oh, how excellent! May all beings be happy, may they be free from enmity, may they be free from affliction!" Having produced the meditative absorption through friendliness, having made that itself the foundation, having meditated on activities, having realised the knowledge of individual enlightenment, he attained the self-become state. Him, made happy by the happiness of the path and fruition, seated on the elephant's back, the ministers, having made prostration, said - "It is time for the vehicle, great king; honour should be given to the victorious army, and food expenses should be given to the defeated army." He said - "I am not, my good fellows, a king; I am called an Individually Enlightened One." "What does the lord say? Are Individually Enlightened Ones not like this?" "What are they like, my good fellows, Individually Enlightened Ones?" "Individually Enlightened Ones have hair and beard two inches long and are equipped with the eight requisites." He touched his head with his right hand; at that very moment the layman's outward sign disappeared, the appearance of one gone forth became manifest. He was endowed with hair and beard two inches long and the eight requisites, resembling an elder of a hundred years. He, having attained the fourth meditative absorption, having risen up from the elephant's back into the sky, sat upon a lotus flower. The ministers, having paid homage, asked "What, venerable sir, was the meditation subject, and how did you attain it?" Since his meditation subject was the meditative absorption through friendliness, and he had attained it by seeing with insight that very insight, therefore, showing that meaning, he spoke as both an inspired utterance verse and an explanatory verse this very verse: "Having laid aside the rod towards all beings."

Therein, "all" means without remainder. "Beings" means living beings. This is the summary here; but in detail we shall explain in the commentary on the Ratana Sutta. "Having laid aside" means having put down. "The rod" means the rod of body, speech, and mind; this is a designation for bodily misconduct and so on. For bodily misconduct punishes, thus it is "the rod"; what is meant is that it oppresses and leads to calamity and disaster. Likewise verbal misconduct and mental misconduct. Or "the rod" means a rod for striking; "having laid aside that" is also what is meant. "Not harming" means not harming. "Even one" means whatever single one. "Of them"

means of all those beings. "One should not wish for a son" means among these four kinds of sons - one born from oneself, one born in the field, one given, and a pupil - one should not wish for any kind of son. "Whence a companion" means how much less would one wish for a companion - whence indeed is that.

"Alone" means alone in the sense of going forth, alone in the sense of being without a companion, alone in the sense of abandoning craving, alone as one completely free from mental defilements, alone as one who has fully awakened to Paccekabuddha enlightenment. For even though dwelling in the midst of a thousand ascetics, because of the cutting off of the household mental fetter, one is alone - thus alone in the sense of going forth. One stands alone, one goes alone, one sits alone, one prepares one's sleeping place alone, one moves alone, one conducts oneself - thus alone in the sense of being without a companion.

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths.

"Having known this danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

Thus alone in the sense of abandoning craving. All his mental defilements have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - thus alone as one completely free from mental defilements. Having been without a teacher, self-become, by oneself alone one has fully awakened to Paccekabuddha enlightenment - thus alone as one who has fully awakened to Paccekabuddha enlightenment.

"Wanders" means these eight kinds of conduct. That is: Conduct in postures in the four postures for those accomplished in aspiration, conduct in sense bases in the six internal sense bases for those with guarded doors in the faculties, conduct in mindfulness in the four establishments of mindfulness for those dwelling in diligence, conduct in concentration in the four meditative absorptions for those devoted to higher consciousness, conduct in knowledge in the four noble truths for those accomplished in higher intelligence, conduct in the path in the four noble truths for those rightly practising, conduct in attainment in the four fruits of asceticism for those who have attained the fruits, conduct for the world's welfare towards all beings for the three Buddhas, therein partially for the Individually Enlightened Ones and the Buddha's disciples. As he said - "Conduct means eight kinds of conduct: conduct in postures" - in detail. The meaning is that one would be endowed with those kinds of conduct. Or alternatively, these another eight kinds of conduct have also been stated: "resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, undistracted through concentration one practises, understanding through wisdom one practises, cognising through consciousness one practises, 'for one so practising, wholesome mental states proceed' thus through sense-base-conduct one practises, 'one so practising attains distinction' thus through distinction-conduct one practises." The meaning is that one would be endowed with those too. "Like a rhinoceros horn": here "rhinoceros horn" means the horn of the rhinoceros animal. We shall explain the meaning of the word "kappa" in detail in the commentary on the Maṅgala Sutta. But here this should be understood as a

counterpart, as in such passages as "indeed, friend, we were conversing with a disciple who is like the Teacher himself." "Like a rhinoceros horn" means "similar to a rhinoceros horn" is what is meant. This is the explanation of the meaning by term here for now.

But from the standpoint of intention and connection, it should be understood thus - That rod of the aforementioned kind, being wielded against beings, is harmful; by not wielding it against them, by friendliness which is the opposite of that, and by bringing about the welfare of others, having laid aside the rod towards all beings, and precisely because of being one who has laid aside the rod, just as those who have not laid aside the rod, beings, harass other beings with a rod or a knife or a hand or a clod of earth, so not harassing even one of them, having come to this meditation subject of friendliness, having seen with insight whatever therein pertains to feeling, whatever pertains to perception, activities, and consciousness, and both that in accordance with it and also other things pertaining to activities, I have attained this individual enlightenment - this, for now, is the intention.

But this is the connection - When this was said, those ministers said - "Now, venerable sir, where are you going?" Thereupon, having adverted and known "Where do the former Individually Enlightened Ones dwell?" when it was said "On Mount Gandhamādana," they said again - "Now, venerable sir, you are abandoning us, you do not wish for us?" Then the Individually Enlightened One said "One should not wish for a son" - all of it. Therein the intention is - I now would not wish for any son whatsoever among those born of oneself and so on, how much less then a companion such as you? Therefore, even among you, whoever wishes to go with me or to become one like me, he should wander alone, like a rhinoceros horn. Or alternatively, when they said "Now, venerable sir, you are abandoning us, you do not wish for us," that Individually Enlightened One, having said "One should not wish for a son, whence a companion?" having seen the virtue of the solitary life by the aforesaid meaning, greatly delighted, filled with joy and happiness, uttered this inspired utterance - "One should wander alone, like a rhinoceros horn." Having said thus, while the great multitude was looking on, having flown up into the sky, he went to Gandhamādana.

Gandhamādana by name is in the Himalayas, beyond seven mountains: the Lesser Black Mountain, the Great Black Mountain, the Nāga-encircling Mountain, the Moon-womb, the Sun-womb, the Golden Flank, and the Himavanta Mountain. There, the cave called Nandamūlaka is the dwelling place of the Individually Enlightened Ones, and there are three caves - the Golden Cave, the Jewel Cave, and the Silver Cave. There, at the entrance of the Jewel Cave, there is a tree called Mañjūsaka, a yojana in height and a yojana in breadth. It produces all the flowers that exist in water or on land, especially on the day of the arrival of an Individually Enlightened One. Above it there is a pavilion made of all jewels. There, a sweeping wind discards the rubbish, a levelling wind makes the sand made of all jewels level, a sprinkling wind brings water from Lake Anotatta and sprinkles it, a fragrance-making wind brings the scents of all fragrant trees from the Himalayas, a plucking wind plucks and drops the flowers, and a spreading wind spreads them everywhere. And here there are seats always well prepared, on which all the Individually Enlightened Ones, having assembled, sit down on the day of the arising of an Individually Enlightened One and on the Observance day. This is the natural state there. This Individually Enlightened One, having gone

there, sits down on the prepared seat. Then, if at that time there are also other Individually Enlightened Ones, they too, having assembled at that very moment, sit down on the prepared seats. And having sat down, having entered into some attainment, they emerge from it. Then the senior monk of the Community asks the newly arrived Individually Enlightened One about his meditation subject for the purpose of the thanksgiving of all, saying "How was it attained?" Then too he speaks that very same verse as his inspired utterance and declaration. Again, the Blessed One too, when asked by the Venerable Ānanda, speaks that very same verse. And Ānanda at the communal recitation - thus each verse is spoken four times: at the place where individual enlightenment was fully awakened to, at the Mañjūsaka pavilion, at the time when asked by Ānanda, and at the communal recitation.

The explanation of the first verse is finished.

92. "For one in whom bonding has arisen" - what is the origin of the verse? This aspirant for individual enlightenment too, in the Dispensation of the Blessed One Kassapa, practising the ascetic duty for twenty thousand years by the former method, having performed the preliminary work on a circular meditation object, having produced the first meditative absorption, having defined mentality-materiality, having performed the exploration of characteristics, without attaining the noble path, was reborn in the Brahma world. He, having passed away from there, having arisen in the womb of the queen-consort of the king of Bārāṇasī, growing up by the former method, from the time he knew the distinction "this is a woman, this is a man." From that point on he did not delight in the hands of women, and did not consent to even so much as rubbing, bathing, adorning, and so on. Only men nourished him. At the time of giving mother's milk to drink, the nurses, having put on a jacket, gave mother's milk to drink in the appearance of men. He, having smelled the odour of women or having heard their sound, cried; even having attained discretion, he did not wish to see women. On account of that they recognised him as "one who does not have the scent of women."

When he had reached the age of sixteen, the king, thinking "I will maintain the family lineage," having brought suitable maidens from various families for him, commanded a certain minister: "Make the prince enjoy himself." The minister, wishing to make him enjoy himself by a stratagem, having had a screen wall set up around not far from him, had dancers perform. The prince, having heard the sound of singing and music, said: "Whose is this sound?" The minister said: "This is yours, Sire, the sound of dancing women; for those of merit such entertainments exist. Enjoy yourself, Sire, you are of great merit." The prince had the minister beaten with a stick and had him driven out. He reported it to the king. The king, having gone together with the prince's mother, having asked the prince's forgiveness, again commanded the minister. The prince, being excessively pressed by them, having given the finest gold, commanded the goldsmiths: "Make a beautiful figure of a woman." They made a figure of a woman resembling one created by Vissakamma, adorned with all ornaments, and showed it. The prince, having seen it, having shaken his head in astonishment, sent word to his mother and father - "If I shall obtain such a woman, I shall take her." The mother and father, thinking "Our son is of great merit; surely some girl who has made merit together with him will have arisen in the world," having placed that golden figure on a chariot, dispatched the ministers - "Go, search for such

a girl." They, having taken it, wandering through the sixteen great countries, having gone to each village, wherever they saw a gathering of people at water landing-places and so on, there they placed the golden figure like a deity, having made an offering with various flowers, cloths, and ornaments, having tied up a canopy, stood to one side - "If anyone has previously seen one of such a form, he will raise a discussion." By this method, having wandered through all the countries except the Madda country, despising it as "a small country," not having gone there first, they returned.

Then this occurred to them - "Let us go to the Madda country as well, lest even when we have entered Bārāṇasī the king send us again." They went to the city of Sāgala in the Madda country. And in the city of Sāgala there was a king named Maddava. His daughter, about sixteen years of age, was lovely. Her beauty-slave-women went to the landing-place for the purpose of bathing water. There, having seen from afar that golden figure placed by the ministers, saying "Having sent us for the purpose of water, the princess herself has come," having gone near, they said: "This is not our mistress; our mistress is more lovely than this." The ministers, having heard that, having approached the king, requested the girl in a suitable manner. He too gave her. They sent word to the king of Bārāṇasī - "A girl has been obtained, Sire; will you come yourself, or shall we bring her?" He sent word: "If I come, there will be oppression of the countryside; you yourselves bring her."

The ministers too, having taken the girl and having gone out from the city, sent word to the prince - "A girl resembling the golden image has been found." The prince, having merely heard, overcome by lust, fell away from the first meditative absorption. He sent a succession of messengers - "Bring her quickly, bring her quickly." They, staying only one night everywhere, having reached Bārāṇasī, standing outside the city, sent word to the king - "Should we enter today itself, or not?" The king said: "The girl has been brought from an excellent family; having performed the blessing ceremony, we shall usher her in with great honour. For now, take her to the pleasure grove." They did so. That extremely delicate girl, troubled by the jolting of the vehicle, having developed a wind ailment from the fatigue of the journey, having become like a withered garland, died in the night-time. The ministers lamented: "We have fallen from honour." The king and the citizens lamented: "The family lineage is destroyed." There was an uproar throughout the entire city. For the prince, upon merely hearing, great sorrow arose.

Thereupon the prince began to dig up the root of sorrow. He thought thus - "This so-called sorrow does not exist for the unborn, but it exists for the born. Therefore sorrow is dependent on birth. But birth is dependent on what? Birth is dependent on becoming." Thus, by the power of former meditative development, wisely attending, having seen dependent origination in forward and reverse order, and again meditating on activities in forward order, seated right there, he realised individual enlightenment. The ministers, having seen him seated, made happy by the happiness of the path and fruition, with peaceful faculties, with peaceful mind, having made prostration, said - "Do not grieve, Sire, the Indian subcontinent is great; we shall bring another maiden more beautiful than that." He said - "I do not grieve; free from sorrow, I am an Individually Enlightened One." From here onwards all is the same as the former verse already stated, except for the explanation of the verse.

But the explanation of the verse should be understood thus -"Saṃsaggajātassa" means of one in whom bonding has arisen. Therein, bonding is fivefold by way of bonding through seeing, hearing, bodily contact, conversation, and sharing. Therein, lust arisen by way of the eye-consciousness process through seeing one another is called bonding through seeing. Therein, a householder's daughter in the island of Sīhaḷa, having seen a young monk, a reciter of the Dīgha, dwelling in the Kalyāṇa monastery, walking for almsfood in the village of Kāḷadīghavāpī, having become enamoured, not having obtained him by any means, died; and he, having seen a piece of her inner robe cloth, thinking "He did not obtain communal life with one wearing such a garment!" his heart having split, died. That very young monk and she are an example.

But lust arisen by way of the ear-consciousness process through hearing the achievement of beauty and so on being spoken of by others, or the sound of laughter, talk, or song by oneself, is called bonding through hearing. Therein too, the young man Tissa, dwelling in the Five-Bolt Cave, who, while going through space, having heard the sound of the daughter of a smith dwelling in a mountain village who, having gone to a lotus lake together with five maidens, having bathed and having put on a garland, was singing in a loud voice, having fallen away from his distinction through sensual lust, reached disaster, is the illustration.

Lust arisen through mutual fondling of limbs is called physical contact. And the young monk who was speaking the Teaching and the king's daughter are the example here. It is said that at the Great Monastery a young monk was speaking the Teaching. There a great multitude came, and the king too went together with the queen-consort and the king's daughter. Then, on account of his appearance and voice, powerful lust arose in the king's daughter, and in that young monk too. Having seen that, the king, having observed, had them surrounded with a screen wall. They, having fondled each other, embraced. Again, having removed the screen wall, those looking saw that both had already died.

Lust arisen by way of mutual addressing and conversation is called bonding through conversation. Lust arisen through making use of things together with monks and nuns is called bonding through shared use. In both of these, a monk and a nun who incurred expulsion are the example. It is said that at the festival of the great monastery named Maricavaṭṭi, King Duṭṭhagāmaṇi Abhaya, having prepared a great offering, served food to both communities. There, when hot rice gruel had been given, the female novice who was the most junior in the community, having given an ivory bangle to the male novice who was the most junior in the community and who had no bowl-stand, engaged in conversation. Both of them, having received full ordination and having become of sixty rains retreats, having gone to the far shore, having recovered their former recognition of each other through conversation, at that very moment, with affection having arisen, having transgressed the training rule, they became expelled. Thus, among the fivefold bonding, for one in whom bonding has arisen through any bonding whatsoever, affection arises; conditioned by former lust, powerful lust arises. Thereupon, "following upon affection, this suffering comes to be" means this suffering of manifold kinds - sorrow, lamentation and so on, visible here and now and pertaining to the future life - following that very affection, comes to be, originates, arises.

Others, however, say "bonding is the release of consciousness towards the object." From that, affection; from affection, this is suffering. Having spoken this half-verse with this analysis of meaning, that Individually Enlightened One said - "I, digging up the root of that suffering - this suffering of sorrow and so on that comes to be following upon affection - have attained individual enlightenment."

When this was said, those ministers said - "Now, venerable sir, what should be done by us?" Thereupon he said - "Whether you or any other, whoever wishes to be freed from this suffering, he too, seeing the danger born of affection, should wander alone, like a rhinoceros horn." And here, it should be understood that what was said as "following upon affection, this suffering comes to be" - with reference to that very thing, this was said as "seeing the danger born of affection." Or alternatively, through bonding as aforesaid, 'for one in whom bonding has arisen, affection arises; following upon affection, this suffering comes to be' - thus, seeing the danger born of affection as it really is, I have attained - having connected thus, the fourth line should be understood as spoken by way of affection in the manner already stated previously. Beyond that, everything is similar to what was stated in the previous verse.

The explanation of the association verse is finished.

93. "Friends and companions" - what is the origin? This aspirant for individual enlightenment, having arisen in the manner stated in the previous verse, while exercising kingship in Bārāṇasī, having produced the first meditative absorption, having considered "Is the ascetic duty excellent, or is kingship excellent?" having handed over the kingdom to the ministers, practised the ascetic duty. The ministers, even though told "Act by the rule, impartially," having taken bribes, act not by rule. They, having taken bribes, defeating owners, once defeated a certain king's favourite. He, having entered together with the king's cooks, reported everything. The king on the second day himself went to the law-courts. Thereupon the great multitude - Making a loud noise saying "The ministers, sire, are making owners into non-owners," they made it like a great battle. Then the king, having risen from the law-courts, having ascended the mansion, seated to enter the attainment. With his mind distracted by that noise, he was unable to enter it. He, thinking "What use is kingship to me? The ascetic duty is excellent," having abandoned the happiness of kingship, again having produced the attainment, seeing with insight in the manner already stated previously, realised individual enlightenment. And when asked about his meditation subject, he spoke this verse.

Therein, "friends" is by way of friendliness. "Companions" is by way of being good-hearted. Some, through exclusively desiring welfare, are only friends, not companions. Some, by generating happiness in the heart through going and coming, standing, sitting, conversation and so on, are only companions, not friends. Some, by way of both of those, are both companions and friends. They are of two kinds: those of household life and those of homelessness. Therein, those of household life are of three kinds: the helpful one, the one who shares happiness and suffering, and the compassionate one. Those of homelessness are with distinction only those who show what is beneficial. They are possessed of four factors. As he said -

"Householder's son, by four grounds the helpful friend should be known as good-hearted. He protects the heedless one, he protects the property of the heedless one, he becomes a refuge for the frightened one, when duties to be done have arisen he gives double the wealth."

Likewise -

"Householder's son, by four grounds the friend who shares happiness and suffering should be known as good-hearted. He tells him his secrets, he conceals his secrets, he does not abandon him in misfortunes, even his life is given up for his benefit."

Likewise -

"Householder's son, by four grounds the compassionate friend should be known as good-hearted. He does not rejoice in one's misfortune, he rejoices in one's fortune, he prevents one speaking dispraise, he praises one speaking praise."

Likewise -

"Householder's son, by four grounds the friend who shows what is beneficial should be known as good-hearted. He prevents from evil, he establishes in good, he makes known what has not been heard, he points out the path to heaven."

Here householders are intended among those. But as regards meaning, all are applicable. "Having compassion for friends and companions" means showing sympathy, wishing to bring them happiness and wishing to remove their suffering.

"Neglects one's welfare": this is threefold by way of welfare pertaining to the present life, pertaining to the future life, and ultimate welfare; likewise it is also threefold by way of one's own welfare, the welfare of others, and the welfare of both. One neglects and destroys welfare in two ways: by the destruction of what has been obtained and by the non-arising of what has not been obtained. "With a bound mind": even one placing oneself in a low position thus - "I cannot live without this one, this one is my destination, this one is my ultimate goal" - has a bound mind. Even one placing oneself in a high position thus - "These cannot live without me, I am their destination, I am their ultimate goal" - has a bound mind. But here one with a bound mind in this way is intended. "This danger" means this danger of neglecting one's welfare; he said this with reference to the deterioration of one's own attainment. "Intimacy": there are three kinds of intimacy - by way of intimacy of craving, views, and friends. Therein, craving even with its one hundred and eight divisions is intimacy of craving; views even with their sixty-two divisions are intimacy of views; compassion for friends through the state of having a bound mind is friendly intimacy. Among those, that is what is intended here. For because of that his attainment had declined. Therefore he said - "Seeing this danger in intimacy, I have attained." The remainder is similar to what was stated.

The explanation of the friend and friendship verse is finished.

94. "A spreading bamboo" - what is the origin? In the past, it is said, in the Dispensation of the Blessed One Kassapa, three aspirants for individual enlightenment, having gone forth, having fulfilled the going-and-returning duty for twenty thousand years, were reborn in the heavenly world. Having passed away from

there, their eldest was reborn in the royal family of Bārāṇasī, the other two in borderland royal families. Both of them, having taken up a meditation subject, having abandoned the kingdom, having gone forth, having become Individually Enlightened Ones in due course, dwelling at the Nandamūlaka cave, one day, having emerged from the attainment, having reflected "What action did we do to attain this supramundane happiness?", reviewing, they saw their own respective conduct in the time of the Buddha Kassapa. Thereupon, reflecting "Where is the third?", having seen him exercising kingship in Bārāṇasī, having remembered his virtues, "He is by nature endowed with virtues such as fewness of wishes, an exhorter of us alone, a speaker, willing to do what others bid, a censurer of evil; come, let us show him an object and inform him," seeking an opportunity, having seen him one day going to the pleasure grove adorned with all ornaments, having come through the sky, they stood at the foot of a bamboo thicket at the park gate. The great multitude, unsatisfied with the sight of the king, looks up at the king. Thereupon the king, looking around thinking "Is there indeed anyone not engaged in seeing me?", saw the Individually Enlightened Ones. Together with the very seeing of them, affection arose in him towards them. He, having descended from the elephant's back, having approached with a peaceful manner, asked "Venerable sirs, what are you named?" They said "We, great king, are named 'the non-clinging ones.'" "Venerable sirs, what is the meaning of 'the non-clinging ones'?" "The meaning of non-attachment, great king." Thereupon, having pointed out a bamboo thicket, they said - "Just as, great king, this bamboo thicket standing entwined in every respect by roots, trunks, branches, and sub-branches, a man with sword in hand, having cut at the root and pulling, would not be able to uproot it, just so you, both within and without, entangled by the tangle, clinging and strongly attached, are stuck there. Or just as this bamboo shoot, even though gone to the middle of it, because its branches have not yet grown, stands not stuck to anything, and it is possible to uproot it by cutting at the top or at the root, just so we, not clinging to anything, go in all directions" - and at that very moment, having attained the fourth meditative absorption, while the king was watching, they went through the sky to the Nandamūlaka cave. Thereupon the king thought - "When indeed might I too become thus non-clinging?" and standing right there, seeing with insight, he realised individual enlightenment. When asked about his meditation subject by the former method, he spoke this verse.

Therein, "bamboo" means bamboo. "Spreading" means extended. The syllable "va" has the meaning of emphasis, or this is the syllable "eva," and here the syllable "e" has been lost by way of euphonic conjunction. Its connection is with the following term. We shall construe that afterwards. "Just as" means in comparison. "Entangled" means stuck, tangled, entwined. "In sons and wives" means in sons, daughters, and wives. "Whatever longing" means whatever craving, whatever affection. "Like a bamboo shoot, not clinging" means not being stuck, like a bamboo shoot. What is meant? Just as a spreading bamboo is indeed entangled, the longing for sons and wives, that too, because of standing entwined with those objects, is indeed entangled. "I, with that longing, being expectant, am entangled like a spreading bamboo" - thus, having seen the danger in longing, cutting off that longing by path knowledge, this one, like a bamboo shoot, not clinging to forms and so on, or to

material gain and so on, or to sensual existence and so on, or to views and so on, by way of craving, conceit, and wrong view, has attained individual enlightenment. The remainder should be understood by the former method.

The explanation of the bamboo sprout verse is finished.

95. "A deer in the forest" - what is the origin? It is said that one monk, a practitioner of meditation in the Dispensation of the Blessed One Kassapa, having died, was reborn in a millionaire's family in Bārāṇasī, rich, of great wealth, of great possessions. He was fortunate; thereupon, having become an adulterer, having deceased, he was reborn in hell; having been tormented there, by the remainder of the ripened result, he took conception as a female in the womb of the millionaire's wife. The limbs of beings who have come from hell are hot. On account of that, the millionaire's wife, with a burning belly, with difficulty and trouble, having borne that embryo, in due time gave birth to a girl. She, from the day of birth onwards, was detestable to her mother and father and to the remaining relatives and attendants. And when she had come of age and was given to a family, even there she was detestable to her husband, mother-in-law and father-in-law, unpleasant and disagreeable. Then, when a festival was proclaimed, the merchant's son, not wishing to celebrate together with her, having brought a prostitute, celebrates. She, having heard that from the female slaves, having approached the merchant's son, having conciliated him in various ways, said - "Master's son, a woman by nature, even if she is the youngest sister of ten kings, or the daughter of a universal monarch, nevertheless she is one who performs service for her husband. When the husband does not address her, she experiences suffering as if impaled on a stake. If I am worthy of assistance, I should be assisted; if not, I should be released. I shall go to my own relatives' family." The merchant's son - "Let it be, dear lady, do not grieve, be ready for celebration; we shall celebrate the festival," he said. The millionaire's daughter, with enthusiasm arisen by just that much friendly conversation, thinking "Tomorrow I shall celebrate the festival," prepares much solid and soft food. The merchant's son, on the second day, without even informing her, went to the place of celebration. She, sitting and looking at the road, thinking "Now he will send, now he will send," seeing that the sun was up, sent people. They, having returned, reported "The merchant's son has gone." She, having taken all that which had been prepared, having mounted a vehicle, set out to go to the pleasure grove.

Then, at the Nandamūlaka cave, an Individually Enlightened One, on the seventh day, having emerged from cessation, having chewed a betel-creeper wooden toothbrush, having washed his face at Lake Anotatta, reflecting "Where shall I walk for almsfood today?", having seen that millionaire's daughter, having known "When she has made an act of faith towards me, that action will go to utter elimination," having stood near the cave on a red arsenic plateau of sixty yojanas, having taken his bowl and robe, having attained the meditative absorption that is the basis for direct knowledge, having come through the sky, having descended on her path, he walked facing towards Bārāṇasī. Having seen him, the female slaves informed the millionaire's daughter. She, having descended from the vehicle, having paid homage carefully, having filled the bowl with solid and soft food endowed with all flavours, having covered it with a lotus flower, having placed a lotus flower underneath as well, having taken a bunch of flowers in her hand, having given the bowl into the hands of the

Individually Enlightened One, having paid homage, with the bunch of flowers in hand she made an aspiration - "Venerable sir, just as this flower, so may I, wherever I am reborn, be dear and agreeable to the great multitude." Having thus aspired, she aspired a second time as well - "Venerable sir, dwelling in the womb is suffering; without approaching that, may there be conception in a lotus flower." She aspired a third time as well - "Venerable sir, womankind is loathsome; even a universal monarch's daughter goes under another's control. Therefore, without approaching the state of being a woman, may I become a man." She aspired a fourth time as well - "Venerable sir, having surpassed this suffering of the round of rebirths, at the final end may I attain the Deathless attained by you." Having thus made four aspirations, having venerated that bunch of lotus flowers, having paid homage with the fivefold prostration, she made this fifth aspiration: "May my fragrance and beauty be just like the flower."

Thereupon the Individually Enlightened One, having taken the bowl and the bunch of flowers, standing in the sky -

"May all that is wished for and desired by you be quickly fulfilled;
May all your thoughts be fulfilled, as the moon on the fifteenth."

Having given thanksgiving to the millionaire's daughter with this verse, having determined "Let the millionaire's daughter see me departing," he went through the sky to the Nandamūlaka cave. When the millionaire's daughter saw him, great joy arose in her. The unwholesome action done in a previous existence was exhausted through lack of opportunity, and she became pure like a copper vessel washed with tamarind acid. At that very moment, all the people in her husband's family and in her relatives' family were satisfied. They sent words of endearment and presents, saying "What shall we do?" Her husband too sent people - "Bring the millionaire's daughter quickly; I forgot and came to the pleasure grove." From then on, he cherished her as one cherishes sandalwood anointed on the chest, as a string of pearls worn around the neck, and as a garland of flowers. She, having experienced there the happiness connected with sovereignty and wealth as long as life lasted, having died, was reborn as a male in a lotus flower in the heavenly world. That young god, even when going, goes within the interior of a lotus flower; even when standing, even when sitting, even when lying down, he lies down within the very interior of a lotus. And they called him "Mahāpaduma the young god." Thus he, by that supernormal power, transmigrates in forward and reverse order through the six heavenly worlds alone.

Now at that time the king of Bārāṇasī had twenty thousand women. Among them not even one obtained a son. The ministers informed the king - "Sire, a son who protects the family lineage should be desired; when there is no son born from oneself, even one born in the field is a bearer of the family lineage." Then the king, setting aside the chief queen, had the remaining women go outside as they wished for a week saying "Perform the righteous festival," yet even so he did not obtain a son. Again the ministers said - "Great king, the chief queen is the foremost of all women in merit and in wisdom; perhaps the lord might obtain a son in the womb of the chief queen." The king reported this matter to the chief queen. She said - "Great king, whatever woman is moral and a speaker of truth, she would obtain a son; whence a son for one devoid of moral shame and moral fear?" Having ascended the mansion and having taken

upon herself the five precepts, she reflected upon them again and again. When the moral princess, while reflecting upon the five precepts, had just arisen the thought of aspiring for a son, Sakka's seat trembled.

Then Sakka, reflecting, having understood this matter - "I shall give the boon of a son to the moral princess," having come through the sky, standing before the queen, "What do you wish for, queen?" "A son, great king." Having said "I give you a son, queen, do not worry," having gone to the heavenly world, reflecting "Is there indeed here one whose life span is exhausted?" having known "This Mahāpaduma will be wishing to go to a higher heavenly world," having gone to his mansion, he requested "Dear Mahāpaduma, go to the human world." He said: "Do not speak thus, great king; the human world is loathsome." "Dear son, you, having made merit in the human world, have arisen here; standing right there, the perfections are to be fulfilled. Go, dear son." "Painful, great king, is dwelling in the womb; I am not able to dwell there." "Dear son, for you there is no dwelling in the womb; for thus you performed such action that you will be reborn in the very interior of a lotus. Go, dear son." Being told again and again, he consented.

He, having passed away from the heavenly world, was reborn in the interior of a lotus in the stone-slab pond in the pleasure grove of the king of Bārāṇasī. And on that night, towards the break of dawn, the chief queen, by the end of a dream, surrounded by twenty thousand women, having gone to the pleasure grove, it was as if she obtained a son in the interior of a lotus in the stone-slab pond. She, when the night became light, guarding the precepts, having gone there, saw one lotus flower; it was neither at the shore nor in the deep. Together with the very seeing of it, affection for a son arose in her there. She herself, having descended, took that flower; as soon as the flower was taken, the petals opened out. There she saw a child like a golden image; having seen him, she uttered the cry "A son has been obtained by me!" The great multitude uttered thousands of acclamations. And she sent word to the king. The king, having heard, having asked "Where was he found?" and having heard the circumstances of the finding, having said "The pleasure grove and the pond and the lotus are our very own; therefore, because of being born in our field, this son is named 'field-born,'" having had him brought into the city, he had twenty thousand women perform the nursing function. Whichever woman, having known the prince's preference, caused him to eat whatever solid food he desired, she received a thousand. The whole of Bārāṇasī was stirred; all the people sent thousands of presents to the prince. The prince, having been led past this and that, being told "Eat this, enjoy this," having become troubled and dissatisfied with food, having gone to the gateway tower, plays with a lac ball.

At that time a certain Individually Enlightened One was dwelling at Isipatana in dependence on Bārāṇasī. He, having risen at an early hour before sunrise, having done all duties such as the duties for lodgings, bodily preparation, attention, and so on, having emerged from seclusion, reflecting "Where shall I obtain almsfood today?", having seen the prince's achievement, investigating "What action did this one do before?", thinking "Having given almsfood to one such as me, he made four aspirations; of those, three have succeeded, one for the time being has not succeeded; I shall show him an object by means of a device" - by way of going for alms he went to the presence of the prince. The prince, having seen him, said

"Ascetic, do not come here, for these people would say to you too 'Eat this, enjoy this.'" He, at just that one word, having turned back from there, went to his own lodging. The prince said to his retinue - "This ascetic turned back at merely being told by me; is he, I wonder, angry with me?" Even though being told by them "Those who have gone forth are not ones heading for wrath; they sustain themselves with whatever is given by another with a gladdened mind" - thinking "This ascetic of such a kind is angry; I shall ask his forgiveness" - having informed his mother and father, having mounted an elephant, having gone to Isipatana with great royal majesty, having seen a herd of deer, he asked - "What are these called?" "These, master, are called deer." "Are there those who look after them, saying 'Eat this, consume this, taste this?'" "There are not, master; wherever grass and water are easily obtained, there they dwell."

The prince took hold of this object: "Just as these, though not being guarded, dwell wherever they wish, when indeed might I too dwell thus?" The Individually Enlightened One too, having known of his coming, having swept the path to the lodging and the walking path, having made them smooth, having walked up and down once or twice, having shown his footsteps, having swept the place for the day's abiding and the hermitage, having made them smooth, having shown the footsteps of entering, having not shown the footsteps of departing, went elsewhere. The prince, having gone there, having seen that area swept and made smooth, having heard what was spoken by the retinue - "That Individually Enlightened One dwells here, methinks" - said - "That ascetic was angry even in the morning; now, having seen his own place trodden upon by elephants, horses and the like, he would be even more angry. You stay right here." Having descended from the elephant's back, alone he entered the lodging; having seen the footsteps in the well-swept area by way of the lead of duty, thinking "Now this ascetic, walking up and down here, did not think of trade and such work; surely he thought only of his own welfare, methinks" - with a gladdened mind, having ascended the walking path, having gone with widely scattered thoughts put far away, having sat down on a stone-slab, having become fully focused, having entered the hermitage, seeing with insight, having attained the knowledge of individual enlightenment, by the former method, when asked about the meditation subject by the chaplain, seated in the sky, he spoke this verse.

Therein, "deer" means there are two kinds of deer -the enī deer and the pasada deer. But further, this is a designation for all forest-dwelling quadrupeds. But here the pasada deer is intended, they say. "In the forest" means setting aside the village and the precincts of the village, the remainder is forest; but here the park is intended, therefore it is said to mean "in the park." "Just as" means in comparison. "Unfettered" means not bound by ropes, bonds and the like; by this he explains confident conduct. "Goes wherever it wishes for its food resort" means in whatever direction it wishes to go, in that direction it goes for its food resort. And this too was said by the Blessed One -

"Just as, monks, a forest deer, roaming in the forest wilds, goes confidently, stands confidently, sits down confidently, lies down confidently. What is the reason for this? He has gone beyond the range of the huntsman, monks. Just so, monks, a monk, quite secluded from sensual pleasures, etc. he enters and dwells in the first

meditative absorption. This is called, monks, a monk who has made an end of Māra, who, having destroyed his track, has gone beyond the sight of the Evil One" - in detail.

"Freedom" means living according to one's own will, or not being dependent on others; this is what is meant - just as a deer in the forest, unfettered, goes wherever it wishes for its food resort, so when indeed might I too, having cut the bondage of craving, go thus. A wise, intelligent man, seeing freedom, wanders alone.

The explanation of the deer and forest verse is finished.

96. "There is calling out" - what is the origin? It is said that during the time of the great state room of the king of Bārāṇasī, the councillors approached. Among them, one councillor requested him to go aside, saying "Sire, there is something to be heard." He, having risen from his seat, went. Again one requested him while he was seated at the great state room, one while seated on an elephant's back, one while seated on horseback, one while seated in a golden chariot, one requested him while he was going to the pleasure grove having sat in a palanquin. The king, having descended from that, went. Another requested him while he was going on a journey through the country; having heard his word too, having dismounted from the elephant's back, he went aside. Thus he, having become disenchanted with them, went forth. The councillors grow in supremacy. Among them, one, having gone, said to the king - "Give me such and such a province, great king." The king says "Such and such a person consumes that." He, not heeding the king's word, saying "I shall go and take that province and consume it," having gone there, having made a dispute, again both came to the presence of the king and report each other's faults. The king, having seen the danger in their greed, thinking "It is not possible to please these," seeing with insight, realised individual enlightenment. He spoke this inspired utterance by the former method.

Its meaning is - For one standing among companions, at the home termed the midday rest, at the place termed the great state room, while going termed the going to the pleasure grove, and while wandering termed the journey through the country, there is calling out in such and such ways by the method beginning with "Listen to this of mine, give me this"; therefore I, having become disgusted therewith, seeing that going forth which is practised by noble persons, of many benefits, of absolute happiness, yet even so not longed for by all bad persons overcome by greed - seeing that uncoveted freedom through not being under the control of others and through the power of the capable individual, having undertaken insight, gradually I have attained individual enlightenment. The remainder is just by the method already stated.

The explanation of the addressing verse is finished.

97. "Amusement and delight" - what is the origin? In Bārāṇasī, it is said, there was a king named Brahmadatta who had an only son. That only son of his was dear, agreeable, and dear as life; the king went about taking his little son with him in all postures. One day, going to the park, he went leaving him behind. The boy too died on that very day from an illness that had arisen. The ministers, thinking "Through affection for his son, even the king's heart might burst," cremated him without even

informing the king. The king, intoxicated by the tipsiness of liquor in the park, did not even remember his son, and likewise on the second day too, during the times of bathing and eating. Then, having eaten, while seated, having remembered, he said: "Bring my son to me." They reported that news to him by a suitable arrangement. Thereupon, overcome by sorrow, while seated, he wisely attended in mind thus - "When this exists, that comes to be; from the arising of this, that arises." Thus, gradually meditating on dependent origination in forward and reverse order, he realised individual enlightenment. The remainder is exactly the same as what was said in the explanation of the verse on association, except for the explanation of the meaning of the verse.

But the explanation of the meaning - "Amusement" means sport. That is twofold: bodily and verbal. Therein, bodily means they play with elephants, with horses, with chariots, with bows, with sword-hilts, and so on. Verbal means singing, reciting verses, mouth-drumming, kettle-drumming, and so on. "Delight" means delight in the five types of sensual pleasure. "Extensive" means pervading the entire individual existence by reaching as far as the bone marrow. The remainder is well-known. And the connection and linking here too should be understood according to the method stated for the verse on association, and so also beyond that for all.

The explanation of the play and delight verse is finished.

98. "Belonging to the four directions" - what is the origin? In the past, it is said, in the Dispensation of the Blessed One Kassapa, five aspirants for individual enlightenment, having gone forth, having fulfilled the going-and-returning duty for twenty thousand years, were reborn in the heavenly world. Having passed away from there, their eldest became king of Bārāṇasī, the rest were ordinary kings. All four of them, having taken up a meditation subject, having abandoned the kingdom, having gone forth, having become Individually Enlightened Ones in due course, dwelling at the Nandamūlaka cave, one day, having emerged from the attainment, in the manner stated in the Bamboo Sprout verse, having reflected upon and known their own action and their companion, they seek an opportunity to show an object by means of a device to the king of Bārāṇasī. And that king three times during the night becomes agitated, frightened lets out a cry of distress, and runs about on the great flat roof. Even when asked by the chaplain, who had risen at an early hour before sunrise, about sleeping happily, he said "How could there be happiness for me, teacher?" and reported all that incident. The chaplain too, having thought "This disease cannot be removed by any medical treatment such as emetics and purgatives, but a means of feeding has arisen for me," having thoroughly alarmed the king saying "This is an advanced sign of loss of kingdom, danger to life, and so on, great king," for the purpose of its appeasement, he instigated him in the performance of a sacrifice: "Having given so many and so many elephants, horses, chariots, and so on, and gold and money as an offering, a sacrifice should be performed."

Thereupon the Individually Enlightened Ones, having seen many thousands of living beings being gathered together for the purpose of the sacrifice, thinking "When this deed is done, he will be difficult to enlighten; come, let us go beforehand and see him," having come in the manner stated in the Bamboo Sprout verse, walking for almsfood, they went in succession through the royal courtyard. The king, standing at

the window, looking at the royal courtyard, saw them, and together with the very seeing of them, affection arose in him. Thereupon, having summoned them, having had them sit on seats prepared on the flat roof, having fed them carefully, when they had finished their meal, he asked "Who are you?" "We, great king, are named 'belonging to the four directions.'" "Venerable sirs, what is the meaning of 'belonging to the four directions'?" "In the four directions, anywhere, from any quarter, there is neither fear nor terror of the mind for us, great king." "Venerable sirs, why does that fear not exist for you?" "We, great king, develop friendliness, we develop compassion, we develop altruistic joy, we develop equanimity. Therefore that fear does not exist for us." Having said this, having risen from their seats, they went to their own dwelling place.

Thereupon the king thought - "These ascetics say 'through the development of friendliness and so on there is no fear,' but the brahmins praise the slaughter of many thousands of living beings. Whose word indeed is true?" Then this occurred to him - "The ascetics wash the impure with the pure, but the brahmins wash the impure with the impure. It is not possible indeed to wash the impure with the impure; only the word of those gone forth is true." He, by the method beginning with "May all beings be happy," having developed all four divine abidings beginning with friendliness, with a mind suffused with welfare, commanded the ministers - "Release all living beings, let them drink cool water, let them eat green grass, and let a cool breeze blow upon them." They did so.

Thereupon the king, thinking "By the word of good friends I am freed from evil action," seated right there, seeing with insight, realised individual enlightenment. And when the ministers at mealtime said "Eat, great king, it is time," having said everything by the former method "I am not a king," he spoke this verse as an inspired utterance and declaration.

Therein, "belonging to the four directions" means one who dwells at ease in the four directions; or by the method beginning with "he dwells having pervaded one direction," the four directions pervaded by the development of the divine abidings exist for him, thus he is one belonging to the four directions. "Non-impinging" means he is not struck by fear anywhere in those four directions with regard to beings or activities. "Being content" means one who is content by way of the twelvefold contentment. "With whatsoever" means with requisites high and low. "Enduring dangers, unafraid" - here, they afflict body and mind, or they diminish their success, or they lie dependent on those, thus they are "dangers"; this is a designation for bodily and mental calamities, both external ones such as lions, tigers, and so on, and internal ones such as sensual desire and so on. He overcomes those dangers by the patience of endurance and by qualities such as energy and so on, thus "enduring dangers." "Unafraid" through the absence of fear that causes rigidity. What is meant? Just as those four ascetics, thus being content with whatsoever requisite, here established in contentment which is the proximate cause for practice, belonging to the four directions through the development of friendliness and so on in the four directions, and non-impinging through the absence of fear of being struck with regard to beings and activities. He, because of belonging to the four directions, endures dangers of the aforementioned kind, and because of being non-impinging, is unafraid - thus, having seen the quality of practice, having proceeded wisely, I have attained

individual enlightenment. Or alternatively, having known "being content with whatsoever like those ascetics, one becomes belonging to the four directions in the manner already stated," thus aspiring to the state of belonging to the four directions, having proceeded wisely, I have attained it. Therefore, another too, aspiring to such a state, through belonging to the four directions enduring dangers, and through non-impingement being unafraid, one should wander alone, like a rhinoceros horn. The remainder is just by the method already stated.

The explanation of the four directions verse is finished.

99. "Hard to support" - what is the origin? It is said that the queen-consort of the king of Bārāṇasī died. Thereupon, when the days of mourning had passed, one day the ministers requested: "For kings, in those various duties, a queen-consort is inevitably to be desired; it would be good if the Sire would bring another queen also." The king said: "If so, my good fellows, see to it." They, searching, found that in a neighbouring kingdom the king had died, his queen was governing the kingdom, and she was pregnant; the ministers, having known "This one is suitable for the king," requested her. She said: "A pregnant woman is indeed disagreeable to people. If you would wait until I give birth, that would be good. If not, seek another." They reported this matter to the king also. The king said: "Even if she is pregnant, bring her." They brought her. The king, having consecrated her, gave her all the queen's privileges, and he treats her attendants kindly with various presents. She in due time gave birth to a son. The king dwelt with him in all postures, placing him on his lap and on his chest, as if he were his own son. Then the queen's attendants thought - "The king treats him with very great kindness, he places excessive trust in the boy; come, let us cause a rift between them."

Thereupon they said to the boy - "You, dear child, are the son of our king, not of this king. Do not place trust here." Then the boy, even when being called by the king "Come, son," even when being pulled by the hand, did not cling to the king as before. The king, investigating "What is the reason?", having known the circumstances, having become disgusted, thinking "These, even though treated kindly by me, are of contrary conduct indeed," abandoned the kingdom and went forth. Thinking "The king has gone forth," many ministers and attendants also went forth. Even though the king had gone forth together with his retinue, people bring superior requisites; the king had the superior requisites distributed according to seniority. Therein, those who receive the good things are satisfied. The others grumble: "We, while sweeping the residential cells and so on, do all duties, yet we receive coarse food and worn-out cloth." He, having known that too, thinking "These, even when it is being given according to seniority, grumble; oh, this assembly is hard to support," taking his bowl and robe, alone, having entered the forest, having undertaken insight, realised individual enlightenment. And when asked about his meditation subject by those who came there, he spoke this verse. That is obvious indeed in meaning. But this is the connection - some gone forth are hard to support, those who are overpowered by discontent, and also householders dwelling at home are of such a kind indeed. Loathing this state of being hard to support, having undertaken insight, I have attained thus. The remainder should be understood by the former method.

The explanation of the difficult to manage verse is finished.

100. "Having laid aside" - what is the origin? In Bārāṇasī, it is said, a king named Cātumāsika Brahmadatta went to the pleasure grove in the first month of summer. There, having seen a coral tree covered with dense blue leaves in a delightful piece of ground, having said "Prepare my bed at the foot of the coral tree," having played in the pleasure grove, in the evening time he made his sleeping place there. Again, in the middle month of summer, he went to the pleasure grove. At that time the coral tree was in bloom; then too he did likewise. Again too, in the last month of summer, he went. At that time the coral tree, with its leaves fallen, was like a dry tree; then too the king, without even seeing that tree, out of former familiarity, commanded his sleeping place right there. The ministers, even though knowing, by the king's command prepared the bed there. He, having played in the pleasure grove, in the evening time, while making his sleeping place there, seeing that tree, said: "Alas, this one formerly, covered with leaves, was lovely to behold, as if made of gems. Then, with flowers resembling coral sprouts placed among the gem-coloured branches, it was resplendent to behold. And the piece of ground beneath it, strewn with sand resembling a net of pearls, covered with flowers released from their bonds, was as if spread with a red woollen blanket. That one today stands like a dry tree, with only bare branches remaining. Alas, the coral tree is afflicted by ageing!" Having thought thus, he obtained the perception of impermanence, thinking: "If even what is not clung-to is destroyed by that ageing, how much more so what is clung-to." Following that very course, seeing with insight all activities as suffering and as non-self, aspiring "Oh, may I too become like a coral tree with fallen leaves, rid of the characteristics of a layman," gradually, lying on his right side on that very bed, having seen with insight, he realised individual enlightenment. Thereupon, at the time for departure, when the ministers said "It is time to go, sire," having said "I am not a king" and so on, by the former method he spoke this verse.

Therein, "having laid aside" means having removed. "The characteristics of a layman" means hair, beard, white garments, ornaments, garlands, perfumes, cosmetics, sons, wife, female slaves, male slaves, and so on. These indicate the state of a layman; therefore they are called "characteristics of a layman." "With fallen leaves" means with leaves that have dropped. "Having cut off" means having severed by path knowledge. "Hero" means endowed with path energy. "The bonds of a layman" means the bonds of sensual pleasure. For sensual pleasures are the bonds of laymen. This is the meaning of the terms for now. But this is the intention - "Oh, may I too, having laid aside the characteristics of a layman, become like a coral tree with fallen leaves" - thus thinking, having undertaken insight, he has attained. The remainder should be understood by the former method.

The explanation of the koviḷāra verse is finished.

The first chapter is finished.

101-102. "If one should find" - what is the origin? In the past, it is said, in the Dispensation of the Blessed One Kassapa, two aspirants for individual enlightenment, having gone forth, having fulfilled the going-and-returning duty for twenty thousand years, were reborn in the heavenly world. Having passed away from there, their eldest became the son of the king of Bārāṇasī, the youngest became the son of the royal chaplain. They took conception on the very same day and came forth from the

mother's womb on the very same day, and they were companions who played together in the dust. The chaplain's son was wise. He said to the prince - "My dear, you will obtain the kingdom after your father's passing, and I the position of chaplain; and by one well-trained it is possible to govern the kingdom. Come, let us learn a craft." Thereupon both, being ones enriched by sacrifice, walking for almsfood in villages, market towns, and so on, went to a borderland village. And five Individually Enlightened Ones entered that village at the time for the alms round. There the people, having seen the Individually Enlightened Ones, with enthusiasm arisen, having prepared seats, having offered superior solid food or soft food, venerated them. This occurred to them - "There are none of high family equal to us, but yet these people, if they wish, give us almsfood, and if they do not wish, they do not give; but to these gone forth ones they show such honour. Surely these know some craft. Come, let us learn a craft in their presence." They, when the people had departed, having obtained permission, requested: "Whatever craft you, venerable sirs, know, teach that to us." The Individually Enlightened Ones said: "It is not possible to train one who has not gone forth." They, having requested the going forth, went forth. Thereupon the Individually Enlightened Ones, having explained to them the fundamentals of conduct by the method beginning with "Thus should you dress the lower robe, thus should you wear the upper robe," saying "The accomplishment of this craft is delight in solitude; therefore one should sit alone, one should walk up and down alone, one should stand alone, one should lie down alone," gave them separate hermitages. Thereupon they, having entered their own respective hermitages, sat down. The chaplain's son, from the time of sitting onwards, having obtained concentration of mind, attained meditative absorption. The prince, dissatisfied in just a moment, came to his presence. He, having seen him, asked "What is it, my dear?" "I am dissatisfied," he said. "If so, sit down here." He, having sat down there for a moment, said - "It is said, my dear, that the accomplishment of this craft is delight in solitude?" The chaplain's son said: "Yes, my dear; if so, you go to your own sitting place. I shall learn the accomplishment of this craft." He, having gone, again in just a moment, dissatisfied, came three times by the former method.

Thereupon the chaplain's son, having sent him off in the same way, when he had gone, thought - "This one neglects his own work and mine too, by coming here constantly." He, having come out from the hermitage, entered the forest. The other, seated in his own hermitage, again in just a moment having become dissatisfied, having come to his presence, searching here and there but not seeing him, thought - "He who, during the time as a householder, even having taken a present, having come, does not get to see me - he now, when I have come, departed not wishing to give even a sight of himself. Oh, hey mind, are you not ashamed, that you brought me here four times? Now I shall not function under your control; on the contrary, I shall make you function under my control." Having entered his own lodging, having undertaken insight, having realised individual enlightenment, he went through the sky to the Nandamūlaka cave. The other too, having entered the forest, having undertaken insight, having realised individual enlightenment, went to that very place. Both of them, having sat down on the red arsenic slab, separately, each one individually, spoke these inspired utterance verses.

Therein, "prudent" means naturally prudent, wise, skilled in the preliminary work on circular meditation objects and so on. "Living well" means endowed with either

absorption dwelling or access. "Wise" means accomplished in energy. Therein, by the term "prudent," accomplishment in energy is stated. But here the meaning is simply "accomplished in energy." Energy means unflagging effort; this is a designation for exerted energy as in "Let only skin and sinews and." But further, one who has despised evil is also wise. "Like a king abandoning a conquered kingdom" means just as an ordinary king, having known "the conquered kingdom brings harm," having abandoned the kingdom, wanders alone, so having abandoned a foolish companion, one should wander alone. Or alternatively, "like a king a kingdom" means just as King Sutasoma, having abandoned the conquered kingdom, wandered alone, and just as King Mahājanaka, so one should wander alone - this too is its meaning. The remainder can be understood in accordance with what has been stated, therefore it has not been elaborated.

The explanation of the companion verse is finished.

103. "Surely we praise": of this verse, up to the sitting of the Individually Enlightened Ones on seats prepared on the flat roof, the origin is similar to the origin of the verse on the four directions. But this is the distinction - just as that king three times during the night became agitated, not so this one, nor was a sacrifice prepared for him. He, having had the Individually Enlightened Ones seated on seats prepared on the flat roof, asked "Who are you?" "We, great king, are named 'those who eat blamelessly.'" "Venerable sir, what is the meaning of 'those who eat blamelessly'?" "Whether having obtained beautiful or ugly food, we eat unchangingly, great king." Having heard that, this occurred to the king - "What if I were to examine these ones, whether they are such or not?" On that day he served them with porridge of broken rice with vinegar as a second. The Individually Enlightened Ones ate that unchangingly, as if eating the Deathless. The king, thinking "These are unchanging for one day because of having made a promise; I shall know again tomorrow," invited them for the morrow. On the second day too he did likewise. They too consumed in the same way. Then the king, thinking "Having given beautiful food, I shall test them," having invited them again, having made great honour for two days, served them with superior, exceedingly varied solid and soft food. They too, having consumed in the same way unchangingly, having spoken a blessing to the king, departed. The king, when they had recently departed, having thought "These are indeed those who eat blamelessly; oh, may I too become one who eats blamelessly," having abandoned the great kingdom, having taken up the going forth, having undertaken insight, having become an Individually Enlightened One, at the foot of the mañjūsaka tree, in the midst of the Individually Enlightened Ones, making clear his own object, spoke this verse. That is clear from the meaning of the terms. However, as for "accomplishment of friends," here it should be understood that friends accomplished in the aggregates of morality and so on of one beyond training are themselves the accomplishment of friends.

Now here this is the connection - that which has been stated as the accomplishment of friends, that accomplishment of friends we surely praise; it is said that we definitively extol it. How? "The foremost or equal friends should be cultivated." Why? For one who associates with those foremost in morality and so on compared to oneself, qualities such as morality and so on that have not arisen arise, and those arisen reach growth, increase, and expansion. For one who associates with equals, what has been obtained does not decline, through mutual common sustaining and

through the removal of remorse. But not having obtained these friends who are foremost and equal, having abandoned wrong livelihood consisting of scheming and the like, eating food arisen by the Teaching, righteously, and therein not producing aversion or attachment, having become one who eats blamelessly, a son of good family desiring welfare should wander alone, like a rhinoceros horn. I too, practising thus, have attained this success.

The explanation of the praise of the period verse is finished.

104. "Having seen of gold" - what is the origin? A certain king in Bārāṇasī, it seems, had gone for a midday rest in the hot season, and near him a courtesan was grinding *gosīta* sandalwood. On one arm of hers was one golden bracelet, on the other arm two. Those clashed together, the other did not clash. The king, having seen that, having thought "Just so, in living in a group there is clashing, in living alone there is no clashing," looked at the slave girl again and again. And at that time the queen, adorned with all ornaments, stood fanning him. She, having thought "The king's mind is bound to the courtesan, methinks," having made that slave girl get up, herself began to grind. And on both her arms were many golden bracelets; those, clashing together, produced a great noise. The king, all the more disenchanted, lying on his right side, having undertaken insight, realised individual enlightenment. The queen, with sandalwood in hand, having approached him lying down, made happy with unsurpassed happiness, said "I shall anoint you, great king." He said "Go away, do not anoint me." She said "Why, great king?" He said "I am not a king." Thus, having heard that friendly conversation of theirs, the ministers approached; addressed by them too with the title of great king, he said "I am not, my good fellows, a king." The remainder is exactly the same as what was said for the first verse.

But this is the explanation of the verse - Therein, "having seen" means having looked at. "Of gold" means of gold. "Bracelets" is the remainder of the reading. For this is a meaning with an incomplete term. "Radiant" means habitually shining; it is said to mean "brilliant." The remainder is of manifest meaning in its terms. But this is the connection - Having seen golden bracelets on the arm, thus having thought "When there is living in a group there is clashing, in living alone there is no clashing," having undertaken insight, I have attained. The remainder is easily understood.

The explanation of the golden bracelet verse is finished.

105. "Thus with a companion" - what is the origin? A certain king of Bārāṇasī, it seems, while still young, desiring to go forth, commanded the ministers - "Take the queen and maintain the kingdom; I shall go forth." The ministers - "Great king, a kingdom without a king cannot be protected by us; the neighbouring kings will come and plunder. Wait until even one son is born" - thus they convinced him. The tender-hearted king consented. Then the queen conceived an embryo. The king again commanded them - "The queen is pregnant; when a son is born, having consecrated him in the kingdom, maintain the kingdom; I shall go forth." The ministers again convinced the king: "It is difficult to know, great king, whether the queen will give birth to a son or a daughter; wait until the time of giving birth." Then she gave birth to a son. Even then the king likewise commanded the ministers. The ministers again the king - "Wait, great king, until he becomes competent" - thus they convinced him by many reasons. Thereupon, when the prince had become competent, having

assembled the ministers, saying "This one is now competent; having consecrated him in the kingdom, proceed accordingly," without giving the ministers an opportunity, having had all the requisites beginning with ochre robes brought from the market place, having gone forth right in the inner palace, he departed like Mahājanaka. The entire retinue, lamenting in various ways, followed the king. That king, having gone as far as his own kingdom's boundary, having drawn a line with his walking staff - "This line is not to be crossed" - he said. The great multitude, having placed their heads at the line, lying on the ground, lamenting, saying "Now, dear son, the king's command - what will it do?" made the prince cross the line. The prince, having run crying "Father, father!", reached the king. The king, having seen the prince, thinking "I exercised kingship while looking after this great multitude; shall I now not be able to look after one child?" having taken the prince, entered the forest; there, having seen a hermitage formerly inhabited by Individually Enlightened Ones, he made his dwelling together with his son.

Thereupon the prince, accustomed to excellent beds and so on, lying on a grass mat or a rope bed, cries. Being touched by cold wind and so on - "It is cold, father; it is hot, father; mosquitoes are biting, father. I am hungry, father; I am thirsty, father" - he says. The king spent the night just consoling him. During the day too, having walked for almsfood, he offered him food; the prince, although concealing it, eating that mixed food abundant in millet, varaka grain, green peas and so on, through the force of hunger, within a few days withered like a lotus placed in the heat. But the king, by the power of reflection, eats unchanging. Then he, consoling the prince, said - "In the city, dear son, superior food is obtained; let us go there." The prince said: "Yes, father." Then, having placed him in front, he turned back by the very road by which he had come. The queen too, the prince's mother, having thought "The king will not now dwell long in the forest having taken the prince; he will return within just a few days," having had a fence built at the very place where the king had drawn a line with his walking staff, made her dwelling there. The king, having stood not far from that fence, sent him off saying: "Here, dear son, your mother is seated; go." Until he reached that place, he stood looking on - "Let no one harm him." The prince went running to his mother's presence.

The guard men, having seen the prince coming, informed the queen. The queen, surrounded by twenty thousand dancing women, having gone out to meet him, received him. And she asked about the king's news. Having heard "He is coming from behind," she sent men. But the king at that very moment went to his own dwelling place. The men, not seeing the king, turned back. Thereupon the queen, having become desireless, having taken her son, having gone to the city, consecrated him in the kingdom. The king too, seated at his own dwelling place, having seen with insight, having attained individual enlightenment, at the foot of the mañjūsaka tree, in the midst of the Individually Enlightened Ones, spoke this inspired utterance verse. That is clear indeed in meaning.

But the intention here is - That talk of mine while persuading him through living together with this one companion, the prince, who was reporting cold, heat and so on, and the attachment that arose towards him through affection. If I do not give him up, then in the future too it will be just as it is now - thus with a companion there would be for me talk or attachment. "Both of these create an obstacle to specific

attainment" - seeing this danger in the future, having abandoned him, having proceeded wisely, I have attained individual enlightenment. The remainder is just by the method already stated.

The explanation of the future danger verse is finished.

106. "Sensual pleasures, variegated" - what is the origin? In Bārāṇasī, it is said, a merchant's son, while still young, obtained the position of treasurer. He had three mansions suitable for the three seasons. He amused himself with all achievements like a divine prince. Then he, while still young, asked permission of his mother and father: "I shall go forth." They prevented him. He importuned in the same way. Again his mother and father prevented him in various ways: "You, dear son, are delicate; the going forth is difficult to do, like walking upon a razor's edge." He importuned in the same way. They thought - "If this one goes forth, there is displeasure for us. If we prevent him, there is displeasure for him. But let there be displeasure for us, and not for him" - and they gave permission. Thereupon he, not heeding all the attendants who were lamenting, having gone to Isipatana, went forth in the presence of the Individually Enlightened Ones. He did not obtain a lofty lodging; having spread a straw-mat on a small bed, he lay down. He, accustomed to an excellent bed, was exceedingly afflicted the whole night. At dawn, having attended to his bodily preparation, having taken his bowl and robe, he entered for almsfood together with the Individually Enlightened Ones. There the seniors obtain the best seat and the best almsfood, while the juniors obtain whatever seat and coarse food. He was exceedingly afflicted even by that coarse food. He, having become lean and discoloured in just a few days, became disheartened, as is natural when the ascetic practice has not reached maturity. Thereupon, having sent a messenger to his mother and father, he left the Order. He, having regained strength in just a few days, again became desirous of going forth; thereupon, having gone forth a second time, he again left the Order. But on the third occasion, having gone forth, rightly practising, having seen with insight, having realised individual enlightenment, having spoken this inspired utterance verse, he again spoke this very declaration verse too in the midst of the Individually Enlightened Ones.

Therein, "sensual pleasures" means there are two kinds of sensual pleasures: objective sensual pleasures and defilement sensual pleasures. Therein, objective sensual pleasure is the mental state having as its object what is dear in appearance and so on; defilement sensual pleasure is every variety of lust. But here objective sensual pleasure is intended. "Variegated" by way of the many kinds of forms and so on. "Sweet" by way of worldly gratification. "Delightful" because they delight the minds of ignorant worldlings. "In various forms" means with diverse form, with manifold intrinsic nature - this is what is meant. For they are variegated by way of forms and so on, and even among forms and so on they are of diverse appearance by way of blue and so on. Thus, by this and that various form, having shown gratification in such and such ways, they churn the mind, not allowing one to delight in the going forth. The remainder here is obvious. The conclusion too, having combined with two or three terms, should be understood by the method stated in the previous verses.

The explanation of the sensual pleasure verse is finished.

107. "Calamity and" - what is the origin? In Bārāṇasī, it is said, a boil arose on the king, and severe feelings increased. The physicians said: "Without a surgical operation there will be no comfort." The king, having given them assurance of safety, had the surgical operation performed. They, having cut it open, having extracted the pus and blood, having made a report, bound the wound with a rag. And they rightly exhorted him regarding coarse meat foods. The king, through coarse food, became thin in body, and his boil withered. He, perceiving himself comfortable, ate rich food; thereby, having regained his strength, he indulged in sensual objects as before, and his boil reached its former intrinsic nature. Thus, having had the surgical operation performed up to three times, abandoned by the physicians, having become disgusted, having abandoned the great kingdom, having gone forth, having entered the forest, having undertaken insight, having realised individual enlightenment in seven rains retreats, having spoken this inspired utterance verse, he went to the Nandamūlaka cave.

Therein, "etī" means "calamity" (īti); this is a designation for visiting, unwholesome, causes of disaster. Therefore the types of sensual pleasure too are a calamity in the sense of bringing many disasters and in the sense of a conjunction of harm. A boil too oozes impurity, and is swollen, ripened, and burst open. Therefore these are a boil because of the oozing of the impurity of mental defilements and because of the state of being swollen, ripened, and burst open through arising, ageing, and dissolution. "Upaddavati" means misfortune (upaddava); the meaning is: generating harm, it overcomes and overpowers; this is a designation for the boil of lust and so on. Therefore the types of sensual pleasure too are a misfortune because of being a cause that does not bring the benefit of Nibbāna unknown to them, and because of being enveloped by all misfortune-producing actions. Since these, generating the state of being afflicted by mental defilements, destroy the health reckoned as morality, or producing greed, destroy even ordinary health, therefore by this meaning of destroying health, they are a disease. But in the sense of having entered the interior, in the sense of piercing within, and in the sense of being difficult to extract, they are a dart. They are fear because of bringing fear pertaining to the present life and pertaining to the future life. "Me etaṃ" (mine, this) becomes "metaṃ." The remainder here is obvious. The conclusion too should be understood by the method already stated.

The explanation of the calamity verse is finished.

108. "Cold and" - what is the origin? In Bārāṇasī, it is said, there was a king named Sītāluka Brahmadatta. He, having gone forth, dwells in the forest in a grass hut. And in that region, in the cold season it is cold, in the hot season it is scorching indeed, because the region is unsheltered. In the village as food resort, almsfood is not obtained as much as needed, even drinking water is difficult to obtain, and wind, sun, gadflies and serpents afflict him. This occurred to him - "At a distance of about half a yojana from here there is an accomplished region; there all these dangers do not exist. What if I were to go there; by one dwelling comfortably, it is possible to attain happiness." Then again it occurred to him - "Those who have gone forth are not greedy for requisites, and they keep such a mind under their own control; they do not function under the control of the mind. I shall not go" - having thus reviewed, he did not go. Thus, up to the third time, having reviewed the arisen thought, he turned it

back. Then, having dwelt right there for seven rains retreats, rightly practising, having realised individual enlightenment, having spoken this inspired utterance verse, he went to the Nandamūlaka cave.

Therein, "cold and" - cold is twofold: that having as condition the disturbance of internal elements, and that having as condition the disturbance of external elements; likewise also heat. "Gadflies" means tawny flies. "Serpents" means whatever beings of the long kind move along creeping. The remainder is well-known. The conclusion too should be understood by the method already stated.

The explanation of the sītāluka verse is finished.

109. "Like an elephant" - what is the origin? In Bārāṇasī, it is said, a certain king, having exercised kingship for twenty years, died and, having been tormented in hell for twenty years, having arisen in the elephant womb in the Himalayan region, with fully grown shoulders, with a whole body the colour of a lotus, eminent, was a great elephant, a leader of the herd. The elephant calves ate the broken branches that he had bent down, even when he plunged into the water the she-elephants smeared him with mud; everything was just as it was for the Pālileyyaka elephant. He, having become disgusted with the herd, departed. Thereupon the herd followed him by tracking his footprints; thus even when he had departed up to the third time, they followed indeed. Then he thought: "Now my grandson exercises kingship in Bārāṇasī; what if I were to go to the pleasure grove of my former birth? There he will protect me." Thereupon, at night, when the herd had fallen asleep, having left the herd, he entered that very pleasure grove. The park keeper, having seen him, informed the king. The king, thinking "I shall capture the elephant," surrounded it with the army. The elephant went directly towards the king. The king, thinking "He is coming towards me," having fastened a hoof-tipped arrow, stood ready. Then the elephant, thinking "This one might shoot me," said in a human voice: "Brahmadatta, do not shoot me, I am your grandfather." The king, saying "What are you saying?" asked everything. The elephant too reported everything about the events in the kingship, in hell, and in the elephant womb. The king said "Very well, do not fear, do not frighten anyone," and provided the elephant with his requisites, guards, and elephant equipment.

Then one day the king, seated on the excellent back of the elephant, thought: "This one, having exercised kingship for twenty years, having been tormented in hell, by the remainder of the ripened result was born in the animal realm, and even there, unable to bear the friction of living in a group, has come here. Alas, painful is living in a group, but solitude is indeed pleasant." Having thought thus, right there he undertook insight and realised individual enlightenment. The ministers, having approached him who was made happy by supramundane happiness, having made prostration, said: "It is time for the vehicle, great king." Thereupon, having said "I am not a king," by the former method he spoke this verse. That is obvious indeed from the meaning of the terms.

But here this is the connection of the intention - And that is by way of reasoning only, not by way of oral tradition. Just as this elephant is called a nāga because of being tamed in morality pleasing to the noble ones he does not go to the untamed ground, or because of the greatness of his body, so "When indeed might I too become a nāga, by being tamed in morality pleasing to the noble ones, by not going to the untamed

ground, by not committing offence, by not coming again to this state of being, and by the greatness of the body of virtues?" And just as this one, having left the herds, by the happiness of living alone, dwelling as long as he likes in the forest, should wander alone like a rhinoceros horn, so "When indeed might I too, having thus left the group, by the happiness of dwelling alone, dwelling as long as I like in the forest, in whatever way is pleasant for myself, in that way, and for however long I wish, for that long dwelling in the forest, should wander alone like a rhinoceros horn, should wander alone" - this is the meaning. And just as this one has fully grown shoulders because of the greatness of his well-formed shoulders, so "When indeed might I too have fully grown shoulders by the greatness of the aggregate of morality of one beyond training?" And just as this one is spotted like a lotus because of having a body similar to a lotus, or because of being born in the lotus family, so "When indeed might I too be spotted like a lotus because of having rectitude similar to a lotus, or because of being born in the noble birth-lotus?" And just as this one is eminent by strength, power and so on, so "When indeed might I too become eminent by pure bodily conduct and so on, or by morality, concentration, penetrative wisdom and so on?" Thus reflecting, having undertaken insight, I have attained individual enlightenment.

The explanation of the serpent verse is finished.

110. "It is impossible" - what is the origin? It is said that the son of the king of Bārāṇasī, while still young, desiring to go forth, requested his mother and father. His mother and father prevented him. He, even though being prevented, kept insisting: "I shall go forth." Thereupon, having said everything to him as to the previously mentioned merchant's son, they gave permission. They made him promise "Having gone forth, you should dwell in the pleasure grove itself," and he did so. His mother, right early, surrounded by twenty thousand dancing women, having gone to the pleasure grove, having given her son rice gruel to drink, having caused him to eat sweet-meats and so on in between, having conversed with him until the noon period of the day, enters the city. The father too, having come at midday, having fed him and having eaten himself too, having conversed with him during the day, in the afternoon period of the day, having stationed men to take care, enters the city. He thus dwells without seclusion night and day.

Now at that time an Individually Enlightened One named Ādiccabandhu was dwelling at the Nandamūlaka cave. He, reflecting, saw him - "This prince was able to go forth, but is not able to cut the tangle." Then further he reflected - "Will he become disenchanted by his own nature, or not?" Then, having known "Becoming disenchanted by his own nature will take too long," thinking "I shall show him an object," having come from the red arsenic plateau in the former method itself, he stood in the pleasure grove. The royal retinue, having seen, informed: "An Individually Enlightened One has come, great king." The king, with gladdened mind thinking "Now my son will dwell without longing together with the Individually Enlightened One," having attended upon the Individually Enlightened One carefully, having requested him to stay right there, having had everything made - a hermitage, a day residence, a walking path, and so on - he made him dwell there. He, dwelling there, one day having obtained permission, asked the prince - "Who are you?" "I am one gone forth." "Those gone forth are not like this." When it was said "Then, venerable sir, what are they like? Is something unsuitable for me?" - "You do not see

what is unsuitable for yourself. Does not your mother, coming in the earlier period of the day together with twenty thousand women, make the pleasure grove without seclusion; and your father with a great army in the afternoon period of the day; the watchmen for the entire night? Those gone forth are not like you; but they are like this" - and to him standing right there, he showed by supernormal power a certain monastery in the Himalayas. He, having seen there the Individually Enlightened Ones standing leaning against the railing board, and walking up and down, and doing dyeing work, needle work, and so on, said - "You do not come here; going forth has been permitted by you?" "Yes, going forth has been permitted. From the time of going forth, ascetics are able to make their own escape and to go to whatever region they wish and aspire to; just this much is sufficient" - having said this, standing in the sky, having spoken this half verse "It is impossible for one delighting in company to touch the temporary liberation," while still visible, he went through the sky to the Nandamūlaka cave. When the Individually Enlightened One had thus gone, he entered his own hermitage and lay down. The guard too, thinking "The prince has lain down; where will he go now?" being heedless, fell into sleep. He, having known his state of heedlessness, having taken his bowl and robes, entered the forest. And there, standing, having undertaken insight, having realised individual enlightenment, he went to the state of an Individually Enlightened One. And there, when asked "How was it attained?", having made complete the half verse spoken by Ādiccabandhu, he spoke.

Its meaning is - "It is impossible" means it is impossible, that is without cause - thus it is said. The elision of the nasal is made, as in such passages as "seeing the noble truths." "For one delighting in company" means for one who delights in groups."By which" is a causal expression, as in such passages as "that by which one is ashamed of what one should be ashamed." "Would touch" means would attain. "Temporary liberation" means mundane attainment. For that is called "temporary liberation" because it is freed from its opposites only at each and every time of attainment. That temporary liberation. It is impossible, that reason does not exist for one delighting in company, by which reason he would attain liberation - he said: having heard this word of the Individually Enlightened One, the Kinsman of the Sun, having abandoned delight in company, proceeding wisely, I have attained. The remainder is just by the method already stated.

The explanation of the impossibility verse is finished.

The second chapter is concluded.

111. "Wrigglings of views" - what is the origin? A certain king of Bārāṇasī, it seems, having gone to a private place, thought - "Just as there are heat and so on as counteractants of cold and so on, is there thus an end of the round of rebirths that counteracts the round of rebirths, or not?" He asked the ministers - "Do you know the end of the round of rebirths?" They said "We know, great king." The king said "What is that?" Thereupon, by the method beginning with "the world is finite," they spoke of eternalism and annihilationism. The king, having himself seen their discrepancy and inappropriateness, thinking "These do not know; all these are holders of wrong views," having thought "There is an end of the round of rebirths that counteracts the round of rebirths; that should be sought," having abandoned the kingdom, having

gone forth, seeing with insight, he realised individual enlightenment. And he spoke this inspired utterance verse and an explanatory verse in the midst of the Individually Enlightened Ones.

Its meaning is - "Wrigglings of views" means the sixty-two wrong views. For those are wriggings in relation to path right view, in the sense of wriggling, in the sense of piercing, and in the sense of opposing. Thus they are wriggings of views, or views themselves are wriggings - wriggings of views. "Having gone beyond" means transcended by the path of seeing. "Having reached the fixed course" means having attained the state of being fixed in destination through the nature of being no longer subject to fall into lower realms and through being headed for the highest enlightenment; or the first path, reckoned as the fixed course of the right path. By this much, both the accomplishment of the function of the first path and its attainment have been stated. Now, "having attained the path" - by this he shows the attainment of the remaining paths. "I am one with arisen knowledge" means I am one with arisen knowledge of individual enlightenment. By this he shows the fruit. "Not to be led by others" means not to be led by others saying "this is the truth." By this he shows the self-become state; or, when the knowledge of individual enlightenment has been attained, the self-mastered state due to the absence of the need to be led. Or alternatively, by serenity and insight meditation he has gone beyond the wriggings of views; by the first path he has reached the fixed course; by the remaining ones he has attained the path; by fruition knowledge he is one with arisen knowledge; all that was attained by himself alone - thus he is not to be led by others. The remainder should be understood by the method already stated.

The commentary on the verses on the show of views is concluded.

112. "Free from greed" - what is the origin? It is said that the cook of the king of Bārāṇasī, having cooked a between-meals dish, offered it - delightful in appearance and of pleasant flavour - thinking "Perhaps the king might bestow wealth upon me." That, by its fragrance alone, generated in the king a desire to eat, producing spittle in his mouth. But when the first morsel was merely placed in his mouth, seventeen thousand taste conductors were as if touched by the Deathless. The cook thought "Now he will give to me, now he will give to me." The king too thought "The cook is worthy of honour" - "But if, having tasted the flavour, I were to honour him, a bad reputation might arise about me - 'This king is greedy, one who values flavour'" - and he said nothing. Thus, until the end of the meal, the cook thought "Now he will give, now he will give." The king too, out of fear of disrepute, said nothing. Thereupon the cook thought "This king has no tongue-consciousness, methinks." On the second day he offered food of unpleasant flavour. The king, while eating, even though knowing "The cook today is certainly worthy of censure, friend," having reviewed as before, out of fear of disrepute, said nothing. Thereupon the cook, having thought "The king knows neither what is good nor what is not good," having taken all the expenses for himself, having cooked just anything, gives it to the king. The king, having become disgusted, thinking "Alas indeed, greed! I, who rule over twenty thousand cities, because of this one's greed do not even obtain a mere meal," having abandoned the kingdom, having gone forth, seeing with insight, realised individual enlightenment. By the former method he spoke this verse.

Therein, "free from greed" means not covetous. For whoever is overcome by craving for flavour, he is exceedingly plundered and is plundered again and again; therefore he is called "greedy." Therefore, this one, rejecting that, said "free from greed." "Not deceitful" - here, although whoever has no threefold basis of scheming, he is called "not deceitful." But in this verse, the intention is that he is "not deceitful" because of not falling into astonishment regarding delightful food and so on. "Without thirst" - here, the desire to drink is thirst; by its absence he is "without thirst"; the meaning is free from the desire to eat through greed for pleasant flavour. "Without contempt" - here, contempt has the characteristic of destroying others' virtues; by its absence he is "without contempt." He said this with reference to the absence of belittling the cook's virtues during his own time as a householder. "With corruption and delusion blown away" - here, the three beginning with lust, and the three beginning with bodily misconduct - these six phenomena, according to their origination, should be understood as "corruptions" in the sense of being displeasing, in the sense of causing one to abandon one's own state and take on another's state, and in the sense of being acrid. As he said -

"Therein, what are the three corruptions? The corruption of lust, the corruption of hate, the corruption of delusion. These are the three corruptions. Therein, what are another three corruptions? Bodily corruption, verbal corruption, mental corruption."

Among those, setting aside delusion, because of the blowing away of the five corruptions and of delusion which is the root of all of them, "with corruption and delusion blown away." Or because of the blowing away of only the three corruptions of body, speech, and mind, and of delusion, "with corruption and delusion blown away." Among the others, the state of being blown away of the corruption of lust is already established by freedom from greed and so on, and of the corruption of hate by the absence of contempt. "Desireless" means free from craving. "Having become in the entire world" means in the whole world, having become free from craving for existence and craving for non-existence in the three existences or in the twelve sense bases - this is the meaning. The remainder should be understood by the method already stated. Or alternatively, having stated the three verses too, "one should wander alone" means "one would be able to wander alone" - thus too the connection here should be made.

The commentary on the verses on freedom from greed is concluded.

113. "An evil companion" - what is the origin? In Bārāṇasī, it is said, a certain king, circumambulating the city with great royal pomp, having seen people taking out old grain and so on from the storehouse to the outside, asked the ministers "What is this, my good men?" The ministers said "Now, great king, new grain and so on will arise; to make room for it, these people are throwing away the old grain and so on." The king said "What, my good men, is the provision for the women's quarters, the army, and so on complete?" "Yes, great king, complete." "If so, my good men, have an alms-hall built; I will give a gift. Let not this grain perish without benefit." Thereupon a certain minister who was a holder of wrong views prevented him, having said beginning with "Great king, there is not what is given" up to "Both the foolish and the wise, having transmigrated and wandered, will make an end of suffering." The king, having seen them plundering the storehouse a second time and a third time as well,

commanded in the same way. He too for the third time also prevented him, having said such things as "Great king, giving is a doctrine laid down by fools, that is to say, giving" and so on. He, being disenchanted, thinking "Alas, I do not even obtain the chance to give what is my own property; what use are these evil companions to me?", having abandoned the kingdom, having gone forth, seeing with insight, realised individual enlightenment. And censuring that evil companion, he spoke this inspired utterance verse.

The meaning of this in brief is as follows -He who is evil because of being endowed with evil view of ten bases, who sees harm even for others and is thus one who sees harm, and who is settled in unrighteousness beginning with bodily misconduct - a son of good family desiring welfare should avoid that evil companion, one who sees harm, settled in unrighteousness. "One should not oneself resort to" means one should not resort to him by one's own authority. But if one is under another's control, what can be done? - this is what is meant. "Attached" means spread out; the meaning is that through the influence of wrong views one clings here and there. "Heedless" means one whose mind is given over to the types of sensual pleasure, or one devoid of the development of the wholesome. One should not resort to, should not associate with, should not attend upon such a companion; but rather one should wander alone, like a rhinoceros horn.

The commentary on the verses on evil companions is concluded.

114. "Very learned" - what is the origin? In the past, it is said, in the Dispensation of the Blessed One Kassapa, eight aspirants for individual enlightenment, having gone forth, having fulfilled the going-and-returning duty, were reborn in the heavenly world - and so on; all is exactly the same as what was said for the verse on the one who eats blameless food. But this is the distinction - Having had the Individually Enlightened Ones seated, the king said - "Who are you?" They said - "We, great king, are named 'the very learned ones.'" The king, thinking "I am named Sutabrahmadatta; I do not reach satisfaction with learning. Come, I shall listen to a varied proclamation of the Teaching by method in their presence," delighted, having given the water of dedication, having served food, at the conclusion of the meal, having sat down near the senior monk of the Community, said "Give a talk on the Teaching, venerable sir." He, having said "May you be happy, great king; may there be the elimination of lust," rose up. The king, thinking "This one is not very learned; the second will be very learned; tomorrow I shall listen to his varied proclamation of the Teaching," invited him for the morrow. Thus he invited as long as the turn went to all of them. All of them too, having distinguished one term each - "May there be the elimination of hate, the elimination of delusion, the elimination of destinations, the elimination of becoming, the elimination of the round of rebirths, the elimination of clinging, may there be the elimination of craving" - having said the remainder exactly the same as the first, rose up.

Then the king - "These say 'We are very learned,' yet there is no varied talk from them; what has been said by these?" - began to investigate the meaning of their words. Then, investigating "May there be the elimination of lust," having known "When lust is eliminated, hate too and delusion too and whatever other mental defilements too are eliminated," he was delighted - "These ascetics are very learned

without qualification. For just as when a man points out the great earth or space with his finger, it is not merely a finger-sized area that is pointed out. But rather the entire earth and space themselves are pointed out. Thus by these, pointing out each single meaning, immeasurable meanings are pointed out." Thereupon he, aspiring to such a state of being very learned, thinking "When indeed will I too become thus very learned?", having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, spoke this inspired utterance verse.

Herein this is the meaning in brief - "Very learned": the very learned is twofold - one very learned in the Scriptures who is complete in meaning in the three Canons, and one very learned in penetration who penetrates the paths, fruitions, true knowledges, and direct knowledges. A bearer of the Teaching is one who has learnt the collections. But one endowed with noble bodily, verbal, and mental actions is noble. One of fitting discernment and one of unrestrained discernment and one of both fitting and unrestrained discernment is one with discernment. Or one with discernment should be understood as threefold by way of learning, inquiry, and achievement. For one for whom learning becomes discerned, he is one discerning through learning. For one who, when inquiring about meaning and knowledge and characteristic and possibility and impossibility, inquiry becomes discerned, he is one discerning through inquiry. For one by whom the paths and so on are penetrated, he is one discerning through achievement. One should associate with such a one who is very learned, a bearer of the Teaching, a noble friend with discernment. Then, through his power, having understood the meanings of many kinds, either by the distinction of one's own welfare, the welfare of others, and the welfare of both, or by the distinction of welfare pertaining to the present life, pertaining to the future life, and ultimate reality, thereupon having removed uncertainty in the grounds for uncertainty such as "Was I in the past period of time?" and so on, having removed and destroyed sceptical doubt, thus having accomplished all tasks, one should wander alone, like a rhinoceros horn.

The commentary on the verses on the very learned is concluded.

115. "Play, delight" - what is the origin? In Bārāṇasī, it is said, a king named Vibhūṣaka Brahmadatta, right early, having eaten rice gruel or a meal, having had himself adorned with various kinds of ornaments, having seen his entire body in a large mirror, whatever he did not like, having removed that, he had himself adorned with another ornament. One day, as he was doing thus, the mealtime, the midday, arrived. Still incompletely adorned, having wrapped his head with a cloth strip, having eaten, he went for a midday rest. Again too, having risen, as he was doing likewise, the sun set. Thus on the second day too and on the third day too. Then, for him thus engaged in adornment, a back disease arose. This occurred to him - "Alas, hey, even though I was adorning myself with all my strength, being discontented with this barber's adornment, I gave rise to greed. And greed is indeed a state leading to the realms of misery. Come, I shall restrain greed." Having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse.

Therein, play and delight were stated before. "Sensual happiness" means the happiness of object-sensuality. For object-sensual pleasures too, because of being the domain and so on of happiness, are called "happiness." As he said - "There is matter that is happiness, affected by happiness." Thus, not being satisfied with this play, delight, and sensual happiness in this spatial world means not making it "enough," not grasping it thus as "this is satisfying" or as "this is essential." "Not longing for" means by that not being satisfied, having the habit of not longing for, not greedy, free from craving. "Abstaining from adornment, a speaker of truth": therein, adornment is twofold - householder's adornment and homeless one's adornment. Adornment with cloaks, turbans, garlands, perfumes, and so on is called householder's adornment. Adornment with bowl-decoration and so on is homeless one's adornment. Adornment itself is the state of adornment; therefore, abstaining from adornment by the threefold abstinence. "A speaker of truth" because of unerring speech - the meaning should be seen thus.

The commentary on the verses on the state of adornment is concluded.

116. "Son and wife" - what is the origin? In Bārāṇasī, it is said, the son of the king, while still young, was consecrated and exercised kingship. He, like the aspirant for individual enlightenment mentioned in the first verse, enjoying the splendour of sovereignty, one day thought - "I, exercising kingship, cause suffering to many. What use is this evil to me for the sake of a single meal? Come, I shall produce happiness." Having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse.

Therein, "wealth" means jewels such as pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, and so on. "Grain" means the seven kinds distinguished as rice, paddy, barley, wheat, millet, beans, and kudrūsaka, and the remaining leguminous seeds. "Relatives" means the fourfold relatives by way of kinsman-relatives, clan-relatives, friend-relatives, and craft-relatives. "Each according to its limit" means standing according to each one's own limit. The remainder is just by the method already stated.

The commentary on the verses on children and wife is concluded.

117. "This is attachment" - what is the origin? In Bārāṇasī, it is said, there was a king named Pādalola Brahmadatta who was desirous of wandering about. He, right early, having eaten rice gruel or a meal, watches threefold dancers in three mansions. The threefold dancers are, namely, those come down from a former king, those come down from the immediately preceding king, and those arisen in his own time. He, one day, right early, went to the young dancers' mansion. Those dancing women, thinking "We shall delight the king," engaged in exceedingly captivating dancing, singing, and music, like the nymphs of Sakka, the lord of the gods. The king, "This is not marvellous, young ones," being not pleased, went to the middle dancers' mansion; those dancing women too did likewise. He, being not pleased there too likewise, went to the old dancers' mansion; they too did likewise. The king, having seen the dancing of those who had passed through two or three reigns of kings, which was like a skeleton's play due to their old age, and having heard their unsweet singing, having wandered about thus too - again to the young dancers' mansion, again to the middle dancers' mansion - being not pleased anywhere, thought - "These dancing women,

wishing to delight me like the nymphs of Sakka, the lord of the gods, engaged in dancing, singing, and music with all their strength. Yet I, being not pleased anywhere, increase greed. And greed is indeed a state leading to the realms of misery. Come, I shall restrain greed." Having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse.

Its meaning is - "This is attachment" points out one's own enjoyment. For because living beings cling therein, like an elephant sunk in mud, it is attachment. "Here happiness is small" means here, because it must be produced by distorted perception at the time of enjoying the five types of sensual pleasure, or because it is included in sensual-sphere states, happiness is small in the sense of being inferior, brief like the pleasure of seeing a dance illuminated by a flash of lightning, temporary - this is what is said. "Little gratification, here suffering is more" - and here, that which was stated thus: "Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is the gratification of sensual pleasures" - that is to say, "And what, monks, is the danger of sensual pleasures? Here, monks, a son of good family earns his living by whatever craft - whether by accounting, whether by calculation" - by this method and so on, suffering is stated here; compared with that, it is small, equal to a drop of water. But suffering alone is more, abundant, like the water in the four oceans. Therefore it was said "little gratification, here suffering is more." "This is a hook" means this, namely the five types of sensual pleasure, is like a fish-hook by way of showing gratification and then dragging away. "Having known thus, the wise one" means having thus known, a wise, intelligent person, having abandoned all this, should wander alone, like a rhinoceros horn.

The commentary on the verses on attachment is concluded.

118. "Having destroyed" - what is the origin? In Bārāṇasī, it is said, there was a king named Anivatta-Brahmadatta. He, having entered into battle, without conquering, or having begun any other function, without completing it, did not turn back; therefore they recognised him thus. One day he goes to the pleasure grove. Now at that time a forest fire arose. That fire, burning dry and green grasses and so on, goes on without turning back. The king, having seen that, produced a counterpart sign. "Just as this forest fire, so too the elevenfold fire, burning all beings, goes on without turning back, producing great suffering. When indeed might I too, for the purpose of turning back from this suffering, like this fire, go on without turning back, burning the mental defilements with the fire of noble path knowledge?" Then, having gone for a moment, he saw fishermen catching fish in the river. One great fish that had entered into the midst of their net, having broken through the net, escaped. They made a cry: "The fish has broken through the net and gone!" The king, having heard that word too, produced a counterpart sign - "When indeed might I too, having broken through the net of craving and wrong view by the knowledge of the noble path, go on without clinging?" He, having abandoned the kingdom, having gone forth, having undertaken insight, realised individual enlightenment, and spoke this inspired utterance verse.

In the second verse of that, "net" means made of thread. "Ambu" means water; "one who moves therein" is "ambucārī" (water-mover); this is a designation for a fish. A water-mover in the water is "salilambucārī." It is said to mean "like a fish having

broken through the net and gone in that river-water." In the third verse, "burnt" means the place burnt by fire. Just as fire does not turn back again to the place burnt by fire, does not come there again, so not turning back to the place of types of sensual pleasure burnt by the fire of path knowledge, not coming there again - this is what is said. The remainder is just by the method already stated.

The commentary on the verses on Sandāla is concluded.

119. "With eyes downcast" - what is the origin? In Bārāṇasī, it is said, a king named Cakkhulola Brahmadatta, like Pādalola Brahmadatta, was engaged in watching dancers. But this is the distinction - he, being discontented, went here and there. This one, having seen this and that dancer, having delighted very much, went about increasing craving by the variety of watching dancers. It is said that he, having seen a certain householder's wife who had come for the purpose of watching the dancers, gave rise to lust. Thereupon, having attained a sense of urgency, again thinking "Alas, I, increasing this craving, shall become one who fills up the realms of misery; come, let me restrain it," having gone forth, seeing with insight, having realised individual enlightenment, censuring his own former practice, he spoke this inspired utterance verse illustrating the quality opposed to that.

Therein, "with eyes downcast" means with eyes cast down below; having set aside the seven neck-bones in succession, looking only a yoke's length ahead for the purpose of seeing what should be avoided and taken - this is what is said. But not striking the heart-bone with the jaw-bone. For thus indeed the state of having eyes downcast would not be fitting for an ascetic. "And not desirous of wandering about" means not being like one whose foot is itching through the desire to enter into the midst of a group as a second to one, a third to two, and so on; one abstaining from long journeys and non-returning journeys. "With guarded faculties" means one whose faculties are protected by way of the remaining among the six faculties, since the mind faculty is separately stated here, and by way of those stated as the remainder. "With protected mind" - the mind itself is "mānasānaṃ"; that is protected by him, thus he is "one with protected mind." It is said to mean one whose mind is protected such that it is not plundered by mental defilements. "Not filled with desire" means by this practice, devoid of the flow of mental defilements regarding those various objects. "Not being burnt" means not being burnt by the fires of mental defilements. Or externally not filled with desire, internally not being burnt. The remainder is just by the method already stated.

The commentary on the verses on eyes downcast is concluded.

120. "Having laid aside" - what is the origin? In Bārāṇasī, it is said, another too, a king named Cātumāsika Brahmadatta, went for amusement in the park every four months. One day, in the middle month of summer, while entering the pleasure grove, having seen at the park gate a coral tree koviḷāra covered with leaves and with branches and boughs decorated with flowers, having taken one flower, he entered the pleasure grove. Thereupon, thinking "The king has taken the finest flower," a certain minister too, standing on the elephant's back, took just one flower. By this very means the entire army took them. Not finding enough flowers to enjoy, they took the leaves as well. That tree, stripped of leaves and flowers, was nothing but a bare trunk. The king, departing from the pleasure grove in the evening time, having seen

that, while thinking "What has been done to this tree? At the time of my arrival it was decorated with flowers resembling coral among branches of gem-like colour, and now it has become stripped of leaves and flowers," saw not far from that very tree an unflowering tree covered with foliage. Having seen it, this occurred to him - "This tree, because of having branches laden with flowers, was desirable to many people; therefore in just a moment it met with disaster. But this other one, because of being undesirable, stands just as it was. This kingdom too is desirable like a flowering tree, but the state of being a monk is undesirable like an unflowering tree. Therefore, as long as this too is not plundered like this tree, so long, like that other one covered with leaves like the coral tree, thus having become covered with the ochre robe, one should go forth." He, having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, spoke this inspired utterance verse.

Therein, the meaning of the verse line "clothed in ochre robes, having gone forth" should be understood thus: having gone forth from the house, having become one clothed in ochre robes. The remainder can be understood by the method already stated, therefore it has not been elaborated.

The commentary on the verses on the coral tree is concluded.

The third chapter is concluded.

121. "In flavours" - what is the origin? A certain king of Bārāṇasī, it seems, surrounded by ministers' sons, was playing in a stone-slab pond in the pleasure grove. His cook, having taken the flavour of all meats, having cooked an exceedingly well-prepared, ambrosia-like between-meals dish, offered it to him. He, having fallen into greed for that, without giving anything to anyone, ate by himself alone. Playing in the water, having come out at too late an hour, he ate very quickly. Those with whom he formerly ate, he did not remember any of them. Then afterwards, having generated reflection, "Alas! Evil has been done by me, in that I, overcome by craving for flavour, forgetting all the people, ate all alone. Come, let me restrain craving for flavour," having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, censuring his own former practice, he spoke this inspired utterance verse illustrating the quality opposed to that.

Therein, "in flavours" means in things fit to be tasted, of various kinds such as sour, sweet, bitter, pungent, salty, alkaline, astringent, and so on. "Not making greed" means not making attachment; it is said to mean not producing craving. "Not covetous" means not confused regarding particular flavours thus: "I shall taste this, I shall taste this." "Not supporting another" means devoid of those to be supported such as co-residents and so on. It is said to mean content with merely the sustenance of the body. Or, just as formerly in the pleasure grove, I was one whose habit was making greed for flavours, one who supported another; not being so, by whatever craving one, being covetous, makes greed for flavours, having abandoned that craving, it is said to mean "not supporting another" by the non-arising in the future of another individual existence rooted in craving. Or alternatively, in the sense of destroying welfare, mental defilements are called "others"; by not nourishing them, "not supporting another" - this is the meaning here. "Walking successively for alms" means one who walks without deviating, one who walks progressively; without abandoning the order of houses, entering continuously for almsfood both wealthy

families and poor families - this is the meaning. "With consciousness unbound from family to family" means with consciousness not attached through the power of mental defilements anywhere whatsoever among families of the warrior caste and so on; having become like the moon, always a newcomer - this is the meaning. The remainder is just by the method already stated.

The commentary on the verses on greed for flavour is concluded.

122. "Having abandoned the five obstructions" - what is the origin? In Bārāṇasī, it is said, a certain king was an obtainer of the first meditative absorption. He, for the purpose of preserving the meditative absorption, having abandoned the kingdom, having gone forth, seeing with insight, having attained individual enlightenment, making clear his own accomplishment of practice, spoke this inspired utterance verse.

Therein, "the five obstructions" means the five mental hindrances themselves; they are stated as regards meaning in the Uraga Sutta. But since they obstruct the mind just as clouds and so on obstruct the moon and sun, therefore they are said to be "obstructions of the mind." Having abandoned those by either access or absorption, having given up - this is the meaning. "Impurities" means unwholesome mental states that, having approached, oppress the mind, or covetousness and so on stated in the Vatthūpama and other discourses. "Having dispelled" means having driven away, having abandoned by the path of insight - this is the meaning. "All" means without remainder. Thus, accomplished in serenity and insight, he is independent because of the abandoning of the support of wrong view by the first path, having cut off by the remaining paths the fault of affection in the three realms, it is said to mean craving and lust. For affection itself is called the fault of affection because it is opposed to virtue. The remainder is just by the method already stated.

The commentary on the verses on obstruction is concluded.

123. "Having turned one's back on" - what is the origin? In Bārāṇasī, it is said, a certain king was an obtainer of the fourth meditative absorption. He too, for the purpose of preserving the meditative absorption, having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, making clear his own accomplishment of practice, spoke this inspired utterance verse.

Therein, "having turned one's back on" means having put behind, having abandoned, having given up - this is the meaning. "Happiness and suffering" means bodily pleasant and unpleasant. "Pleasure and displeasure" means mental pleasant and unpleasant. "Equanimity" means the equanimity of the fourth meditative absorption. "Serenity" means just the concentration of the fourth meditative absorption. "Pure" means exceedingly pure because of being liberated from the nine opposing states reckoned as the five mental hindrances, applied thought, sustained thought, rapture, and happiness; the meaning is free from impurities, like refined gold.

But this is the connection - "Having turned one's back on happiness and suffering previously" - suffering at the very access to the first meditative absorption, happiness at the very access to the third meditative absorption - this is the intention. Again, taking the conjunction "and" stated at the beginning to the latter part, the governing

phrase is "having turned one's back on pleasure and displeasure previously." By that, it explains that pleasure at the access to the fourth meditative absorption, and displeasure at the access to the second meditative absorption only. For these are the places of their abandoning in a certain way. But directly, the first meditative absorption is the place of abandoning of pain, the second meditative absorption of displeasure, the third meditative absorption of happiness, and the fourth meditative absorption is the place of abandoning of pleasure. As he said - "Having attained the first meditative absorption, one dwells; the faculty of pain arisen therein ceases without remainder" - all such and so on is stated in the Aṭṭhasālinī, the commentary on the Dhammasaṅgaha. Just as "previously" means in the three beginning with the first meditative absorption, having turned one's back on pain, displeasure, and happiness, so here in the fourth meditative absorption, having turned one's back on pleasure, by this practice, having attained equanimity, serenity, and purity, one wanders alone. The remainder is just by the method already stated.

The commentary on the verses on turning the back is concluded.

124. "Putting forth strenuous energy" - what is the origin? A certain borderland king, it seems, whose army comprised a thousand warriors, was small in kingdom but great in wisdom. One day, having thought "Although I am small in kingdom, yet by a wise one it is possible to seize the entire Indian subcontinent," he sent a messenger to the neighbouring king - "Within a week let him give me the kingdom or give battle." Thereupon he, having assembled his own ministers, said - "By me, without even asking you, a rash act has been done; to such and such a king a message has been sent thus. What should be done?" They said - "Is it possible, great king, for that messenger to be turned back?" "It is not possible; he will have gone." "If so, we have been destroyed by you. Therefore it is painful to die by another's knife. Come, let us strike one another and die, let us strike ourselves and die, let us hang ourselves, let us eat poison." Thus among them each one praised only death. Thereupon the king said "What use are these to me? Are there, my good fellows, warriors of mine?" Then "I am a warrior, great king! I am a warrior, great king!" - a thousand warriors rose up.

The king, thinking "I shall examine these," having had a great funeral pyre prepared, said - "By me, my good fellows, this rash act has been done; my ministers protest against it. So I shall enter the funeral pyre. Who will enter together with me? By whom has my life been given up?" When this was said, five hundred warriors rose up - "We, great king, shall enter." Then the king said to the other five hundred - "What will you now do, dear ones?" They said - "This, great king, is not manliness; this is a woman's conduct. But moreover, by the great king a messenger has been sent to the hostile king; therefore we shall fight together with that king and die." Then the king, thinking "My life has been given up by you," having arrayed the fourfold army, surrounded by that thousand warriors, having gone, sat at the border of the kingdom.

That hostile king too, having heard the news, having become angry thinking "Hey, that petty king is not even sufficient for my slave," taking the entire army, set out to fight. The petty king, having seen that march against him, said to the army - "Dear ones, you are not many; all massing together, having taken up sword and shield, go quickly straight ahead in front of this king." They did so. Then that army, having split in two, gave way in between. They captured that king alive and gave him to their own

king who was coming saying "I shall kill him." The hostile king begged him for safety. The king, having given him safety, having made him take an oath, having brought him under his own control, having marched together with him against another king, having stood at the border of his kingdom, sent a message - "Let him give me the kingdom or give battle." He, thinking "I cannot endure even a single battle," handed over the kingdom. By this very means, having seized all the kings, at the end he seized even the king of Bārāṇasī.

He, surrounded by one hundred kings, while governing the kingdom over the whole of Jambudīpa, thought - "I was formerly insignificant, yet I have now become the lord and king of the whole circle of Jambudīpa through the achievement of my own knowledge. But that knowledge of mine is associated with mundane energy; it leads neither to disenchantment nor to dispassion. What if I were to seek the supramundane state with this knowledge?" Thereupon, having given the kingdom to the king of Bārāṇasī, and having left his children and wife in his own country, having abandoned everything, having gone forth, having undertaken insight, having realised individual enlightenment, making clear his own achievement of energy, he spoke this inspired utterance verse.

Therein, "whose energy is aroused" means "putting forth strenuous energy." By this he shows his own great energy. Ultimate reality is called Nibbāna; the attainment of the ultimate reality is the attainment of the ultimate reality; for the attainment of that ultimate reality. By this he shows the fruit to be attained through the arousal of energy. "With a mind not sluggish" - by this he shows the non-sluggishness of consciousness and mental factors that are supported by energy. "With conduct not lazy" - by this he shows the non-sinking of the body in standing, walking meditation, and so on. "With firm striving" - by this he shows the striving energy that proceeds as "Let only skin and sinews and" - that which, while striving in the progressive training and so on, is said to be "one realises the ultimate truth with the body." Or alternatively, by this he shows energy associated with the path. That too is firm because it has gone to the fulfilment of development, and it is striving because it has gone forth from the opposition in every respect; therefore the person endowed with that too would be firm in striving - thus it is called "with firm striving." "Possessed of strength and power" means possessed of bodily strength and the power of knowledge at the moment of the path. Or alternatively, possessed of power that is strength; it is said to mean possessed of the power of firm knowledge. By this, explaining the association of that energy with insight knowledge, he establishes the nature of striving through exertion. Or alternatively, the three verses too should be applied by way of preliminary, middle, and superior energy. The remainder is just by the method already stated.

The commentary on the verses on putting forth strenuous energy is concluded.

125. "Seclusion" - what is the origin? Of this verse, the origin is like that of the verse on obstruction; there is no distinction whatsoever. Now, in the explanation of its meaning, "seclusion" means having turned back from those various beings and activities, the withdrawal into seclusion, the cultivation of solitude, unity - the meaning is seclusion of the body. "Meditative absorption" means seclusion of the mind, so called because of the burning of adverse mental states and because of

meditation on the object and characteristics. Therein, the eight attainments are called "meditative absorption" because of the burning of adverse mental states such as the hindrances and so on, and because of meditation on objects such as circular meditation objects and so on. Insight, path, and fruition are called "meditative absorption" because of the burning of adverse mental states such as the perception of beings and so on, and because of meditation on the characteristics. But here, meditation on the object alone is intended. Thus, not giving up this seclusion and meditative absorption, not abandoning, not relinquishing. "Regarding phenomena" means regarding phenomena such as the five aggregates and so on that are amenable to insight. "Always" means constantly, continuously, uninterruptedly. "Living in conformity with the Teaching" means practising the teaching of insight that follows along with reference to those phenomena, by means of what is occurring. Or alternatively, "regarding phenomena" - here "teachings" means the nine supramundane states; the teaching that is in conformity with those teachings is "what is in conformity with the Teaching" - this is a designation for insight. Therein, where "living in conformity with the Teaching regarding the teachings, always" should be said, for the ease of verse composition, "regarding phenomena" may have been said with a change of case ending. "Having thoroughly known the danger in existences" means by that insight reckoned as the practice in conformity with the Teaching, seeing the fault of the aspect of impermanence and so on in the three existences; thus, he is to be called one who has attained by the practice reckoned as insight that has reached the peak of seclusion of the body and mind - "one should wander alone" - thus the connection should be understood.

The commentary on the verses on seclusion is concluded.

126. "Elimination of craving" - what is the origin? A certain king of Bārāṇasī, it is said, circumambulates the city with great royal pomp. Beings whose hearts were captivated by the beauty of his body, even those going in front, having turned back, looked up at him alone; even those going behind; even those going on both sides. For by nature indeed the world is unsatisfied with seeing the Buddha and with seeing the full moon, the ocean, and a king. Then a certain householder's wife too, having gone to the upper storey of the mansion, having opened the lattice window, stood looking down. The king, having seen her, with his mind bound in love, commanded a minister - "Find out first, my good fellow, 'whether this woman has a husband or is without a husband.'" He, having found out, informed: "She has a husband, Sire." Then the king thought - "These twenty thousand dancing women delight me alone like celestial nymphs, yet I, not being satisfied even with them, gave rise to craving for another man's wife. That craving, once arisen, drags one to the realm of misery itself." Having seen the danger of craving, thinking "Come, I shall restrain it," having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse.

Therein, "elimination of craving" means Nibbāna, or the non-continuance of craving whose danger has been thus seen. "Diligent" means one who acts with perseverance, one who acts carefully. "Not an idiot" means not a drooling fool. Or alternatively, faultless and not dumb - it is said to mean wise and experienced. "He has learning that leads to the attainment of welfare and happiness" - thus "learned" means it is said to mean accomplished in scripture. "Mindful" means one who recollects what was

done long ago and so on. "One who has comprehended the teachings" means one whose teachings are fully understood through investigation of the teachings. "Fixed in destiny" means one who has attained the state of being fixed by the noble path. "Possessed of striving" means accomplished in the energy of right striving. This reading should be connected in reverse order. Thus, endowed with these qualities beginning with diligence, he is possessed of striving through the striving that leads to the attainment of the fixed course; because of having attained the fixed course through that striving, he is fixed in destiny; then through the attainment of arahantship, he is one who has comprehended the teachings. For the Worthy One, because of the absence of anything further to be comprehended, is called "one who has comprehended the teachings." As he said - "Those who have comprehended the teachings, and the many trainees here." The remainder is just by the method already stated.

The commentary on the verses on the elimination of craving is concluded.

127. "Like a lion" - what is the origin? It is said that a certain king of Bārāṇasī had a pleasure grove far away. He, having risen early, while going to the pleasure grove, on the way descended from the vehicle and approached a water place, thinking "I shall wash my face." And in that region a lioness, having given birth to a lion cub, had gone for food. A royal servant, having seen it, informed: "A lion cub, Sire." The king, thinking "A lion, it is said, does not fear anyone," caused drums and other instruments to be beaten in order to examine it. The lion cub, even having heard that sound, lay down in the same way. Then he caused them to be beaten up to the third time. On the third occasion, having raised its head and having looked at the entire assembly, it lay down in the same way. Then the king, having said "Let us go before its mother comes," while going, thought - "Even a lion cub born on that very day does not tremble, does not fear; when indeed might I too, having abandoned the terror of craving and wrong view, not tremble and not fear?" He, having taken that as his object, while going, again having seen a net spread out by fishermen who had caught fish and tied them to branches, with the wind passing through it without getting stuck at all, he seized that sign - "When indeed might I too, having broken through the net of craving, wrong view, and delusion, thus go on without clinging?"

Then, having gone to the pleasure grove, seated on the bank of a stone-slab pond, having seen lotuses struck by the wind bending down and touching the water, and when the wind ceased, standing again in their original place, untainted by the water, he seized that sign - "When indeed might I too, just as these, born in the water, stand untainted by the water. Just so, born in the world, stand untainted by the world?" He, having thought again and again "Just as the lion, the wind, and the lotuses, so one should be not trembling, not clinging, and untainted," having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, spoke this inspired utterance verse.

Therein, "a lion" - there are four lions: the grass lion, the tawny lion, the dark lion, and the maned lion. Among those, the maned lion is declared the foremost. That is what is intended here. The wind is of many kinds by way of eastern and so on. The lotus by way of red, white, and so on. Among those, whatever wind and whatever lotus is applicable. Therein, since fear arises through self-affection, and self-affection is the

clinging of craving, that too arises through greed either associated with wrong view or dissociated from wrong view, and that too is just craving. But clinging therein arises through delusion in one devoid of investigation and so on, and delusion is ignorance. Therein, through serenity there is the abandoning of craving; through insight, of ignorance. Therefore, having abandoned self-affection through serenity, like a lion, not trembling at sounds such as impermanence, suffering, and so on; having abandoned delusion through insight, like the wind, not clinging in a net to aggregates, sense bases, and so on; having abandoned greed and wrong view associated with greed through serenity itself, like a lotus, not soiled by water through greed for all existences and enjoyments. And here, morality is the proximate cause of serenity; serenity of concentration; concentration of insight - thus, when those two phenomena are accomplished, the three aggregates too are accomplished. Therein, through the aggregate of morality one is a hero. He, like a lion at sounds, does not tremble through the desire to be angry regarding the grounds of resentment; through the aggregate of wisdom, one whose intrinsic nature is penetrated, like the wind in a net, does not cling to the classification of phenomena such as aggregates and so on; through the aggregate of concentration, without lust, like a lotus not soiled by water, is not defiled by lust. Thus, through serenity and insight, and through the aggregates of morality, concentration, and wisdom, according to their origination, by way of the abandoning of craving and ignorance and the three unwholesome roots, one should be understood as not trembling, not clinging, and not being soiled. The remainder is just by the method already stated.

The commentary on the verses on the lion and so on is concluded.

128. "Just as a lion" - what is the origin? A certain king of Bārāṇasī, it seems, having abandoned the village-to-village road in order to appease the agitated borderland, having taken the straight forest road, goes with a great army. Now at that time, at the foot of a certain mountain, a lion was lying down warming himself in the morning sunshine. Having seen that, the king's men reported to the king. The king, thinking "A lion, it is said, is not frightened," caused the sound of drums, small drums, and so on to be made; the lion lay down in just the same way. For the second time too he caused it to be made; the lion lay down in just the same way. For the third time too he caused it to be made; then the lion, thinking "There is an enemy of mine," having established himself firmly on four feet, roared the lion's roar. Having heard that, the elephant riders and so on, having dismounted from the elephants and so on, entered the grass thickets; the herds of elephants and horses fled in all directions. The king's elephant too, having taken the king, crashing through the jungle thickets, fled. The king, being unable to hold it back, having hung from a tree branch, having fallen to the ground, going along a footpath, reached the dwelling place of the Individually Enlightened Ones. There he asked the Individually Enlightened Ones - "Did you, venerable sirs, hear the sound?" "Yes, great king." "Whose sound, venerable sirs?" "At first of the drums, conch shells, and so on; afterwards of the lion." "Were you not afraid, venerable sirs?" "We, great king, do not fear the sound of anyone." "But is it possible, venerable sirs, to make such a thing for me too?" "It is possible, great king, if you go forth." "I go forth, venerable sirs." Thereupon, having given him the going

forth, they trained him in the fundamentals of conduct in the manner already stated previously. He too, seeing with insight in the manner already stated previously, having realised individual enlightenment, spoke this inspired utterance verse.

Therein, because of enduring and striking and having swift speed, it is a lion. The maned lion is what is intended here. "Fangs are its power" - thus "strong in fang." "Having overcome by force" and "having conquered" - both should be connected with the word "wanders": "one who wanders having overcome by force" and "one who wanders having conquered." Therein, "one who wanders having overcome by force" means one who wanders by subduing forcibly; "one who wanders having conquered" means one who wanders by overpowering, by terrifying, by bringing under control. This one is "one who wanders having overcome by force" by bodily power, and "one who wanders having conquered" by potency. Therein, if someone were to say - "What does it overcome by force and conquer while wandering?" - then, having changed "of beasts" from the genitive case to the accusative case, it should be replied: "It wanders having overcome by force and conquered the beasts." "Remote" means distant. "Lodgings" means dwelling places. The remainder can be understood by the method already stated, therefore it has not been elaborated.

The commentary on the verses on the fang-strong one is concluded.

129. "Friendliness, equanimity" - what is the origin? A certain king, it seems, was an obtainer of meditative absorption beginning with friendliness. He, thinking "the kingdom is an obstacle to the happiness of meditative absorption," for the purpose of preserving the meditative absorption, having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, spoke this inspired utterance verse.

Therein, the wish to bring welfare and happiness by the method beginning with "May all beings be happy" is friendliness. The wish to remove harm and suffering by the method beginning with "Oh, may they indeed be freed from this suffering" is compassion. The wish for non-separation from welfare and happiness by the method beginning with "Beings indeed rejoice, sirs, they rejoice, good, well" is altruistic joy. Looking on with equanimity regarding happiness and suffering, thinking "They will be known by their own action," is equanimity. But for the ease of verse composition, having stated friendliness out of order, equanimity was stated, and altruistic joy afterwards. "Liberation" means all four of these are liberations because of being liberated from their own opposing states. Therefore it was said - "Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time."

Therein, "practising" means developing the three by way of the three-factored and four-factored meditative absorptions, and equanimity by way of the fourth meditative absorption. "At the proper time" means having practised friendliness, then having emerged, compassion; then having emerged, altruistic joy; then having emerged from the other or from the meditative absorption without rapture, practising equanimity - this is called "practising at the proper time"; or at a time convenient for practising. "Not opposing the whole world" means not opposing the whole world of beings in the ten directions. For because of having developed friendliness and so on, beings are not disagreeable, and aversion, which is of the nature of opposition towards beings, is appeased. Therefore it was said - "Not opposing the whole world."

This is the summary here; but in detail, the treatise on friendliness and so on is stated in the Aṭṭhasālinī, the commentary on the Dhammasaṅgaha. The remainder is similar to what was stated.

The commentary on the verses on the boundless states is concluded.

130. "Lust and hate" - what is the origin? It is said that in dependence on Rājagaha, an Individually Enlightened One named Mātanga was dwelling, the very last of the Individually Enlightened Ones. Then, when our Bodhisatta had arisen, the deities coming for the purpose of venerating the Bodhisatta, having seen him, said: "Sir, sir, a Buddha has arisen in the world." He, while emerging from cessation, having heard that, and having seen the destruction of his own life - in the Himalayas there is a mountain named Mahāpapāta, the place of final Nibbāna of the Individually Enlightened Ones. Having gone there through the sky, having thrown the skeleton of the previously finally quenched Individually Enlightened One into the precipice, having sat down on the stone surface, he spoke this inspired utterance verse.

Therein, lust, hate, and delusion have been stated in the Uraga Sutta itself. "Mental fetters" means the ten mental fetters, and having destroyed those by each respective path. "Not trembling at the extinction of life": the extinction of life is called the breaking up of the death consciousness. And at that extinction of life, because of the abandoning of attachment to life, "not trembling." By this much, having shown the Nibbāna element with residue of clinging of himself, at the conclusion of the verse, he attained final Nibbāna through the Nibbāna element without residue of clinging.

The commentary on the verses on the extinction of life is concluded.

131. "They associate" - what is the origin? In Bārāṇasī, it is said, a certain king was instructing a prosperous kingdom in the manner stated in the opening verse. A severe illness arose in him; painful feelings occurred. Twenty thousand women, having surrounded him, performed massaging of hands and feet and so on. The ministers, having thought "This king will surely not live now; come, let us seek refuge for ourselves," having gone to the presence of a certain king, requested attendance. They attended there indeed, but received nothing. The king, having recovered from the illness, asked - "Where are such and such and such and such?" Thereupon, having heard that news, having shaken his head, he remained silent. Those ministers too, having heard "The king has recovered," not obtaining anything there, overcome by the utmost loss, having come back again, having paid homage to the king, stood to one side. And when asked by that king "Where, dear ones, have you gone?" they said - "Having seen Your Majesty weak, out of fear for our livelihood, we went to such and such a province." The king, having shaken his head, thought - "What if I were to show that very illness, whether they would do thus again or not?" He, as if afflicted by the previous illness, showing severe pain, made a pretence of illness. The women, having surrounded him, did everything just as before. Those ministers too, in the same way, having taken even more people, departed again. Thus the king did everything just as before up to the third time, and they too departed in the same way. Thereupon, having seen them come back even a fourth time, the king - "Alas! These have done a difficult thing, who departed without concern, having abandoned me while I was ill" -

being disenchanted, having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse.

Therein, "they associate" means they cling to with the body and attend upon. "They serve" means they minister with salutation with joined palms and so on, and with obedient compliance to commands. "Reason is the purpose of these" thus "for the sake of gain"; for association and service there is no other reason, purpose alone is their reason; it is said that they serve for the sake of benefit. "Friends without reason are rare today" means without the reason of gaining something for oneself, thinking "We shall obtain something from here" - thus without reason; only -

"The friend who is helpful, the friend who shares happiness and suffering;
The friend who shows what is beneficial, and the friend who is compassionate."

Endowed with the noble disposition of a friend as stated thus, friends are rare today.

"Those with wisdom for their own benefit" means their wisdom is established in themselves. One looks only at oneself, not at others - this is the meaning.

"Attatthapaññā" is also a reading; its meaning is one looks only at one's own benefit, not at the welfare of others. "Those with wisdom for what is seen" - this too, it is said, is an ancient reading; its meaning is just now their wisdom is only in what is presently seen, not in the future. One looks only at benefit pertaining to the present life, not at benefit pertaining to the future life - this is what is said. "Unclean" means possessed of unclean, ignoble bodily, verbal, and mental action.

"Like a rhinoceros horn": one who wanders about, like one cutting down trees and so on with a sword, crushing mountains and so on to bits with its own horn, is a rhinoceros. A command (āṇā) similar to poison (visa) is a horn (visāṇā). Like a sword (viya) means a sword (khaggaṃ). The beast whose horn is a sword, that beast is a rhinoceros; like that rhinoceros is "like a rhinoceros horn." The meaning is: like a rhinoceros horn, an Individually Enlightened One, alone, without a companion, without an associate, should wander, should dwell, should conduct himself, should sustain himself, should keep himself going.

132. "Of pure morality" means of morality pure with distinction, of morality pure through the fourfold purification. "Of well-purified wisdom" means of wisdom well purified; because of being free from lust and so on, wisdom of the completely pure path, fruition, analytical knowledge and so on. "Concentrated" means well placed, with mind placed near. "Devoted to wakefulness" means keeping awake is wakefulness; the meaning is overcoming sleep. The state of being awake is wakefulness; those engaged in wakefulness are devoted to wakefulness. "Gifted with introspection" means those accustomed to seeing with distinction as "impermanent, suffering, non-self"; the meaning is those who dwell having established insight. "Seeing the distinction of phenomena" means those accustomed to seeing with distinction the ten wholesome mental states, the teaching of the four truths, or the nine supramundane teachings. "Comprising the path factors and the factors of enlightenment" means the noble states that have gone to, that are associated with, the path factors beginning with right view and the factors of enlightenment beginning with the enlightenment factor of mindfulness. "Would understand" means would know with distinction; the meaning is they know.

133. "Emptiness, desireless, and signless" means the deliverance through emptiness by way of observation of non-self, and the desireless deliverance by way of observation of suffering, and the signless deliverance by way of observation of impermanence. "Having cultivated" means having developed. Those wise people who have fulfilled the requisites and who do not go to, do not attain, the state of a disciple, the condition of being a disciple, in the Conqueror's Dispensation, those wise ones who have fulfilled the requisites become self-become, come to be by themselves, Individually Enlightened Ones, Individually Enlightened Buddhas.

134. Of what nature? "Those of great qualities" means those who have fulfilled great accumulations of merit; "with bodies of many teachings" means those with bodies of many different intrinsic natures of phenomena. And further, of what nature? "Masters of mind" means those led by the mind, accomplished in meditative absorption - this is the meaning. "Who have crossed the flood of all suffering" means those who have crossed over, gone beyond the entire flood of the round of rebirths; "with elated minds" means, because of being free from mental defilements such as wrath and conceit, they are of pleasurable consciousness, of peaceful minds - this is the meaning. "Seers of ultimate reality" means those habitually seeing ultimate reality, the highest good, by way of the five aggregates, the twelve sense bases, the thirty-two aspects, the truths, dependent origination, and so on. "Like lions" means similar to lions in the sense of being unshakeable and fearless - this is the meaning. "Like the horn of a rhinoceros" means similar to the horn of the rhinoceros beast, by way of not associating in groups and company - this is the meaning.

135. "With peaceful faculties" means faculties of peaceful intrinsic nature, because the eye-faculty and so on do not occur with respect to their own respective objects. "With peaceful mind" means with peaceful consciousness; the meaning is with thoughts and intentions of peaceful intrinsic nature by the state of being free from mental defilements. "Concentrated" means well fully focused in mind. "Practising among beings in the borderlands" means habitually acting with sympathy, compassion and so on towards beings in the borderland provinces. "Lamps shining here and in the hereafter" means by making assistance to the entire world, shining in the world beyond and in this world, they are lamps, similar to lights - this is the meaning. "The Individually Enlightened Ones are constantly for my welfare" means these Individually Enlightened Ones are constantly, at all times, practising for the welfare of the entire world - this is the meaning.

136. "Lords of men who have abandoned all obstructions" means those Individually Enlightened Ones are lords of men, the highest, and because of the abandonment of all five obstructions beginning with the mental hindrance of sensual desire, they have abandoned all obstructions. "With the radiance of solid gold" means having radiance similar to the radiance of red gold and Jambonada gold - this is the meaning. "Without doubt worthy of the world's finest offerings" means they are certainly worthy, fit to accept the world's finest offering, the highest gift; because of being free from mental defilements, they are worthy of accepting beautiful gifts - this is the meaning. "The Individually Enlightened Ones are constantly satisfied to me" means these Buddhas who have achieved individual knowledge are constantly, at all times, applied, satisfied, complete; even without food for seven days, they are complete by means of the attainment of cessation and fruition attainment - this is the meaning.

137. Individually, separately, dissimilar from the Perfectly Enlightened One, other Buddhas not shared with others are the Individually Enlightened Ones. Or -

"Prefixes, indeclinable particles, and conditions - these three;
Are of many and various meaning-domains, thus the etymologists said."

Because of the stated word "pati," by the single prefix status, "pati" having become the principal one, being the master, having accepted even a trifle of food from many donors, because of the attainment of heaven and liberation. For indeed, having accepted the portion of food from Annabhāra, having eaten while he was watching, having caused the deities to give applause, on that very day having caused that destitute one to reach the position of millionaire, and by the production of wealth amounting to ten million; and in the Khadiraṅgāra Jātaka, having crushed the lotus pericarp that had arisen above the pit of acacia-wood embers created by Māra, having accepted the almsfood given by the Bodhisatta, by going through the sky while he was watching, and by the production of pleasure; and by the invitation of the queen of King Mahājanaka, whose sons were by the chief queen Padumavatī, having come through the sky from Gandhamādana, by the acceptance of the gift, and by the production of pleasure for the Bodhisatta Mahājanaka and the queen; and likewise, in a period when no Buddha had arisen, when the peril of famine had arisen in the whole Indian subcontinent, the millionaire of Bārāṇasī, on account of the peril of famine, having exhausted the paddy in the sixty thousand granaries that had been filled and kept, and having exhausted the grain buried in the ground, and the grain filled in thousands of jars, and having exhausted the grain that had been plastered with clay on all the walls of the mansions, then only a measure remaining, having given rise to the thought "Having eaten this, today we shall die," while he was lying down, one Individually Enlightened One, having come from Gandhamādana, stood at the house-gate. The millionaire, having seen him, having aroused confidence, giving up his life, poured it into the bowl of the Individually Enlightened One. The Individually Enlightened One, having gone to his dwelling place, by his own power, while the millionaire was watching, consumed it together with five hundred Individually Enlightened Ones. Then they covered and set aside the pot in which the food had been cooked.

When hunger arose in the millionaire who had fallen into sleep, he, having risen, said to his wife - "Look in the food for even a measure of raw food." She, being well-trained, without saying "Was not everything given?" opened the lid of the pot. That pot at that very moment was filled with fragrant rice food resembling jasmine flower buds. She and the millionaire, pleased, ate themselves, and all the household members and all the city-dwellers ate. Whatever place was taken from with the ladle was filled again. In all the sixty thousand granaries, fragrant rice was filled. All the inhabitants of the Indian subcontinent, having taken grain seeds from the millionaire's house itself, became happy. In such and other many orders of beings, in the crossing over to happiness, the protection, and the leading to heaven and liberation, "pati" being the master, "the Enlightened One" - thus an Individually Enlightened One. "The well-spoken words of the Individually Enlightened Ones" means words well spoken, declared by the Individually Enlightened Ones by way of exhortation and instruction. "They circulate in the world including the gods" means they circulate, they proceed in the world of beings together with the world of gods.

This is the meaning. "Having heard, those fools who do not act accordingly" means those foolish people who do not act upon, do not attend to, such well-spoken words of the Individually Enlightened Ones - those fools wander, proceed, run in sufferings, in the sufferings of the round of rebirths, by way of arising again and again. This is the meaning.

138. "The well-spoken words of the Individually Enlightened Ones" means words well spoken, words spoken for the purpose of being freed from the four realms of misery. Of what nature? Like honey from small bees flowing down, trickling - sweet words is the meaning. Those wise people who are devoted to practice, proceeding in their practices in accordance with what has been stated, having heard such sweet words, become obedient to those words; those wise people become seers of truth, seers of the four truths, endowed with wisdom, possessed of wisdom - this is the meaning.

139. "Spoken by the Individually Enlightened Ones, the conquerors" means they conquer, they conquered the mental defilements, thus they are conquerors; by those conquerors, the Individually Enlightened Ones, they were said, spoken, related. The talks are lofty, nourishing, well-known - they are, they occur. Those talks, by the Lion of the Sakyans, the lion of the Sakyan royal lineage, by Gotama, the Truth-finder, having gone forth, having become enlightened, by the best of men, the highest among men, the foremost, were proclaimed, made well-known, taught - this is the connection. "For what purpose?" he said "for the purpose of understanding the Teaching." The meaning is: for the purpose of making known with distinction the nine supramundane states.

140. "Out of compassion for the world, these by them" means out of compassion for the world, dependent on compassion for the world, these words, these verses. "Of those Individually Enlightened Ones, transformed" means with distinction created, spoken - this is the meaning. "For the purpose of increasing spiritual urgency, non-attachment, and wisdom" means for the purpose of increasing spiritual urgency of the wise, and for the purpose of increasing non-attachment, and for the purpose of increasing solitude, and for the purpose of increasing wisdom, and for the purpose of increasing insight - by the Self-Become Lion, having been without a teacher, by himself alone, by what has come to be, by what has arisen, by what has been penetrated, by the lion, by the fearless one, by Gotama, by the Perfectly Enlightened One, these words were made known, these verses were made known, opened up, made clear - this is the meaning. "Thus" is an indeclinable particle in the sense of conclusion.

Thus in the Visuddhajanavilāsinī, the Apadāna commentary,

the exposition of the Individually Enlightened Ones' Life History is complete.

3-1. The Commentary on the Life History of the Elder Sāriputta

Immediately after that, in order to explain the compendium verses of the Elder Monks' Life Histories, he said "Now hear the life histories of the elders." The meaning of the words "atha" and "apadāna" has already been stated below. Here, now this word "thera" is used in many meanings such as time, firmness, description, name, eldest, and so on. For indeed, in such passages as "old, rotten, reduced to powder," it is used in the sense of time; "old" means rained upon for a long time - this is the

meaning. In such passages as "the elder is so great," it is used in the sense of firm; of firm morality - this is the meaning. In such passages as "this venerable one is an elder, an old man," it is used in the sense of description; merely a popular designation - this is the meaning. In such passages as "the Elder Cunda, the Elder Phussa," it is used in the sense of name; one whose name is thus made - this is the meaning. In such passages as "this prince is the elder among my sons," it is used in the sense of eldest; the eldest prince - this is the meaning. But here this is used in the sense of both time and firmness. Therefore, one who has stood for a long time is an elder, or one who is endowed with qualities such as more firm morality, good conduct, gentleness, and so on is called an elder. An elder and an elder thus elders; the life history, the cause of the elders, is the Elder Monks' Life History; hear that Elder Monks' Life History - this is the connection. Beginning with "Not far from the Himalayas, a mountain named Lambaka" and so on is the life history of the Venerable Elder Sāriputta. The story of him and of the Venerable Elder Mahāmoggallāna should be understood thus -

In the past, it is said, at the summit of one incalculable period plus a hundred thousand cosmic cycles from now, the Venerable Sāriputta, having been reborn in a wealthy brahmin family, was by name the young man named Sarada. Mahāmoggallāna, having been reborn in a very wealthy householder family, was by name the householder named Sirivaḍḍhana. Both of them were friends who played together in the dust. Among them, the young man Sarada, after his father's passing, having come into possession of the wealth belonging to the family, one day, having gone to a private place, thought - "Death is indeed certain for these beings; therefore I should undertake a going forth and seek the path of deliverance" - having approached his friend, he said "My dear, I wish to go forth. Will you be able to go forth?" When he said "I shall not be able to," thinking "So be it, I myself shall go forth," having had the jewel storehouses opened, having given a great gift to the destitute, travellers and others, having gone to the foot of a mountain, he went forth in the going forth of sages. Those who went forth following his going forth were sons of brahmins numbering about seventy-four thousand. He, having produced the five direct knowledges and the eight meditative attainments, taught those matted-hair ascetics too the preliminary work on the circular meditation object. All of them too produced the five direct knowledges and the eight meditative attainments.

At that time, a Perfectly Enlightened One named Anomadassī, having arisen in the world, having set in motion the excellent wheel of the Teaching, having helped beings cross over from the great flood of saṃsāra, one day, wishing to look after the ascetic Sarada and his pupils, alone, without a companion, having taken his bowl and robes, having gone through the sky, thinking "Let him know my state of Buddhahood," while the ascetic was watching, having descended from the sky, he stood firm on the earth. The ascetic Sarada, having reflected upon the marks of a great man on the Teacher's body, having come to the conclusion "This is indeed an omniscient Buddha," having gone out to meet him, having prepared a seat, gave it. The Blessed One sat down on the prepared seat. The ascetic Sarada sat down to one side near the Teacher.

At that time, his pupils, matted-hair ascetics numbering about seventy-four thousand, having taken increasingly superior and nourishing various fruits, having come, having seen the Teacher, with confidence arisen, having looked at the manner of sitting of

their own teacher and of the Teacher, said "Teacher, we formerly thought 'There is no one greater than you,' but this person is greater than you, methinks." What are you saying, dear ones? Do you wish to make Mount Sineru, sixty-eight hundred thousand yojanas in height, equal to a mustard seed? Do not make a comparison of me with an omniscient Buddha. Then those hermits, having heard their teacher's words, thinking "How great indeed is this highest of men!" all fell at his feet and paid homage to the Teacher.

Then their teacher said - "Dear ones, we have no gift befitting the Teacher, and the Teacher has come here at the time for the alms round; come, let us give a gift according to our strength. Whatever superior various fruits have been brought by you, bring them" - having had them brought, having washed his hands, he himself placed them in the Truth-finder's bowl. As soon as the Teacher had accepted the various fruits, deities infused divine nutriment. The hermit himself filtered even the water and gave it. Then, having completed the meal duty, when the Teacher was seated, having summoned all the pupils, he sat speaking memorable talk in the Teacher's presence. The Teacher thought "Let the two chief disciples come together with the Community of monks." At that very instant, the chief disciples, attended by a retinue of a hundred thousand who had eliminated the mental corruptions, having come and having paid homage to the Blessed One, stood to one side.

Then the ascetic Sarada addressed his pupils - "Dear ones, veneration should be made to the Teacher and the Community of monks with flower seats; therefore bring flowers." They, at that very instant, by supernormal power, having brought flowers endowed with beauty and fragrance, prepared a flower seat measuring one yojana for the Buddha, three leagues for the two chief disciples, of various sizes beginning with half a yojana for the remaining monks, and one usabha in extent for the most junior of the Community. When the seats had been thus prepared, the ascetic Sarada, with joined palms raised before the Truth-finder, said "Venerable sir, for the purpose of helping me, please ascend this flower seat." The Blessed One sat down on the flower seat. When the Teacher was seated, the two chief disciples and the remaining monks sat down on their own respective bowl-seats. The Teacher, thinking "May it be of great fruit for them," entered upon the cessation attainment. Having known the state of the Teacher having entered upon the attainment, the two chief disciples too and the remaining monks too entered upon the cessation attainment. The hermit stood holding a flower umbrella for the Teacher continuously for seven days. The others, having consumed forest roots and fruits, at the remaining time stood with joined palms raised. The Teacher, after the elapse of a week, having emerged from cessation, addressed the Elder Nisabha, the chief disciple - "Give the thanksgiving for the flower seat on behalf of the ascetics." The Elder, standing in the knowledge of the perfections of a disciple, gave the thanksgiving for the flower seat on their behalf. At the conclusion of his teaching, the Teacher addressed the Elder Anoma, the second chief disciple - "You too expound the Teaching to these ones." He too, having contemplated the three Canons of the Buddha's teaching, expounded the Teaching to them. Even through the teaching of both, there was no full realisation of the teaching. Then the Teacher, standing in the domain of a Buddha, began the proclamation of the Teaching. At the conclusion of the teaching, setting aside the ascetic Sarada, all the remaining seventy-four thousand matted-hair ascetics attained arahantship. The

Teacher stretched out his hand to them saying "Come, monks." They at that very instant, with the ascetic's appearance having vanished, bearing the eight requisites, were like elder monks of sixty years' standing.

But the ascetic Sarada, because of the reflection that had arisen "Oh, may I too, like this Elder Nisabha, in the future become a disciple of a Buddha," being distracted by thinking about something else at the time of the teaching, was not able to penetrate the paths and fruits. Then, having paid homage to the Teacher, he made that very aspiration. The Teacher, having seen that it would succeed without obstacle, having declared "From now, having passed beyond one incalculable period exceeding a hundred thousand cosmic cycles, he will be a chief disciple named Sāriputta of a Perfectly Enlightened One named Gotama," having spoken a talk on the Teaching, surrounded by the community of monks, plunged into the sky. The ascetic Sarada too, having gone to the presence of his friend Sirivaḍḍha, said: "My dear, by me, at the feet of the Blessed One Anomadassī, the position of chief disciple of a Perfectly Enlightened One Gotama who will arise in the future has been aspired to. You too should aspire to the position of his second disciple." Sirivaḍḍha, having heard that instruction, having had a place measuring eight karīsas at the door of his own dwelling made level, having scattered flowers with parched grain as the fifth, having had a pavilion built with a roof of blue water-lilies, having prepared a seat for the Buddha, having prepared seats for the monks as well, having arranged a great honour and respect, having had the Teacher invited by the ascetic Sarada, having carried on a great giving for seven days, having covered the community of monks headed by the Buddha with very precious cloths, made an aspiration for the state of second disciple. The Teacher, having seen that it would succeed for him without obstacle, having declared it in the manner stated, having given the thanksgiving for the meal, departed. Sirivaḍḍha, joyful and delighted, having performed wholesome action for as long as life lasted, was reborn in the sensual-sphere heavenly world at the second mind-moment. The ascetic Sarada, having developed the four divine abidings, was reborn in the Brahma world.

Thenceforth, the actions in between of both of them have not been related. But even before the arising of our Blessed One, the ascetic Sarada took conception in the womb of the brahmin woman Rūpasārī in Upatissa Village, not far from Rājagaha. On that very same day, his friend too took conception in the womb of the brahmin woman Moggalī in Kolita Village, not far from Rājagaha. Therefore Moggallāna is called Moggallāna because he is the son of the brahmin woman Moggalī. Or Moggallāna because he was born in the Moggali clan. Or, when his mother was a young girl, it was said by her mother and father - "Do not go out, do not go out" - with reference to this statement, the name "Muggalī." As the son of that Muggalī, he is Moggallāna. Or, Moggallāna because he is able and capable of gaining, taking up, and penetrating the path of stream-entry and the other paths. It is said that those two families, up to the seventh generation, were bound as friends. They gave pregnancy care to both of those two on the very same day. After the elapse of ten months, even for those who were born, they appointed sixty-six nurses for them. On the name-giving day, because the son of the brahmin woman Rūpasārī was the son of the foremost family in Upatissa Village, they gave him the name Upatissa. Because the

other was the son of the foremost family in Kolita Village, they gave him the name Kolita. Both of them, growing up with a great retinue, following the course of growth, went to the far shore of all crafts.

Then one day, while watching the mountain-top festival at Rājagaha, having seen the great multitude assembled, because of the maturity of their knowledge, wisely emerging, having gained a sense of urgency thinking "All these people will enter the mouth of death within a hundred years," having made the determination "The teaching of liberation should be sought by us, and for those seeking it, it is fitting to obtain a going forth," they went forth together with five hundred young men in the presence of the wandering ascetic Sañcaya. From the time of their going forth, Sañcaya attained the highest gain and the highest fame. They, within just a few days, having mastered the entire doctrine of Sañcaya, not seeing any substance therein, having become disgusted with it, here and there they ask questions of those ascetics and brahmins reputed to be wise; those others, when asked by them, are not able to answer. On the contrary, they themselves answer the questions of those others. Thus, while seeking liberation, they made an agreement - "Whichever of us first attains the Deathless, let him inform the other."

And at that time, when our Teacher, having attained the first highest enlightenment and having set in motion the excellent wheel of the Teaching, having gradually tamed the thousand matted-hair ascetics beginning with Uruvelakassapa, was dwelling at Rājagaha, one day the wandering ascetic Upatissa, while going to the wandering ascetics' park, having seen the Venerable Elder Assaji walking for almsfood in Rājagaha, thinking "Never before have I seen a one gone forth of such good deportment; one should indeed dwell here with a peaceful state," with confidence arisen, looking out for the Venerable One in order to ask a question, followed closely behind him. The Elder too, having received almsfood, went to a suitable place to consume it. The wandering ascetic, having prepared his own wandering ascetic's chair, gave it. And at the conclusion of the meal, he gave him water from his own water jug. Thus he, having performed the duties to a teacher, having exchanged friendly welcome with the Elder who had finished his meal - "Who is your Teacher, or whose Teaching do you approve of?" he asked. The Elder cited the Perfectly Enlightened One. Again, when asked by him "What does the venerable one's Teacher assert?" thinking "I shall show the profundity of this Dispensation," having declared his own junior status, and speaking of the Teaching of the Dispensation to him in brief, he spoke the verse "Whatever phenomena arise from a cause." The wandering ascetic, having heard just the first pair of terms, became established in the fruition of the path of stream-entry accomplished with a thousand methods. The other pair of terms was concluded at the time of becoming a stream-enterer. At the conclusion of the verse, however, having become a stream-enterer, when the higher distinctions did not occur, having considered "There will be a reason for this," he said to the Elder - "Venerable sir, do not extend the proclamation of the Teaching further; just this much is enough. Where does our Teacher dwell?" "At the Bamboo Grove." "Venerable sir, you go ahead; I, having fulfilled the promise made to my friend, shall take him and come" - having paid homage with the fivefold prostration, having circumambulated, having seen the Elder off, he went to the wandering ascetics' park.

The wandering ascetic Kolita, having seen him coming from afar, thinking "His features are not as on other days; surely the Deathless must have been attained by him over this long course," having thus esteemed his specific attainment, asked about the attainment of the Deathless. He, having acknowledged to him "Friend, the Deathless has been attained," spoke that very same verse. At the conclusion of the verse, Kolita, having become established in the fruition of stream-entry, said - "Where is our Teacher?" "At the Bamboo Grove." "If so, friend, let us go; we shall see the Teacher." Upatissa was indeed at all times one who venerated his teachers; therefore, having made known the Teacher's virtues to Sañcaya, he wished to lead him too to the Teacher's presence. He, ruined by his desire for material gain, not wishing for the status of a pupil, rejected it saying "I am not able; let it be like becoming a pot for pouring water." They, being unable to convince him by many reasons, went to the Bamboo Grove together with two hundred and fifty pupils who were following their exhortation. The Teacher, having seen them coming from afar, having said "This will be my pair of disciples, the foremost, the auspicious pair," having expounded the Teaching to their assembly according to their temperament, having established them in arahantship, gave them full ordination by the "Come, monk" form. Just as for them, so too for the chief disciples, a bowl and robes created by supernormal power came as well. But the function of the three higher paths was not finished. Why? Because of the greatness of the knowledge of the perfections of a disciple.

Among them, the Venerable Mahāmoggallāna, on the seventh day from going forth, practising the ascetic duty in the village of Kallavāla in the country of Magadha, when sloth and torpor came upon him, being stirred by the Teacher, having dispelled sloth and torpor, while listening to the element meditation subject, having attained the three higher paths, reached the summit of the knowledge of the perfections of a disciple. The Venerable Sāriputta, having passed a fortnight from the going forth, dwelling together with the Teacher at the Boar's Cave in Rājagaha, when the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge in accordance with the teaching, like one consuming a meal prepared for another, reached the summit of the knowledge of the perfections of a disciple. Thus for the two chief disciples, the knowledge of the perfections of a disciple reached its summit in the very presence of the Teacher.

Thus the Venerable Sāriputta, having attained the knowledge of the perfections of a disciple, reflecting "By what action was this success obtained?" having known that, by the power of joy and pleasure, uttering an inspired utterance, said beginning with "Not far from the Himalayas." Therefore it was said -

141. "Not far from the Himalayas, there is a mountain named Lambaka;
A hermitage was well made by me, a leaf-hut was well built."

Therein, "of the Himalayas" means: snow belongs to it, thus it is "snow-possessing" (himavā); not far from, near that Himalayas; the meaning is the forests connected to the Himalaya range. "A mountain named Lambaka" means a mountain of mixed soil bearing such a name. "A hermitage was well made by me" means: on that mountain Lambaka, a hermitage made for my own benefit; a forest dwelling that is level all around, thus it is a hermitage (assama). Or, there is no fatigue or exhaustion for

those who have entered herein, thus it is a hermitage (assama); that such forest dwelling was well made, meaning it was made in a beautiful manner by way of night-quarters, day-quarters, huts, pavilions, and so on - this is the meaning. "Leaf-hut" means a dwelling leaf-hut covered with leaves such as usīra grass and reeds and so on - this is the meaning.

142. "A small river with shallow banks, with good fords, delightful;
Strewn with very clean sand, not far from my hermitage."

Therein, "with shallow banks" means a river that is not deep. "With good fords" means with beautiful fords. "Delightful" means pleasing to the mind, agreeable. "Strewn with very clean sand" means thoroughly strewn with sand resembling white pearl shells, having become dense - this is the meaning. That small river of such a nature, a rivulet, was not far from, near my hermitage - this is the meaning. "Hermitage" should be understood as an accusative case used in the sense of the locative.

143. "Without gravel, without steep banks, sweet, without bad odour;
A small river flows there, beautifying my hermitage."

Therein, "without gravel" means: because it was said "strewn with sand," without gravel means devoid of gravel. "Without steep banks" means devoid of steep banks, meaning without deep banks - this is the meaning. "Sweet, without bad odour" means having sweet-flavoured water, without bad smell, beautifying my hermitage, a small river, a little river, flows, proceeds - this is the meaning.

144. Crocodiles and sea-monsters here, and crocodiles and turtles;
A small river flows there, beautifying my hermitage.

Therein, crocodile-fish and sea-monster-fish and crocodiles and fierce fish and turtle-fish were here playing in this river - this is the connection. Beautifying my hermitage, a small river, a little river, flows, proceeds - this is the connection.

145. "Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Vaggaḷa fish leaping about, adorn my hermitage."

Shad fish and rainy-season fish and balaja fish and munja fish and red fish and vaggaḷa fish - all these of the fish kind, leaping about here and there, proceeding together with the river, beautify my hermitage - this is the meaning.

146. "On both banks of the river, flowering and fruiting trees;
Hanging down from both sides, they beautify my hermitage."

Therein, "on both banks" means on both sides of that river, trees with everlasting flowers and everlasting fruits, hanging down from both sides, bending down below on both shores of the river, beautify my hermitage - this is the meaning.

147. "Mango trees and sal trees and tilaka trees, trumpet-flower trees and
sinduvāraka trees;
Divine odours blow forth, in bloom in my hermitage."

Therein, "mango trees" means honey-cluster mango trees and sal trees and tilaka trees and trumpet-flower trees and sinduvāraka trees - these trees are constantly in bloom, flowering. Divine odours, as it were, fragrant in my hermitage, blow forth, wafting all around - this is the meaning.

148. "Champaka, Salala, Nīpa, Nāga, Punnāga, and Ketaka trees;
Divine odours blow forth, in bloom in my hermitage."

Therein, champaka trees and salala trees and those with flowers resembling golden discs, nīpa trees and nāga trees and punnāga trees and fragrant ketaka trees - all these trees, like divine odours, in my hermitage, in bloom, fully blossomed, blow forth, wafting fragrance well - this is the meaning.

149. "Asoka trees and adhimutta trees, and bhaginīmālā trees in bloom;
Aṅkola trees and bimbijālā creepers, in bloom in my hermitage."

Therein, "in bloom" means adhimuttaka trees in bloom and asoka trees in bloom and bhaginīmālā in bloom and aṅkola in bloom and bimbijālā in bloom - these trees in my hermitage, fully blossomed, beautify - this is the connection.

150. "Ketaka and kandali trees, godhuka and tiṇasūlika plants;
Wafting divine fragrance, adorn my hermitage."

Therein, "ketaka" means fragrant ketaka shrubs and. Kandali trees and godhuka trees and tiṇasūlika shrubs - all these of the tree kind, diffusing divine fragrance, beautify my hermitage entirely - this is the meaning.

151. "Kaṇikāra trees and kaṇṇikā trees, asana trees and many arjuna trees;
Wafting divine fragrance, adorn my hermitage."

These kaṇikāra and other trees, beautifying my hermitage entirely, diffuse divine fragrance - this is the connection.

152. "Punnāga trees and mountain punnāga trees, and koviḷāra trees in bloom;
Wafting divine fragrance, adorn my hermitage."

Punnāga and other trees, diffusing divine fragrance, beautify my hermitage - this is the meaning.

153. "Uddālaka and kuṭaja, kadamba and many vakula trees;
Wafting divine fragrance, adorn my hermitage."

Uddālaka and other trees, diffusing divine fragrance, beautify my hermitage - this is the connection.

154. Āḷaka plants and sage's beans, plantains and citrons;
Nourished by scented water, they bear fruits.

Therein, these shrubs beginning with āḷaka, having grown by scented water fragrant with sandalwood and such, bearing golden fruits, beautify my hermitage - this is the meaning.

155. "Some lotuses are blooming, others are producing stamens;

Some lotuses have shed their petals, in bloom in the lake then."

Therein, "some lotuses are blooming" means in a lake not far from my hermitage some certain lotuses are blooming, some certain lotuses with stamens are born, arise, some certain lotuses have shed their petals, with fallen petals and stamens - this is the meaning.

156. "The lotuses take embryo, the lotus roots run forth;
Strewn with water-chestnut leaves, they shine in the lake then."

Therein, "the lotuses take embryo" means at that time, during the period of my dwelling as a hermit, some certain lotuses in the interior of the lake take buds, flowers and so on. The lotus roots run forth from the lotus roots, going from within the mud like elephant tusks - this is the meaning. Strewn with leaves and flowers, having become dense, the water-chestnuts beautify - this is the meaning.

157. "Nayitā and mango-scented, uttalī and China-rose plants;
Divine odours blow forth, in bloom in the lake then."

At that time, during the time of my dwelling, near the lake, nayitā shrubs and mango-scented shrubs and shrubs named uttalī and China-rose plants - all these shrubs in bloom, bearing flowers, carrying fragrance, beautify the lake - this is the meaning.

158. "Shad fish, rainy-season fish, balaja fish, munja fish, red fish;
Saṃgulā fish and catfish too, dwell in the lake then."

At that time, during the time of my dwelling, fearless shad fish and so on dwell in the lake - this is the connection.

159. Crocodiles and crocodiles too, and string-seizers and demons;
Pythons and boa constrictors too, dwell in the lake then."

At that time, during the time of my dwelling, near my hermitage in the lake, these crocodiles and so on, fish, fearless and free from danger, dwell - this is the connection.

160. "Pigeons, sun-geese, ruddy geese, river-dwellers;
Cuckoos, parrots and mynas, live depending on that lake."

Therein, in dependence on the lake near my hermitage, pigeon birds and sun-geese birds and river-dwelling ruddy goose birds and cuckoo birds and parrot birds and myna birds live in dependence on that lake - this is the connection.

161. "Kukutthaka birds, crabs, in the forest pokkharasātaka birds;
Lapwings and young parrots, live depending on that lake."

Therein, "kukutthaka" means birds so named. "Kuḷīraka" means birds so named. In the forest pokkharasātaka birds and lapwing birds and young parrot birds - all these birds live in dependence on that lake near my hermitage - this is the connection.

162. "Swans, herons, and peacocks, cuckoos and cocks;
Pammaka birds and pheasants, live depending on that lake."

All these birds beginning with swans live in dependence on that lake, sustaining their livelihood - this is the meaning.

163. "Owls and poṭṭhasīsā birds, ospreys and many hawks;
And great black birds, live depending on that lake."

Therein, owls are birds, and poṭṭhasīsā are birds, and ospreys are birds, and hawks are birds, and great black ones are birds - many birds on dry ground live depending on that lake, near that lake they live, getting their livelihood - this is the meaning.

164. "Spotted deer and boars, yaks and many rhinoceroses;
Rohicca deer and young parrots, live depending on that lake."

Therein, "spotted deer and so on" - these beasts, "that lake" means in the vicinity of that lake, the accusative case is used in the locative sense; the meaning is they dwell sustaining their lives.

165. "Lions, tigers and panthers, bears, wolves and hyenas;
Elephants in three-fold rut, live depending on that lake."

These lions and so on, quadrupeds, live free from danger in the vicinity of the lake - this is the connection.

166. "Kinnaras and monkeys, and also forest workers;
Hunters and trappers, live depending on that lake."

Here, these beings so named, beginning with kinnaras, dwell in the vicinity of that lake - this is the meaning.

167. "Tinduka fruits, piyāla fruits, madhuka fruits and sumāri fruits;
They constantly bear fruits, not far from my hermitage."

Therein, these trees beginning with tinduka constantly bear sweet fruits in a place not far from my hermitage during the triad of seasons reckoned as winter, summer and the rainy season - this is the connection.

168. "Kosamba, Salala, and Neem trees, combined with sweet fruits;
They constantly bear fruits, not far from my hermitage."

Therein, these trees beginning with kosamba, combined with essential fruits, sweet fruits, excellent fruits, well joined together, endowed with, constantly bearing fruits, shine near my hermitage - this is the meaning.

169. Yellow myrobalans, emblic myrobalans, mangoes, rose-apples, beleric myrobalans;
Jujubes, marking-nut trees, marmelos trees - they bear fruits.

Those trees beginning with yellow myrobalans, grown near my hermitage, constantly bear fruits - this is the connection.

170. "Yams and kaṣamba plants, and bilālī and buttermilk plants;
Jīvaka plants and sutaka plants too, are abundant in my hermitage."

These yams and so on, roots and fruits, small and sweet-flavoured, are abundant near my hermitage - this is the connection.

171. "Not far from the hermitage, there were lakes well-fashioned;
With clear water, with cool water, with good fords, delightful."

Therein, "not far from the hermitage" means near the hermitage; "well-fashioned" means fashioned having made them suitable for ascending and descending; "with clear water" means with very clear water; "with cool water" means with cool water; "with good fords" means with beautiful fords; "delightful" means producing pleasure - lakes were, they were - this is the meaning.

172. "Covered with lotuses and waterlilies, combined with white lotuses;
Covered with mandālaka flowers, a divine fragrance blows towards."

Therein, covered with lotuses and waterlilies means full of, combined with white lotuses means endowed with, and covered with mandālaka flowers means having become dense - the lakes blow forth divine fragrances, blowing from all around - this is the meaning.

173. "Thus in the forest accomplished in all factors, in bloom and bearing fruit;
In the charming hermitage well-made, I dwelt then."

Therein, "thus accomplished in all factors" means: in the forest accomplished, complete with constituents such as streams and so on, become dense with trees of flowers and fruits, in the well-made, delightful hermitage, the forest residence, then at the time of being a hermit, I dwell - this is the meaning.

Thus far, having shown the achievement of the hermitage, now showing the achievement of his own qualities beginning with morality -

174. "Virtuous, accomplished in ascetic practices, a meditator, always delighting in meditative absorption;
Having attained the power of the five direct knowledges, an ascetic named Suruci." He said;

Therein, "virtuous" means complete with the five moral precepts similar to the fourfold purification of morality associated with meditative absorption. This is the meaning. "Accomplished in ascetic practices" means accomplished through the taking up of an ascetic practice thus: "Henceforth I shall not resort to the household life or the five types of sensual pleasure." "A meditator" means one who is disposed to meditating through meditation on the three characteristics and meditation on a single object. "Delighting in meditative absorption" means delighted in and clinging to those meditative absorptions, always complete. "Having attained the power of the five direct knowledges" means endowed with strength through the five direct knowledges, the superior wisdoms, reckoned as the various kinds of supernormal power, the divine ear, knowledge of others' minds, recollection of past lives, and the divine eye - complete. This is the meaning. By the name Suruci, having become an ascetic named Suruci, "I dwell" - this is the connection.

Having thus shown the achievement of his own virtues by this much, showing the achievement of his assembly -

- 175.** "Twenty-four thousand pupils attended upon me;
All these were brahmins, of good birth, famous." He said beginning with;
Therein, these all twenty-four thousand brahmins, my pupils, of good birth
means of noble family, famous means accomplished in retinue, attend upon
me - this is the connection.
- 176.** "In the marks of a great man and in history, together with vocabularies and
rituals;
Skilled in verse and grammar, having reached perfection in their own
teaching."

Therein, "in the marks of a great man" means in the science of characteristics. One knows the characteristics of all mundane women and men thus: "Those endowed with these characteristics become unhappy, those with these become happy." The text that explains that is "the marks of a great man"; and in those marks of a great man. "In history" means in the text that illustrates the spoken words "thus it was, thus it was." The connection is: having gone to perfection, to the final end, in the marks of a great man and in history. A text that explains the names of trees, mountains, and so on is called a "dictionary of synonyms." "Rituals" means a text that is helpful to poets in the alternatives of verbal forms and usages. "Together with vocabularies" means it occurs together with the dictionary of synonyms; "together with rituals" means it occurs together with the ritual text; the connection is: having gone to perfection in the triad of Vedas together with vocabularies and rituals. "Skilled in verse" means skilled in terms such as nouns, words, compounds, secondary derivatives, verbs, verbal derivatives, and so on. "In grammar" means skilled in grammars such as Canda, Pāṇinīya, Kalāpa, and so on. "Having reached perfection in their own teaching" means the meaning is: having gone, having reached perfection, the final end, in the triad of Vedas, in their own teaching, the brahmin teaching.

- 177.** "Skilled in omens, in signs, and in characteristics;
On earth, on the ground, and in the sky, my pupils are well-trained."

Therein, skilled, clever in omens such as meteor-falls, earthquakes, and so on, and in signs of the beautiful and ugly signs, and in characteristics of women, characteristics of men, and characteristics of the great man. On the earth and on the ground and in the whole world and in the sky, in space - thus everywhere my pupils are well-trained.

- 178.** "Of few wishes, prudent are these, eating little, not covetous;
Content with gain and loss, they surround me always."

Therein, "of few wishes" means sustaining themselves even with little. "Prudent" means endowed with wisdom reckoned as discretion. "Eating little" means having one meal, having one meal a day - this is the meaning. "Not covetous" means those in whom covetous craving does not arise. "With gain and loss" means content and pleased with gain and with loss, these my pupils always, at all times, surround me and attend upon me - this is the meaning.

- 179.** "Meditators, delighting in meditative absorption, wise, with peaceful minds, concentrated;
Desiring nothingness, they surround me always."

Therein, "meditators" means endowed with meditation on the characteristics and meditation on a single object. Or those habitually disposed to meditating. "Delighting in meditative absorption" means delighted in and clinging to those meditative absorptions. "The wise" means those accomplished in energy. "With peaceful minds" means with calmed minds. "Concentrated" means with fully focused minds. "Nothingness" means the state of being free from impediments. "Desiring" means wishing for. The connection is: my pupils, being of such a nature, always surround me.

- 180.** "Having attained the perfection of direct knowledge, delighted in the paternal resort;
Moving through the sky, the wise ones surround me always."

Therein, "having attained the perfection of direct knowledge" means having attained, having fulfilled the perfection, the final end, in the five direct knowledges - this is the meaning. "Delighted in the paternal resort" means delighted in food obtained through non-intimation permitted by the Buddha - this is the meaning. "Moving through the sky" means going and coming through the sky, through space - this is the meaning. "The wise" means those who have become firm, whose intrinsic nature is unafraid in dangers from lions, tigers, and so on - this is the meaning. My hermits, being of such a nature, always surround me - this is the meaning.

- 181.** "Restrained at the six doors, without longing, with guarded faculties;
And aloof from society, those wise ones, my pupils, are difficult to approach."

Therein, "restrained" at the six doors beginning with the eye, at the six objects beginning with matter, means shut, concealed; the meaning is with guarded and protected doors. "Without longing" means free from craving; "with guarded faculties" means with protected faculties beginning with the eye; "aloof from society" means not mingled with relatives and householders - this is the meaning. "Difficult to approach" means badly approachable; unable to be assailed, to be offended, unfit for such - this is the meaning.

- 182.** "By cross-legged sitting, and by standing and walking;
They spend the night, my pupils, difficult to approach."

Therein, my pupils, by cross-legged sitting, by the thigh-bound posture, having abandoned the sleeping place, by sitting and by standing and by walking, they spend the entire night, they pass beyond it with distinction - this is the connection.

- 183.** "They do not find pleasure in what is enticing, they do not become corrupted towards what leads to hate;
They do not become deluded towards what leads to infatuation, my pupils are difficult to approach."

Those pupils of mine, being thus, hermits, do not find pleasure in an enticing object that should be found pleasure in - they do not give rise to attachment. Towards what

leads to hate, towards an object that should be hated, fit to give rise to hate, they do not become corrupted - they do not produce hate. Towards what leads to infatuation, towards an object fit to delude, they do not become deluded - they do not produce delusion; they become associated with wisdom - this is the meaning.

184. "Investigating supernormal power, they go on constantly;
They cause the earth to tremble, difficult to approach through impetuosity."

Those pupils of mine go on constantly investigating miraculous transformation beginning with "having been one, he becomes many; having been many, he becomes one" - this is the connection. Those pupils of mine, having created earth even in space and even in water, cause the department to tremble - this is the meaning. Through impetuosity, through rivalry, through causing dispute, they should not be assailed - this is the meaning.

185. "And those pupils of mine, playing, sport in the play of meditative absorption;
They bring fruit from the rose-apple tree, my pupils are difficult to approach."

Those pupils of mine, playing, sport in the play of the first meditative absorption and so on, they play, they delight, they enjoy themselves - this is the meaning. "They bring fruit from the rose-apple tree" means from the rose-apple tree of a hundred yojanas in height on the Himalayan mountain, having gone by supernormal power, they bring rose-apple fruit the size of a water-pot - this is the meaning.

186. "Some go to Aparagoyāna, some to Pubbavideha;
And some to Uttarakuru, difficult to approach in their search."

Among those pupils of mine, some certain ones go to Aparagoyāna, the continent of Aparagoyāna, some certain ones go to the continent of Pubbavideha, some certain ones go to the continent of Uttarakuru; they are difficult to approach - they go to those places for search, for seeking, for the quest of requisites - this is the connection.

187. "They send the basket in front, and behind they go;
By twenty-four thousand, the sky is covered."

Those pupils of mine, going through the sky, send the basket - the carrying pole filled with hermit's requisites - in front first, and having sent it forward, they themselves go behind it - this is the meaning. By twenty-four thousand hermits going thus, the sky - the expanse of space - is covered, concealed - this is the connection.

188. "Some cook with fire, some without fire, and some with teeth, some with mortars;
Some pounded with stone, eating fallen fruit."

Therein, some certain ones, my pupils, who cook with fire, having cooked fruits, non-fruits, leaves and so on, eat them; some without fire, not having cooked with fire, eat them raw; some who use teeth, having torn off the bark with their teeth alone, eat it. Some who use mortars, having pounded with mortars, eat. Some pounded with stone, having pounded with a stone, eat. Some subsist on self-fallen fruit as nutriment - this is the connection.

189. "Some devoted to purity, descending into water in the evening and morning;
Performing ablution with water, my pupils are difficult to approach."

Difficult to approach are my pupils, some devoted to purity, desiring purification, descending into water in the evening and morning, entering into water - this is the meaning. Some performing ablution with water means performing sprinkling with water upon oneself - this is the meaning.

190. "With overgrown armpit hair, nails, and body hair, with stained teeth, with dusty heads;
Fragrant with the fragrance of morality, my pupils are difficult to approach."

Therein, "difficult to approach are my pupils" means: grown long, arisen in the armpits, in both armpits and on the hands and feet, with long nails and body hair - this is the meaning. Because of being without razor-work, unadorned, undecorated - this is the intention. "With stained teeth" means: because of not being made white with brick powder, milk, stone powder and so on, teeth seized by stain - this is the meaning. "With dusty heads" means: because of being without anointing with oil and so on, heads smeared with dust - this is the meaning. "Fragrant with the fragrance of morality" means: because of being endowed with morality associated with meditative absorption, concentration, and meditative attainments, become fragrant everywhere with the mundane fragrance of morality - this is the meaning. "My pupils are difficult to approach" means: because of being possessed of the above-said qualities, unable to be assailed, to be offended, are my pupils - this is the connection.

191. "Having assembled right early, the matted-hair ascetics of fierce austerity;
Having proclaimed their gains and losses, they then go into the sky."

Therein, "having assembled right early": the suffix "to" is used in the sense of the locative; the meaning is: at the very time of the morning meal, they gathered together in my presence. "Of fierce austerity" means of well-known austerity, of widespread austerity; "matted-hair ascetics" means ascetics wearing matted hair, hermits. The connection is: having proclaimed their gains and losses, having made known both small and great gains, then, at that time, they go into the sky, the expanse of space.

192. Again, making known the virtues of those very ones, he said beginning with "as these depart." Therein, the meaning is: of these ascetics departing, going, whether in space or on land, a great sound produced by their bark garments arises. "The deities are joyful" - the connection is: having thus produced a great sound, of those going, pleased by the sound of antelope hides, joyful saying "Good, good, sirs," the deities, filled with pleasure, are joyful and pleased.

193. "In every direction" means those sages, moving through the sky, travelling through space, depart, go to the southern direction and intermediate directions - this is the connection. "Supported by their own strength" means endowed with either their own bodily strength or the strength of meditative absorption, wherever they wish to go, they go to that very place - this is the connection.

194. Again, making known the power of those very ones, he said beginning with "these are earth-shakers." At that time these, wandering wherever they wish, are

earth-shakers, of the nature of causing the ground to tremble, sky-farers, space-farers. "Of fierce radiance" (uggatejā) means of risen radiance, of widespread radiance; "hard to overcome" (duppasahā) means unable to be made to proceed by overpowering and conquering by force - thus "hard to overcome." "Unshakeable like the ocean" (sāgarova akhobhiyā) means the connection is: like the ocean, like the sea, unshakeable by others, undisturbed by others, they are unable to be shaken by others.

195. "Some standing and walking" - among those pupils of mine, some certain sages are accomplished in the standing posture and walking posture, some certain sages are those remaining seated, accomplished in the sitting posture, some certain sages are eaters of fallen fruit, those whose nutriment is leaves fallen by themselves; because of being endowed with such virtues, they are difficult to approach - this is the connection.

196. Praising all of them, he said beginning with "abiding in friendliness" etc. Therein, having pervaded with friendliness characterised by affection by means beginning with "may immeasurable beings in immeasurable world-systems be happy," they dwell, they maintain their individual existence - "abiding in friendliness, these are my pupils" - this is the meaning. All those sages are seekers of the welfare of all living beings, of all beings, seeking their welfare. "Not exalting themselves" means not exalting oneself, without conceit; they do not scoff at anyone, any person whatsoever; they do not regard them as inferior - this is the meaning.

197. Those pupils of mine, being endowed with the qualities of morality, concentration, and meditative attainment, fearless like the king of lions, without fear, powerful like the king of elephants, like the elephant king, accomplished in bodily power and the power of meditative absorption, like the king of tigers, difficult to approach, impossible to strike against, they come to my presence - this is the connection.

198. Then, making known by way of showing his own power, he said beginning with "sorcerers" and so on. Therein, sorcerers who recite charms and so on, and terrestrial deities dwelling in trees, mountains, and so on, and serpents situated on the ground and on dry land, and gandhabba gods, and fierce demons, and kumbhaṇḍa gods, and titan gods, and garuḷas capable of creating whatever is wished for - live depending on that lake - this is the connection; dwelling in that lake, near the lake - this is the meaning.

199. Again, praising the virtues of those very pupil-hermits of his own, he said beginning with "they, with matted hair, laden with baskets." All that is of clear meaning. "Laden with baskets" means the hermit's requisites such as a bucket and water-pitcher and so on.

207. Furthermore, making known his own virtues, he said beginning with "in omens and in dreams too." Therein, because of having attained accomplishment in the brahminical arts, and because of being skilful in the reading of constellations - "this prince's birth constellation is auspicious or inauspicious" - and in the characteristic of omens, and when asked about the occurrence in dreams - "this dream is auspicious, this is inauspicious" - and in the explanation of dream results, and in the explanation of the characteristics of hands and feet of all women and men, well trained - the spell

passage current throughout the whole Indian subcontinent, the entire portion of the spell of characteristics, all of it, I then, during my time as a hermit, remembered - this is the connection.

208. Making known his own declaration, preceded by the virtues of the Buddha, he said beginning with "Anomadassī." Therein, "not inferior" means superior (anoma). The seeing of all beings by means of the physical eye, the divine eye, the all-seeing eye, the eye of the teaching, and the Buddha eye is called vision; the Blessed One whose vision is superior, that Blessed One is Anomadassī (one who has supreme knowledge). "Blessed One" - he is the Blessed One for reasons such as being fortunate and so on; because of being the elder and foremost of the world, he is the elder of the world. Usabha, nisabha, and āsabha are three chiefs of cattle. Therein, the chief of a hundred cattle is a bull (usabha), the chief of a thousand cattle is a leading bull (nisabha), the chief of a hundred thousand cattle is a noble bull (āsabha); the noble bull among men is the lord of men (narāsabha), the one who has penetrated all phenomena, the Perfectly Enlightened One, desiring seclusion, wishing for solitude, approached the Himavanta, the Himalaya mountain - this is the connection.

209. "Having plunged into the Himalaya" means having plunged into the vicinity of the Himalaya, having entered - this is the meaning. The remainder is of clear meaning.

210-211. Jalitaṃ means shining like a blue water-lily flower, hutāsanaṃ means the seat of oblation, ādittaṃ means blazing like a great mass of fire endowed with radiance, like lightning shining in the sky in space, like a sal tree king well in full bloom, they saw the leader of the world seated - this is the connection.

213. The god of gods is the god of gods; having seen that god of gods, his characteristic is the reason for perceiving the thirty-two characteristics of a great man. "Is he a Buddha or is he not a Buddha?" - I reflected, I thought over. "The one with vision" - the one with vision through five eyes, the Conqueror - "for what reason do I see?" - this is the connection.

214. On the excellent soles of the feet, wheel characteristics with a thousand spokes are seen; having seen those characteristics of that Blessed One, I came to a conclusion about the Truth-finder, reached an ascertainment, the meaning is "I was without doubt." The remainder is of clear meaning.

218. "Self-become" means come to be by oneself. "Source of boundless qualities" means the rise, the place of arising, of boundless, immeasurable virtues - this pair of terms is merely a form of address. "This world" means this world of beings; "you lift up" means you well lift up; the meaning is having lifted up from the round of rebirths, you cause them to reach the ground of Nibbāna. "They" means all those beings, "having come to see you" means having come and arrived at your vision, "cross the stream of uncertainty" means they cross over, they pass beyond the great flood of sceptical doubt - this is the connection.

219. Praising the Blessed One, the ascetic said beginning with "You are the Teacher" etc. Therein, venerable sir, you the Omniscient One are the Teacher, the instructor of the world with its gods; in the sense of highest, you yourself are the banner, lofty; in

the sense of illuminating the entire world, you yourself are the flag; because of having risen up in the threefold world, you yourself are the sacrificial post, like a raised pillar; for living beings, for all beings, you yourself are the ultimate goal, the highest place to be reached; you yourself are the support, the place of establishment; because of dispelling the darkness of delusion of the world, you yourself are the island, like an oil lamp; the best of bipeds, the highest, the foremost among two-footed beings - gods, brahmās, and humans - this is the connection.

220. Again, praising the Blessed One himself, he said beginning with "It is possible to measure the water in the ocean." Therein, it might be possible to measure the water in the ocean, eighty-four thousand yojanas deep, with an āḷhaka measure, but, venerable sir, O Omniscient One, it is not possible to measure your knowledge as "this much is the measure" - this is the meaning.

221. Having placed the earth on the circle of a balance, on the pan of the scales, it is possible to hold it, venerable sir, O Omniscient One, but it is not possible to hold your knowledge - this is the connection.

222. Venerable sir, O Omniscient One, it might be possible to measure space, the entire sky, with a rope or with a finger-breadth, but your knowledge, the space of knowledge, it is not possible to measure - this is the meaning.

223. "The water in the great ocean" means: the entire water in the ocean eighty-four thousand yojanas deep, and the entire earth, four myriads and two hundred thousand yojanas thick - should give up, should surpass, should make equal; having taken the Buddha's knowledge, should weigh, should make equal. "They cannot be compared by simile" means they cannot be joined, cannot be compared by means of simile. The meaning is: knowledge alone is superior.

224. "One with Vision" means one endowed with eyes through five eyes; this is a form of address. "Of the world" that proceeds together with the gods - the genitive case is used in the locative sense. In the world with its gods, among whatever beings and however many beings whose consciousness proceeds. These, that many beings with consciousness, are caught within the net of your knowledge, having entered within the net of knowledge - this is the connection; the meaning is: you see all beings through the net of knowledge.

225. Venerable sir, O Omniscient One, knower of all phenomena, you, by which knowledge associated with the four paths, have attained, have achieved the whole, highest enlightenment, Nibbāna, by that knowledge you subjugated, overcame the adherents of other religions, the heterodox - this is the connection.

226. Making known the manner of praise by that hermit, the elder compilers of the Teaching said "having praised with these verses." Therein, "these verses" means having praised with this many verses, having made praise, the ascetic named Suruci by name; but in the remaining commentaries he has come as "the young man Sarada." According to the method of the commentary, the text itself is the authority; or, one whose personal preference, disposition, is beautiful, whose abode is Nibbāna - thus Suruci. "Sarati" means moves along, proceeds for the taming of the faculties -

thus Sarada; thus both are names for that very same one. That ascetic Suruci, having spread out the cheetah-skin leather, sat down on the ground; having avoided the six faults of sitting beginning with too near, Sarada sat down - this is the meaning.

227. Therein, the ascetic, seated there, praising the knowledge of that Blessed One, said beginning with "eighty-four thousand" etc. Therein, "eighty-four thousand" means eighty-four thousand; the king of mountains is the king of mountains, Mount Meru; plunged into the great ocean means plunged into, entered into the sea; just as much, that many eighty-four thousand, risen up very high - is now called - this is the connection.

228. So very high, thus exceedingly lofty is Neru; that great Neru, long and high and broad, thus great, the king of mountains, was crushed, crushed to bits by the breaking into atoms, into hundreds of thousands of crores.

229. Venerable sir, O Omniscient One, when your knowledge is being placed upon the target, having made each one a drop and placed a hundred, or a thousand, or a hundred thousand upon the knowledge, that very powder of great Mount Neru would come to elimination, but it is not possible to make a measure to measure your knowledge - this is the connection.

230. Whoever would encircle the water in the entire great ocean with a fine-meshed, fine-holed net, making an encirclement all around - when thus encircled, whatever living beings born in the water, all of them would be caught within the net, would become so - this is the meaning.

231. Showing that comparison, he said beginning with "just so indeed" and so on. Therein, just as water-born living beings are caught within the net, just so, O Great Hero, exorter of energy for the achievement of great enlightenment. Whatever various and many sectarians, wrong founders of sects, plunged into the thicket of views, having entered the thicket designated as views, are deluded and shut in by adherence, by view whose characteristic is the touching of intrinsic nature and of what is other.

232. By your pure knowledge, free from mental defilements, seeing without obstruction, having the nature of seeing all phenomena without obstruction - all these sectarians have gone within the net, or have been ushered into the interior of the net of knowledge likewise - this is the connection. "They do not surpass your knowledge" means: those sectarians do not go beyond your knowledge - this is the meaning.

233. At the conclusion of the praise thus spoken, in order to show the beginning of the Blessed One's own declaration, he said beginning with "The Blessed One at that time." Therein, at the time when the ascetic praised the Blessed One, at the concluding time of that praise, of great fame because of having a retinue surpassing enumeration, the Blessed One Anomadassī, the Conqueror because of having conquered the Māra of mental defilements and so on. Having risen from concentration, from the applied concentration, he surveyed the entire Indian subcontinent with the divine eye - this is the connection.

234-235. The disciple named Nisabha of that Blessed One Anomadassī, the sage endowed with knowledge termed wisdom, surrounded by a hundred thousand with peaceful minds, with minds in which mental defilements had been allayed, such ones

because of the intrinsic nature of being immovable in desirable and undesirable things, such ones who had eliminated the mental corruptions, pure, endowed with pure bodily action and so on, possessing the six higher knowledges, such ones whose intrinsic nature was unshakeable by the eight worldly adversities, having understood the mind of the Buddha, having known, approached the leader of the world, at that very moment went near - this is the connection.

236. They, having thus come, there near the Blessed One. Standing in the sky, in space, they circumambulated the Blessed One. They all, with joined palms, paying homage, descended, came down from the sky near the Buddha - this is the connection.

237. Again, making known the preliminary cause for giving the declaration, he said beginning with "manifested a smile." All that is of clear meaning.

241. "He who honoured me with flowers" means the ascetic who, having gladdened the mind towards me, honoured me with various flowers, and praised and extolled my knowledge again and again; "him I" means that ascetic I will explain, I will make manifest; listen to the word of me speaking, make it the domain of hearing, attend to it in the mind.

250. Giving the declaration "When the final existence is attained," the Blessed One said. Therein, when the final existence that has become the conclusion is attained. He will go to human existence, to human birth, he will arise in the human world - this is the meaning. Because of being possessed of substance through substances such as the substance of beauty, the substance of wealth, the substance of age, the substance of family, the substance of possessions, the substance of merit, and so on, a brahmin woman named Sārī will carry him in her womb.

253. Beginning from the root of the declaration, he arranges "immeasurable cosmic cycles from now." Here, for the two chief disciples, the perfections were fulfilled over one incalculable period and a hundred thousand cosmic cycles; even so, for the ease of verse composition, it should be seen as stated thus with reference to intermediary cosmic cycles.

254. He gave the declaration "By the name Sāriputta, he will be the chief disciple." Having given the declaration, praising him, that Blessed One said beginning with "This Bhāgīrathī." The Ganges, the Yamunā, the Sarabhū, the Mahī, the Aciravatī - among these five Ganges rivers, this Bhāgīrathī, the first great Ganges, flowing forth from the Himalayas, come from the Himalayas, originating from Lake Anotatta, they flow into, they reach the great ocean, the great mass of water; just as it flows into, approaches the great ocean, the great sea, just so this Sāriputta, confident in his own three, skilled in the three Vedas current in his own family, of unfailing knowledge, of widespread knowledge. Having gone to the perfection of wisdom, having gone to the final end of his own disciple's knowledge, he will satisfy, will gratify all living beings, will make them well-contented - this is the meaning.

257. "With reference to the Himalayas" means having made the Himalaya mountain the starting point and having made the great ocean, the great sea, the ocean bearing a load of water, the end, in between here, in the middle of these two - the mountain

and the ocean - whatever sand, however much heap of sand there is, incalculable by counting, beyond enumeration by way of counting.

258. "That too could be entirely" means that sandbank too could be reckoned without remainder, one would be able to - the connection is: as that counting goes. Likewise, for Sāriputta's wisdom there will be no end, no final goal - this is the meaning.

259. "When placed upon the target," etc. "There will be" means: when placed upon the target, upon the target of knowledge, when the knowledge is being placed at one time, when it has been placed, the sands of the Ganges would be exhausted, would go to utter elimination - this is the meaning.

260. "In the great ocean" means just as the waves in the four great oceans, eighty-four thousand yojanas deep, heaps of waves of various kinds such as a league and so on, are incalculable by counting, devoid of enumeration, so too for Sāriputta's wisdom there will be no end, no final goal - this is the connection.

261. He, thus wise, Sāriputta, because of belonging to the Gotama clan, having pleased the Perfectly Enlightened One Gotama, the foremost in the Sakyan family, the bull of the Sakyans, having accomplished the winning of favour of his mind through duty, practice, morality, good conduct and so on, having gone to the perfection, the final end, of a disciple's knowledge through wisdom, he will be the chief disciple of that Blessed One - this is the connection.

262. He, having thus attained the position of chief disciple, will keep rolling the wheel of the Teaching, the Good Teaching, set in motion, made manifest, by the Blessed One, the Sakyan son, with an intrinsic nature immovable in desirable and undesirable things, and will maintain it without it perishing. "Showers of the Teaching" means showers reckoned as the proclamation of the Teaching; raining, teaching, making known, uncovering, analysing, making clear, he will carry on - this is the meaning.

263. Gotama, the bull of the Sakyans, the Blessed One, having directly known all this, having known with distinction through knowledge, having sat down in the community of monks, in the midst of noble persons, will establish him in the highest state, the high position delighting in the entire accumulation of qualities beginning with wisdom - this is the connection.

264. Thus he, having received the declaration, having attained pleasure, by the power of joy and pleasure, uttering an inspired utterance, said beginning with "Oh, well done is my action." Therein, "aho" is an indeclinable particle in the sense of astonishment. For the Blessed One Anomadassī, the Teacher, the venerable one, "well done" means well performed, action done with faith, a portion of merit - oh, astonishment, of incomprehensible power - this is the meaning. For which Blessed One I, having done service, an accumulation of merit, have gone to perfection, to the final end, in the entire accumulation of virtues everywhere, have reached the supreme summit - that Blessed One, oh, astonishment - this is the connection.

265. "Immeasurable" means the wholesome action done in a time beyond enumeration, showed its fruit and result to me, to myself, here in this last individual existence. "Well released" means well liberated, like the speed of an arrow shot by a skilful archer, I, by that fruit of merit, burnt up the mental defilements - "burnt up" is the meaning.

266. Making known his own energy, he said beginning with "unconditioned." Therein, "unconditioned" means not conditioned, the meaning is not made by conditions having come together. Seeking, searching for that unconditioned Nibbāna, unshakeable through the absence of the murkiness of mental defilements, a state in the sense of being a support for those who have fulfilled the requisites, examining, investigating all the sectarians, all the founders of sects, persons who produce views - "I" means "this I" - wandered in existence, roamed about in existences such as sensual existence and so on - this is the connection.

267-268. Making known his own intention, he said beginning with "just as a diseased man." Therein, "diseased" means just as a man, a person, oppressed by disease, would seek medicine, so I, seeking the unconditioned, the Deathless state, Nibbāna, uninterruptedly, without break, continuously, went forth in the going forth of sages in five hundred individual existences over five hundred births - this is the connection.

271. "I wandered among base fords" means I wandered along inferior fords, paths of going.

272. "A man desiring substance" means a person seeking the substance. "Having cut down a plantain, would split it" means having cut down the plantain trunk, he would split it in two. "He would not find substance therein" means having split it, however, he would not find, would not obtain, substance therein in the plantain trunk - "that man is void of substance, hollow" - this is the connection.

273. Just as a plantain trunk is void of substance, hollow, so too in the same way in the world the sectarians, many people of various views, are void of the unconditioned, Nibbāna, hollow - this is the connection. "Se" is merely a particle.

274. "In the final existence, in the concluding birth" means the meaning is that I was a kinsman of Brahma, born in a brahmin family. "Having abandoned great wealth" means having discarded the great mass of wealth as if it were a lump of spittle; "into homelessness" means I went forth, I proceeded into the going forth as a hermit, which is devoid of work such as ploughing, trading, and so on. This is the meaning.

The commentary on the first recitation section is complete.

275-277. A reciter, etc. "The sage concentrated in wisdom" means wisdom is called knowledge; endowed with that wisdom is a sage; in that wisdom, rightly placed, established, concentrated is the mind - this is the meaning. One who does not do evil reckoned as guilt is a nāga - the Elder Assaji; that great nāga, like a well in full bloom, blossomed lotus, shining - this is the meaning.

278-281. "Having seen, to me, etc. to ask about the Deathless state" - this is of clear meaning.

282. "In the middle of the street" means having arrived in the middle of the street, reached, approached - having gone near to that elder, having gone into his presence, "I asked" - this is the connection.

284. "What kind of teaching, O great hero" means: in the entire Dispensation of the man of energy, among the Worthy Ones, at the first Turning of the Wheel of the Teaching, O great hero who has attained arahantship, by the abundance of the

retinue born after him, O one of great fame, your, of the Buddha, what kind of teaching, the Teaching, the teaching reckoned as the proclamation of the Teaching - this is the connection. "O good-faced one, to me, to myself, well, a good teaching, please tell, tell" - this is the meaning.

285. Then, showing the manner of what was spoken, he said beginning with "He, when asked by me." Therein, "he" is the Elder Assaji; "asked by me" means asked by me "What is the teaching like?" - "spoke" means he spoke the entire talk. The entire teaching, profound by the profundity of the Teacher, profound by the profundity of the teaching, the Teaching, and the penetration, subtle by way of being elucidated through ultimate truth and so on, the state is Nibbāna, the destroyer of the dart of craving means the one causing destruction, the dispelling of all the suffering of the round of rebirths means causing its annihilation, the Teaching - this is the connection.

286. Showing the manner of what was spoken by him, he said beginning with "whatever phenomena." "Arising from a cause" means arisen, born, come to be, produced, generated, fully generated from a cause, from a reason. "Whatever phenomena" means whatever phenomena of intrinsic nature with conditions are, exist, are found - this is the connection. The Truth-finder has declared, has spoken the cause, the reason of those phenomena. "And whatever is their cessation" means whatever is the cessation, the nature of ceasing, of those phenomena that are causes. "Thus speaks the Great Ascetic" means: the Blessed One is the Great Ascetic because of the greatness attended by virtues such as morality, concentration, wisdom and so on, because of having calmed evil, and because of having destroyed evil; "thus speaks" means one whose habit is to speak of the appeasement of causes and so on, who teaches - this is the meaning.

287. Thereupon, having heard the teaching spoken, showing the manner of what was realised by himself, he said beginning with "I" (soham). That is clear in itself.

289. "This is indeed the teaching, if only so much" means even if there is nothing further beyond this, just this much - only the fruition of stream-entry is to be attained. Thus "this is indeed the teaching" is the meaning. "You have penetrated," you have comprehended, the sorrowless state, Nibbāna. By us, indeed, this state has passed by unseen for many myriads of aeons.

290. "I, seeking the teaching" means whoever is I, seeking, searching for the teaching, the state of peace, wandered, roamed about among base fords, contemptible fords, blameworthy fords - this is the meaning. "That purpose has been attained by me" means that purpose which was to be sought has been attained, reached by me; but now it is the time for me to not be negligent, to be with diligence - this is the meaning.

291. I was pleased by the Elder Assaji, with joy produced, having attained, having reached the unshakeable, motionless state of Nibbāna, seeking, searching for my friend the young man Kolita, I went to the hermitage - this is the meaning.

292. "Having seen me from afar" means having seen me coming from afar from the hermitage grounds; my well-trained friend, endowed with and possessing the deportments of standing, sitting, and so on, spoke, related this utterance being stated above - this is the meaning.

293. Dear friend, your face and eyes are serene; you are endowed with serene, beautiful, radiant face and eyes. The state of a sage, as it were, is seen in you, is evident. Being thus, you have attained the Deathless, you have attained the Deathless, Nibbāna; have you attained, do you attain the imperishable state of Nibbāna - I ask - this is the meaning.

294. "You came befitting beauty" means having become suitable to beauty, to a pleasing appearance, you came, you approach. "Like one trained to imperturbability" means like an imperturbable elephant trained with goads and so on; "like a tamed one" means like one well-trained in three months; because of having warded off evil, he asked: "Brahmin, a tamer of the tamed, one who has completed the training, you are at peace in the state of Nibbāna."

295. When asked by him, he said beginning with "the Deathless by me." That is of manifest meaning.

299. "With unfulfilled intention" means: the intention that had not reached the summit of the aspired aspiration "May I in the future become a chief disciple of a Buddha" - this is the meaning. "Among base fords" means along paths not to be travelled, I wandered, I roamed about. Venerable Gotama, eldest of the world, having come to see you, having arrived, my thought, my aspiration, has been fulfilled - the intention is that it has been made complete through the attainment of the path of arahantship, through the reaching of the knowledge of the perfections of a disciple.

300. "Established upon the earth" means born upon the earth, in season, in the winter time, they bloom, they open out; divine odours, fragrant, well blow forth, diffuse; they please all living beings, all gods and humans, they make them endowed with pleasure, just as.

301. "Just so I, O great hero" means: O one possessed of great energy, born of the Sakyan clan, engaged in a great retinue, having been established in your Dispensation, I, having established myself, to bloom, to blossom through the knowledge of the path of arahantship, I seek, I search for the time, the occasion - "just so" - this is the connection.

302. "The flower of liberation" means seeking, searching for the flower - which is termed the liberation of the fruition of arahantship - liberation, because of being freed or because of freeing from all mental defilements; and that which frees from the wandering in existence - the wandering about, the going in existences such as sensual existence and so on is the wandering in existence, the setting free from that is the freeing from the wandering in existence. "By obtaining the flower of liberation" means liberation is release, or "those who have fulfilled the requisites become liberated by means of it" - thus liberation, the highest fruition. "Flower" means "those accessible to instruction open out by means of this" - thus it is a flower. Liberation itself is the flower; the flower of liberation. Obtaining is gain; the gain of the flower of liberation is the obtaining of the flower of liberation. By that obtaining of the flower of liberation, by the achievement, I please all living beings, all beings, I cause them to attain pleasure - this is the meaning.

303. In the passage beginning with "As far as the Buddha-field extends," "O One with Vision" means one endowed with eyes through five eyes; in however many places the command and power of protective discourses such as the Ratana Sutta and so on proceeds, in that many Buddha-fields reckoned as a hundred thousand koṭis of world-circles, having set aside the Great Sage, having excluded the Perfectly Enlightened One, among the remaining beings, there is no other whatsoever equal to your son, similar to me, your son, in wisdom - this is the connection. The remainder is clear in itself.

308. "Practising" means those possessing the four paths, and "those stationed in fruition" means those stationed in the fruition of arahantship, and "trainees" means possessors of fruition, endowed with the three lower fruitions - these eight noble monks, seekers of the highest good, Nibbāna, seeking it, they surround him, the wise one, always, at all times, they associate with, keep company with, and attend upon him - this is the meaning.

310. Skilled and clever in the four establishments of mindfulness, reckoned as the observation of body, feeling, consciousness, and mind-objects, delighted in and clinging to the development and growth of the seven enlightenment factors beginning with the enlightenment factor of mindfulness.

314. You shine like the king of stars, like the king of the stars.

315. "Dharaṇī" means that which bears trees, mountains, jewels, beings, and so on; "dharaṇīruhā" means trees that have grown, arisen, and increased upon the earth - earth-growers are trees. Established upon the earth, they grow, they increase, they attain growth and increase. They reach full expansion, the state of extensiveness, the state of completeness; those trees gradually show forth fruit, they become fruit-bearers.

317-319. Again, praising the Blessed One himself, he said beginning with "Sindhu, Sarassatī" and so on. Therein, the river named Sindhu and the river named Sarassatī and the Nandiya river and the Candabhāgā river and the river named Ganges and the river named Yamunā and the river named Sarabhū and the river named Mahī. The ocean, the sea itself, receives, accepts, and holds these rivers as they flow, as they go. Then all these rivers give up, abandon their former name, the former conventional expression of name such as the Sindhu river and so on, just as it is known simply as "ocean," becomes well-known. Just so, these people of the four castes, reckoned as the four families of warriors, brahmins, merchants, and workers, having gone forth in your presence, near you, bearing bowls and ochre robes, practising, give up, abandon their former name, the conventional expression of name beginning with warrior and so on; they are known as "sons of the Buddha," as legitimate children of the Buddha, and would become well-known.

320-324. The moon - the disc of the moon - being free from the five impurities, namely clouds, frost, dust, smoke, and Rāhu, is spotless, free from stain, free from impurity; going, travelling through the space element, through the interior of space; trampling all the hosts of stars with its radiance, outshines, blazes forth in the world - just as. In the same way, you, etc.

325-327. White water lilies and lotuses, many beyond reckoning, born in water, grown up in water, just as they are smeared and cling to water and mud and mire, so too many beings, immeasurable beings, born in the world, grown up, distressed and bound by lust and hate, grow and increase. "Like a white water lily in mud" means it grows and is produced. "Kesarī" means a lotus.

329-330. "In the delightful month" (rammake māse) means in the month of Kattika, because it was said "the Komudī full moon of the fourth month." Water-born lotuses (vārijā), namely lotus flowers and so on, many flowers, bloom, open out; they do not go beyond that month, that month of Kattika - "water-born lotuses" is the connection. "That is the time for blooming" (samayo pupphanāya so) means that month of Kattika is the time, the occasion for blooming, for opening out - this is the meaning. Just as they bloom, just so you, son of the Sakyans, are in bloom, have opened out. "Are in bloom through your liberation" (pupphito te vimuttiyā) means your pupils, the monks who have fulfilled the requisites, are in bloom, have opened out through liberation, through the knowledge of the fruition of arahantship. Just as a water-born lotus does not go beyond the time of blooming, so they do not go beyond, do not transgress your teaching, your exhortation and instruction - this is the meaning.

333-334. "Just as the rocky Himalaya" means the Himalaya is a mountain made of rock. Just as it is medicine, possessing medicinal herbs, for all living beings, for all afflicted beings, and the abode, the dwelling place, of all serpents, all titans, and all gods, just so you, O great hero, are like medicine for all living beings, because of delivering them from ageing, disease, death, and so on. Just as that Himalaya is the abode of serpents and others, so too those who have gone to perfection, to the final end, in the threefold true knowledge and in the six direct knowledges and in supernormal power, dwell in dependence on you - this is the connection. Whether below or above, by way of simile and that which is compared, it is easily understood through the method of connecting the verses.

342. "Having known the inclination and underlying tendency" - here "inclination" means disposition, conduct; "underlying tendency" means a mental defilement that has become firmly established. Having known the inclination and the underlying tendency and the occurrence of mental defilements by such means as "this person is of lustful temperament, this one is of hateful temperament, this one is of deluded temperament" and so on - this is the meaning. "The strength and weakness of the faculties" means having known the strength and weakness thus: of the five faculties beginning with the faith faculty - with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct. "Having discerned the capable and incapable" means having discerned and made evident that "this person is capable, able to penetrate the Teaching expounded by me, this person is incapable" - venerable sir, you the Omniscient One, like a great cloud covering the four continents, thunder with the lion's roar of the proclamation of the Teaching, with a fearless roar, making the entire world-circle resound with a single reverberation.

343-344. "Extending to the world-circle's end" means the assembly would be seated having filled the entire interior of the world-circle all around. Those thus seated, of various views, holders of manifold opinions, disputing, being in a state of uncertainty, dispute; for the cutting off of their doubt, for the purpose of severing their wrong understanding, having understood the minds of all beings, having known the

disposition of their minds, you who are skilled in similes, adept in comparisons and what is to be compared, O sage, by speaking just one question, by the speaking of just one question, you cut off the doubt, the uncertainty, of living beings seated in the entire interior of the world-circle, making them free from doubt - this is the meaning.

345. "With those similar to the surface plants" - here, "surface plants" (upadisā) are aquatic plants (sevālā), because they are seen (dissanti) above the water, being obvious (pākaṭā). Those similar to the surface plants (upadisasadisā) are human beings. For just as the surface plants, the aquatic plants, having made the water not visible, stand spread out upon its surface, so the earth, the ground, would be filled with those human beings similar to the surface plants, standing spread out continuously. All those human beings, having filled the earth and standing, with joined palms, with hands raised in salutation upon their heads, would praise the leader of the world, would speak of the virtues of the Buddha, the leader of the world.

346. All those gods and human beings, even for a cosmic cycle, an entire cosmic cycle, praising, speaking of virtues, praised with various praises, with virtues of various kinds. Even so, all of them would not reach, would not attain, would not be able to measure, to speak of the measure of virtues. Immeasurable is the Truth-finder, the Perfectly Enlightened One, boundless, surpassing in virtue. By this he explains the greatness of virtues.

347. Just as the Conqueror - the Buddha whose mental defilements have been conquered - was praised and extolled by me with my own strength, with my own power, by way of simile and that which is compared below, just so all gods and human beings, even for ten million cosmic cycles, even for a hundred times ten million cosmic cycles, praising, would praise in just the same way - this is the meaning.

348. Furthermore, to illustrate the immeasurability of the virtues, he said beginning with "For if any god or." "Might drag away what is filled" means he might drag away from all around the water filled in the great ocean. That person would obtain, would attain only vexation, suffering - this is the meaning.

350. "I keep the Conqueror's Dispensation going" means: the entire three Canons spoken by the Conqueror, I keep going, I set going, I protect - this is the meaning. "The General of the Dhamma" means: by the Teaching, by wisdom, being the principal, the chief of the Blessed One's assembly reckoned as the fourfold assembly - thus the General of the Dhamma. In the Dispensation of the Blessed One, the son of the Sakyans, today, in this present time, like the eldest son of a wheel-turning monarch, I protect the entire Buddha's Dispensation - this is the meaning.

352-353. Showing his own wandering in the round of rebirths, he said the verse beginning with "Whoever, any human being, a burden." Whoever, any human being, a man, having placed a burden, a head-load, on the top, on the head, would bear, would carry it, always, at all times, that human being would be afflicted, oppressed, overwhelmed by that burden. "Burden" means a laden burden; "laden" means very much burdened. Likewise, in that manner, I, burning with the three fires reckoned as the fire of lust, the fire of hate, and the fire of delusion, as if a mountain were lifted

up, as if having lifted up and raised the great Mount Meru and placed it on the head, laden with the burden of existence, with the burden of rebirth in the round of existences, afflicted, I wandered in existences, roamed about - this is the connection.

354. "And the burden has been laid down by me" means now, from the time of going forth onwards, that burden of existence has been laid down, put down by me.

"Existences have been abolished by me" means all nine existences have been demolished by me. In the Dispensation of the Blessed One, the son of the Sakyans, whatever is to be done, the task of demolishing mental defilements through the succession of paths that there is, all that has been done by me - this is the meaning.

355. Again, showing his own distinction, he said beginning with "as far as the Buddha-field extends." Therein, "as far as" means in however many Buddha-fields reckoned as the ten-thousand world-circles, having set aside the bull of the Sakyans, the foremost of the Sakyan family, the Blessed One, he explains that among the remaining beings there is no one whatsoever equal to me in wisdom. Therefore he said - "I am the foremost in wisdom, no one equal to me is found."

356. Again, making known his own power, he said beginning with "in concentration." That is easily understood.

360. "A quick obtainer of meditative absorptions and deliverances" means a quick obtainer, one who swiftly reaches, the meditative absorptions beginning with the first meditative absorption, and the eight supramundane deliverances that have come to the reckoning of "deliverance" because of being freed from the world - this is the meaning.

362. Thus, making known his respectfulness and esteem towards his own fellow monks in the holy life, even though he was of great majesty, he said beginning with "like one with venom removed." Therein, "with venom removed" means like a snake whose terrible venom has been extracted; "with horns cut off" means like a bull whose horns have been severed; I now, "like one who has laid aside conceit and arrogance" means like one who has abandoned the arrogance of conceit beginning with pride of clan and so on, I approach, I go to the community, to the presence of the monastic community, with deep respect, with regard and esteem.

363. Now, making known the greatness of his own wisdom, he said beginning with "If it were to have form." The intention is: such great wisdom of mine, being immaterial, if it were to have form, then my wisdom would equal, would become the same as that of kings, lords of wealth, sovereigns of the earth. Thus, having shown the state of greatness of his own wisdom, thereupon having remembered past action through the knowledge of recollecting past lives, he said beginning with "of Anomadassī." Therein, the meaning is: this is the fruit of the praise of knowledge made by me to the Blessed One Anomadassī - the greatness of my wisdom.

364. "The wheel of the Teaching set in motion": here, now this word "wheel" (cakka) is used in the sense of a vehicle in "four-wheeled vehicle" and so on. In "And when the wheel of the Teaching had been set in motion by the Blessed One" and so on, in the sense of teaching. In "Turn the wheel for all living beings" and so on, in the sense of meritorious deed consisting of giving. In "He turns the wheel day and night" and so on, in the sense of deportment. In "For the man destroyed by desire, the wheel

revolves upon his head" and so on, in the sense of a razor wheel; in "a king, a universal monarch, one who rules by the power of the wheel" and so on, in the sense of the jewel wheel. But here this is in the sense of teaching. By such a one, by the Sakyan son endowed with such qualities, by the Perfectly Enlightened One Gotama, the wheel of the Teaching that was set in motion, taught, reckoned as the three Canons - I rightly, without distortion, conform to it, having followed I keep it going, I teach, I give the Teaching. This conforming, having followed what was taught, afterwards teaching - is the fruit of the praise of knowledge made to the former Buddhas - this is the connection.

365. Then, showing the fruit of merit such as the decisive support of good persons and wise attention, he said "May there never be near me one of evil desires" and so on. Therein, "one of evil desires" means a person of evil conduct possessed of inferior desire; and "lazy" means idle in the doing of all kinds of duties in standing, sitting, and so on; and "lacking in energy" means of inferior energy in meditative absorption, concentration, path development, and so on; and "of little learning" means being without the responsibility of studying scriptures and the responsibility of insight; and "of inappropriate conduct" means a person without proper conduct towards teachers and preceptors and so on - the connection is: may such a person never at any time, in any place, be met with, be assembled together with me.

366. "Very learned" means a person who is very learned, twofold by way of learning the Scriptures and penetration. "Wise" means and one endowed with wisdom. "Well concentrated in morality" means and one whose mind is well established in the fourfold purification of morality, morality associated with the path, the eight-factored Observance morality, and so on. "Devoted to serenity of mind" means and a person devoted to the unity of consciousness. "Let him even stand on my head" - the meaning is: let such a person even stand on my head, on my crown.

367. Having spoken of the benefit of the fruit obtained by oneself, urging others therein, he said beginning with "This I say to you, venerable ones." That is easily understood.

368-369. "Having seen whom" means: having seen whom, the Elder Assaji, I, first, in the beginning, through the attainment of the path of stream-entry, because mental defilements beginning with identity view have been abandoned, I was spotless, free from stain; that Elder Assaji was my teacher, one who trained me in the supramundane Teaching. I, through hearing his instruction, am today the General of the Teaching. Everywhere, having attained perfection in all virtues, having attained the final goal, without mental corruptions, free from mental defilements, I dwell.

370. Showing respect towards his own teacher, he said the verse beginning with "He who was my teacher." The elder named Assaji, a disciple of the Teacher, was my teacher; that elder, in whatever direction, in whatever region he dwells, I make that region my head-side, the upper part of my head - this is the connection.

371. Then, showing the state of having attained the next position, he said beginning with "my action." Gotama, the Blessed One, the bull of the Sakyans, the banner of the Sakyan clan, having remembered and known through omniscient knowledge the deed done by me in the past, seated in the midst of the community of monks, established me in the foremost position, in the position of chief disciple - this is the connection.

374. Analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, analytical knowledge of discernment - these are the four analytical knowledges, and their classification has been stated in the Paṭisambhidāmagga itself. By way of the four paths and four fruits, or by way of fine-material and immaterial meditative absorptions, the eight deliverances, the phenomena having the nature of release from the round of rebirths, and the six higher knowledges beginning with the various kinds of supernormal power have been realised, made evident. "The Buddha's teaching has been fulfilled" means the Buddha's instruction, the teaching reckoned as exhortation, has been fulfilled, accomplished by the knowledge of the path of arahantship - this is the meaning.

Regarding "itthaṃ sudaṃ," here "itthaṃ" is an indeclinable particle in the sense of illustration; the meaning is "in this manner." By that, it points out the entire life history of Sāriputta. "Sudaṃ" is an indeclinable particle used as an expletive. "Venerable" is a designation of weight and respect. "Sāriputta" is the elder monk whose name was given by way of his mother's name. "These verses" means he spoke, he related, these entire verses of the life history of the Elder Sāriputta. The word "iti" is an indeclinable particle in the sense of conclusion; the meaning is that the entire life history of Sāriputta is completed.

The commentary on the life history of the Elder Sāriputta is complete.

3-2. The Commentary on the Life History of the Elder Mahāmoggallāna

Beginning with "the Blessed One Anomadassī" and so on is the life history of the Venerable Elder Moggallāna. And this elder monk, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, beginning with "in the time of the Blessed One Anomadassī" and so on, has been stated in the story of the Elder Sāriputta, the general of the Teaching, itself. For the elder monk, beginning from the day of going forth, on the seventh day, practising the ascetic duty in dependence on the village of Kallavāla in the country of Magadha, when sloth and torpor were coming upon him, being stirred by the Teacher with "Moggallāna, let not your effort be hollow" and so on, having dispelled sloth and torpor, even while listening to the element meditation subject being spoken by the Blessed One, having attained the three higher paths in the order of insight, at the moment of the highest fruition he reached the summit of a disciple's knowledge.

375. Thus, having attained the state of second disciple, the Venerable Elder Mahāmoggallāna, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "The Blessed One Anomadassī." Therein, "Anomadassī" means one whose seeing, whose vision, is not inferior, not low. For because of his body being adorned with the thirty-two marks of a great man, his vision is such that it does not produce satisfaction in gods and humans seeing him for a whole day, a whole month, a whole year, even for a hundred thousand years; or because his vision is superior, not inferior, and he is accustomed to seeing Nibbāna - thus he obtained the name "Anomadassī"; he is the Blessed One for reasons such as being fortunate and so on. "The elder of the world" means the elder, the chief, of the entire world of beings. Because of being like a noble bull, he is a noble bull (āsabha); the noble bull among men is the lord of men (narāsabha). He,

the elder of the world, the lord of men, the Blessed One Anomadassī, honoured by a host of gods, surrounded by multitudes of gods. "Dwelt in the Himalayas" - this is the connection.

376. When he made the aspiration in the second occasion for the state of second disciple, at that time, by name Varuṇa, I was reborn having become a king of serpents - this is the meaning. Therefore it was said - "Varuṇa by name, I was then a king of serpents." "Assuming forms at will" means having the habit of creating whatever form is desired. "I perform transformations" means I perform various miraculous transformations. "I dwelling in the great ocean" means among these serpents - mañjērīkā serpents, earth-dwelling serpents, mountain-dwelling serpents, river-borne serpents, and ocean serpents - as an ocean serpent, I dwelt in the great ocean, in the sea, I made my dwelling - this is the meaning.

377. "Having left the group to be associated with" means having left, having been without, the multitude of serpents which was one's own retinue that had become a permanent retinue. "I started the musical instruments" means I started the musical instruments, I caused them to be played - this is the meaning. "Having surrounded the Enlightened by himself" means the nymphs, the Nāga maidens, attending all around the Perfectly Enlightened One Anomadassī, played music; they played with divine music, songs, utterances and so on; they played suitably according to what was obtained then - this is the meaning.

378. "While the instruments were being played" means while the five-part human musical instruments were being played. "The gods played their instruments" means the gods (ruled by) the four great kings played divine musical instruments - this is the meaning. "Having heard the sound of both" means having heard the drum sound of both gods and humans. Even though he is the teacher revered by the three worlds, "the Buddha too awoke" means he knows, he hears - this is the meaning.

379. "Having invited the Enlightened by himself" means having invited the Enlightened by himself together with the community of disciples for the morrow and having surrounded him. "To my own dwelling" means I approached my own serpent realm. "And having gone and having prepared a seat" means having prepared and arranged the night quarters, day quarters, huts, pavilions, sleeping places and sitting places - this is the meaning. "I announced the time" means I, having thus made the prior arrangements, announced the time, intimated thus: "It is time, venerable sir, the meal is ready."

380. "Surrounded by a thousand who eliminated the mental corruptions" means: at that time, that Blessed One, surrounded by a thousand Worthy Ones, the leader of the world, illuminating all directions, approached my dwelling - the meaning is he arrived.

381. Showing the manner of food offered to the Blessed One who had entered his own dwelling, he said beginning with "the great hero who had sat down." That is easily understood.

386. "Of the Okkāka clan origin" means born in the royal family descended in succession from King Okkāka, or born in a renowned royal family in the whole Indian subcontinent; by clan, by the power of clan, the Teacher named Gotama will be in the

human world.

388. "He, having gone forth afterwards" means that king of serpents, afterwards, in the final existence, urged on, dispatched by wholesome root, by the accumulation of merit, having gone forth in the Dispensation, he made the declaration that he will be the second chief disciple of the Blessed One Gotama.

389. "Putting forth strenuous energy" means one who is energetic in the postures of standing, sitting, and so on. "Resolute" means one whose mind is directed towards Nibbāna. "Having reached perfection in supernormal power" means, as stated "This is the foremost, monks, of my disciples who are monks possessing supernormal power, namely Mahāmoggallāna," he has gone to, has reached, perfection, the final end, in the supernormal power of determination, the supernormal power of transformation, the supernormal power born of the result of action, and so on. "All mental corruptions" means the phenomena of sensuality, existence, wrong view, and ignorance, which have received the name "mental corruptions" because they flow completely from all around, because of flowing and proceeding - having fully understood all of them, having understood from all around, having known, having abandoned, he is without mental corruptions, free from mental defilements. "He will attain nibbāna" - the connection is: he will be extinguished by the final nibbāna of the aggregate of mental defilements.

390. Thus the elder, having spoken of the declaration obtained by the power of his own merit, again making known his evil conduct, said beginning with "Having relied on an evil friend." Therein, "evil friends" means having relied on, having made a support of, evil, inferior friends, having been in association with them - this is the meaning.

Therein, this is the progressive discourse - On one occasion the sectarians, having assembled together, discussed - "Do you know, friends, for what reason the material gain and honour of the ascetic Gotama has become great and arisen?" "We do not know." "But do you not know?" "Yes, we know" - It has arisen in dependence on a certain monk named Moggallāna. For he, having gone to the world of the gods, having asked the deities about the deeds they had done, having come back, told people - "Having done such and such a thing, they obtain such success." Having asked even those reborn in hell about their deeds, having come back, he told people - "Having done such and such a thing, they experience such suffering." People, having heard his talk, bring great material gain and honour. If we are able to kill him, that material gain and honour will arise for us; there is a stratagem for this - all being of one desire, saying "Having done whatever it takes, we shall kill him," having encouraged their own attendants, having obtained a thousand coins, having summoned thieves who were killers of men, saying "The Elder Mahāmoggallāna, a disciple of the ascetic Gotama, dwells at the Black Rock; having gone there, kill him," they gave them that thousand. The thieves, having accepted on account of the gain of wealth, saying "We shall kill the elder," having gone, surrounded his dwelling place. The elder, having known the state of being encircled by them, having gone out through the keyhole, departed. The thieves, not seeing the elder on that day, on another day surrounded his dwelling place. The elder, having known, having broken through the roof-peak circle, plunged into the sky. Thus they were not able to seize the elder even in the first month or in the middle month. But when the last month had

arrived, the elder, having known the pulling nature of the deed done by himself, did not go away. The thieves, striking him, broke his bones, making them the size of rice grains. Then, with the perception "He is dead," having thrown him behind a bush, they departed.

The elder, thinking "I shall attain final Nibbāna only after seeing and paying homage to the Teacher," having wrapped his body with the wrapping of meditative absorption, having gone through space to the Teacher's presence, having paid homage to the Teacher, said "Venerable sir, I shall attain final Nibbāna." "You will attain final Nibbāna, Moggallāna?" "Yes, venerable sir." "Where will you go to attain final Nibbāna?" "To the Black Rock region, venerable sir." "If so, Moggallāna, having spoken the Teaching to me, go. For there will be no seeing now of such a disciple of mine." He, saying "I will do so, venerable sir," having paid homage to the Teacher, having flown up into the sky, like the Elder Sāriputta on the day of final Nibbāna, having performed various kinds of supernormal powers, having spoken the Teaching, having paid homage to the Teacher, having gone to the Black Rock region, attained final Nibbāna. "The thieves, it seems, killed the elder" - this talk spread throughout the whole Indian subcontinent.

King Ajātasattu employed spies for the purpose of searching for the thieves. While those thieves were drinking liquor at a drinking place, being intoxicated, one struck another on the back and knocked him down. He, threatening him, said "Hey, you badly trained one, why did you strike me on the back and knock me down? But what, you wretched thief, was the Elder Mahāmoggallāna first struck by you?" "But do you not know that you were first struck by me?" Thus, having heard those saying "He was struck by me, he was struck by me," those spies, having seized all those thieves, reported to the king. The king, having summoned those thieves, asked - "Was the elder killed by you?" "Yes, Sire." "By whom were you instigated?" "By the naked ascetics, Sire." The king, having had five hundred naked ascetics seized, together with the five hundred thieves, having had them buried in pits of navel depth in the royal courtyard, having had them covered with straw, had fire set. Then, having known their state of being charred, having had them ploughed with iron ploughs, he had them all cut into fragments. At that time the monks raised up a discussion in the Teaching hall - "The Elder Mahāmoggallāna has met with a death unfitting to himself." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such, venerable sir," having said "Monks, for Moggallāna, the death was unfitting to this very individual existence, but it was fitting to the action done by him formerly," when asked "But what, venerable sir, was his former deed?" he related it in detail.

In the past, monks, in Bārāṇasī, a certain son of good family, doing the pounding, cooking, and other work himself, looked after his mother and father. Then his mother and father, having said "Dear son, you alone, doing work both in the house and in the forest, become weary; we shall bring a young woman for you," even though refused by him saying "Mother and father, as long as you live, I shall attend upon you with my own hands," having entreated him again and again, they brought a young woman. She, having attended upon them for only a few days, afterwards not even wishing to see them - Having grumbled "It is not possible to live in one place together with your mother and father," when he did not accept her talk, at a time when he had gone

outside, having taken pieces of makaci fibre and rice gruel foam and having scattered them here and there, when he came and asked "What is this?" she said "This is the doing of these blind old folk; they go about making the whole house soiled; it is not possible to live in one place together with them." Thus, with her telling him again and again, even a being of such a nature who had fulfilled the perfections broke with his mother and father. He, thinking "So be it, I shall know what is to be done to them," having fed them, having said "Mother and father, at such and such a place your relatives are expecting your coming; we shall go there," having placed them on a small carriage and taking them, while going, when he reached the middle of the forest, having said "Dear father, take the reins; the oxen will go by the signal of the stick; in this place thieves dwell; I am getting down and going about," having given the reins into his father's hands, having got down and going, having changed his voice, he made the sound of thieves having arisen. The mother and father, having heard the sound, with the perception "Thieves have arisen," said "Dear son, thieves have arisen; we are old; protect yourself." He, even though his mother and father were crying out, making the sound of thieves, having beaten and killed them, having thrown them in the forest, returned.

The Teacher, having related this as his former deed, said "Monks, Moggallāna, having done just this much action, having been tormented in hell for many hundreds of thousands of years, by the remainder of the ripened result, in a hundred individual existences, having been beaten and crushed in just this way, met with death. Thus by Moggallāna a death in accordance with his own action alone was obtained. Together with the five hundred thieves, five hundred sectarians too, having wronged my innocent son, obtained a death fitting indeed. For indeed one who wrongs those who are innocent incurs calamity and disaster by ten causes" - having said this, having made the connection, expounding the Teaching, he spoke these verses -

"Whoever with a stick wrongs those who are inoffensive, those who are innocent;
He quickly undergoes one of ten states.

"Harsh feeling, loss, and breaking of the body;
Or even a grave illness, or derangement of the mind one may reach.

"Or danger from the king, or cruel false accusation;
Or utter elimination of relatives, or the perishable nature of possessions.

Or else fire, the blaze, burns his houses;
Upon the collapse of the body, the unwise one is reborn in hell."

393. "Engaged in solitude" means engaged in, yoked to, properly engaged in seclusion, solitude, in a particular manner. "Delighting in the development of concentration" means delighted in and clinging to the development of the first meditative absorption and so on. All mental corruptions means all mental defilements; having fully understood means having known and having abandoned; without mental corruptions means free from mental defilements - "I dwell" - this is the connection.

394. Now, showing the fruit of his former conduct by the power of his accumulation of merit, he said beginning with "Even the earth, so deep."

Herein, this is the progressive discourse - "Urged by the Buddha" means urged, dispatched by the Perfectly Enlightened One. "While the Community of monks looked on" means while the great Community of monks was watching. "Shook the Migāramātu mansion with his big toe" means I shook with my own big toe the great mansion adorned with a thousand pillars, built by Visākhā the great female lay follower in the Eastern Park. For on one occasion, while the Blessed One was dwelling in the Eastern Park in the aforesaid mansion, many more junior monks, seated on the upper storey of the mansion, without even thinking of the Teacher, began to engage in pointless talk. Having heard that, the Blessed One, wishing to stir them and make them fit vessels for his own proclamation of the Teaching, addressed the Venerable Elder Mahāmoggallāna - "Do you see, Moggallāna, the new monks engaged in pointless talk?" Having heard that, the elder, having known the Teacher's intention, having attained the fourth meditative absorption with the water kasiṇa as object, which is the foundation for direct knowledge, and having emerged, having determined "Let the place where the mansion is established become water," struck the pinnacle on the top of the mansion with his big toe; the mansion, having bent down, stood on one side. He struck again; it stood on the other side too. Those monks, frightened and agitated, through fear of the mansion falling, having departed from there, stood in the presence of the Blessed One. The Teacher, having observed their disposition, expounded the Teaching. Having heard that, among them some became established in the fruition of stream-entry, some in the fruition of once-returning, some in the fruition of non-returning, some became established in the fruition of arahantship. This meaning should be explained by means of the Pāsādakampana Sutta.

"The Vejayanta mansion" means that Vejayanta mansion, a thousand yojanas in height in the Tāvatiṃsa realm, adorned with many thousands of turrets and pinnacle buildings, which arose when Sakka, the lord of the gods, having conquered the titans in the battle between the gods and titans, was standing in the middle of the city - the mansion that received the name "Vejayanta" because it came into being through the victory; with reference to that, he said - "The Vejayanta mansion"; this elder too shook that with his big toe. For on one occasion, Sakka, the king of gods, having approached the Blessed One who was dwelling in the Eastern Park, asked about liberation through the elimination of craving. The Blessed One answered him. He, having heard that, delighted and greatly pleased, having paid respect, having circumambulated keeping him on his right, went to his own heavenly world itself. Then the Venerable Mahāmoggallāna thought thus - "This Sakka, having approached the Blessed One, asked such a profound question connected with Nibbāna, and the question was answered by the Blessed One. Did he go having understood, or without understanding? What if I were to go to the heavenly world and learn that matter?" He, at that very moment, having gone to the Tāvatiṃsa realm, asked Sakka, the lord of the gods, about that matter. Sakka, being heedless due to the divine success, showed distraction. The elder, for the purpose of generating a sense of urgency in him, shook the Vejayanta mansion with his big toe. Therefore it was said -

"He who shook the Vejayanta mansion with his big toe,

Supported by the power of supernormal power, he stirred the deities."

But this is the meaning - It should be explained by means of the Cūḷataṇhāsaṅkhayavimutti Sutta. The manner of shaking has been stated above. "He questioned Sakka" is said with reference to the aforesaid questioning of the elder about liberation through the elimination of craving. Therefore he said - "Friend, do you know the liberation through the elimination of craving?" To him Sakka answered. This is said with reference to the fact that the question was answered, when the elder had caused the mansion to shake, by one whose heart was stirred, having abandoned heedlessness, having wisely attended. For he then spoke in the very manner taught by the Teacher. Therefore he said - "When asked the question, according to truth." Therein, "he questioned Sakka" means the Elder Mahāmoggallāna asked Sakka, the king of gods, whether the liberation through the elimination of craving taught by the Teacher had been properly grasped. For this is a present tense expression used in a past sense. "Friend, do you know" means: friend, do you know? What do you know? "The liberation through the elimination of craving" means the liberation through the elimination of craving was taught to you by the Teacher; thus he asks "What do you know?" Or "the liberation through the elimination of craving" means he asks about the teaching of the Taṇhāsaṅkhayavimutti Sutta.

"Brahmā" means the Great Brahmā. "Near the Sudhammā assembly hall" means in the Sudhammā assembly hall. But this is the Sudhammā assembly hall in the Brahma world, not in the Tāvatiṃsa realm. There is no heavenly world without a Sudhammā assembly hall. "Do you still today, friend, have that view which you had before" means: "There is not any ascetic or brahmin able to come to this Brahma world." The view which you had before the Teacher's coming here, has that view even now, even still, not departed? "Do you see the radiance transcending in the Brahma world" means: do you see the radiance of the Blessed One together with his disciples, who, surrounded by disciples such as Mahākappina, Mahākassapa, and others, having attained the heat element, was seated - this is the meaning. For on one occasion the Blessed One, in the Brahma world, having understood the mind of one who had assembled and was seated in the Sudhammā assembly hall and was thinking "Is there indeed any ascetic or brahmin of such great supernormal power who could come here?", having gone there, seated in the sky above the Brahmā's head, having attained the heat element, emitting radiance, he thought of the coming of Mahāmoggallāna and others. Together with that thought, they too, having gone there, having paid homage to the Teacher, having known the Teacher's disposition, having attained the heat element, having sat down individually in the various directions, emitted radiance. The entire Brahma world became one radiance. The Teacher, having known the pliancy of the Brahmā's mind, expounded the Teaching that illuminates the four truths. At the conclusion of the teaching, many thousands of Brahmās became established in the paths and fruits. With reference to that, urging him, he spoke the verse "Do you still today, friend, have that view." But this meaning should be illustrated by the Baka Brahmā Sutta. For this was said -

"On one occasion the Blessed One was dwelling at Sāvattihī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time such an evil wrong view had arisen in a certain Brahmā: 'There is not any ascetic or brahmin who could come here.' Then the Blessed One, having known with his mind the reflection in the mind of that Brahmā,

just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Blessed One sat cross-legged in the sky above that Brahmā, having attained the heat element.

Then this occurred to the Venerable Mahāmoggallāna: 'Where now is the Blessed One dwelling at present?' The Venerable Mahāmoggallāna saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahāmoggallāna, in dependence on the eastern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Mahākassapa: 'Where now is the Blessed One dwelling at present?' The Venerable Mahākassapa saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahākassapa, in dependence on the southern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Mahākappina: 'Where now is the Blessed One dwelling at present?' The Venerable Mahākappina saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Mahākappina, in dependence on the western direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then this occurred to the Venerable Anuruddha: 'Where now is the Blessed One dwelling at present?' The Venerable Anuruddha saw with the divine eye, which is pure and surpasses the human, the Blessed One seated cross-legged in the sky above that Brahmā, having attained the heat element. Having seen, just as a strong man, etc. even so, having vanished from Jeta's Grove, he appeared in that Brahma world. Then the Venerable Anuruddha, in dependence on the northern direction, sat cross-legged in the sky above that Brahmā, having attained the heat element, lower than the Blessed One.

Then the Venerable Mahāmoggallāna addressed that Brahmā in verse:

"Do you still today, friend, have that view which you had before;
Do you see the radiance transcending in the Brahma world?"

"I do not have, sir, that view which I had before;
I see the radiance transcending in the Brahma world;
How could I today say, 'I am permanent, I am eternal'?"

Then the Blessed One, having stirred that Brahmā, just as a strong man, etc. just so, having vanished from that Brahma world, he appeared in Jeta's Grove. Then that Brahmā addressed a certain member of Brahmā's assembly: "Come, sir, go to where the Venerable Mahāmoggallāna is; having approached, say this to the Venerable Mahāmoggallāna: 'Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?'" "Yes, sir," that member of Brahmā's assembly, having assented to that Brahmā, approached the Venerable Mahāmoggallāna; having approached, he said this to the Venerable Mahāmoggallāna: "Are there indeed, dear Moggallāna, other disciples of that Blessed One so powerful, so mighty, just as the venerable Moggallāna, Kassapa, Kappina, and Anuruddha?" Then the Venerable Mahāmoggallāna addressed that member of Brahmā's assembly in verse:

"Possessors of the threefold true knowledge, attainers of supernormal power,
skilled in the ways of others' minds;
Those who have eliminated the mental corruptions, Worthy Ones, many are
the disciples of the Buddha."

Then that member of Brahmā's assembly, having delighted in and given thanks for what the Venerable Mahāmoggallāna had said, approached that Brahmā; having approached, he said this to that Brahmā: "The Venerable Mahāmoggallāna, sir, spoke thus:

"Possessors of the threefold true knowledge, attainers of supernormal power,
skilled in the ways of others' minds;
Those who have eliminated the mental corruptions, Worthy Ones, many are
the disciples of the Buddha."

This that member of Brahmā's assembly said. And delighted, that Brahmā rejoiced in what that member of Brahmā's assembly had said.

With reference to this it was said - "But this meaning should be explained by means of the Baka Brahmā Sutta."

"The peak of great Neru" means by the word "peak" he refers to the entire king of mountains, Sineru. "Leaned upon through deliverance" means the intention is that he leaned upon, having understood through the deliverance of meditative absorption as the support. "Forest" means the Indian subcontinent. For it is called "forest" because of the abundance of forests. Therefore he said "lord of the Indian subcontinent." "Of the Eastern Videhas" means the place of the Eastern Videha; the meaning is the Eastern Videha. "And the men who sleep on the ground" - the men who sleep on the ground are namely the people of Aparagoyāna and Uttarakuru. For they are called "sleeping on the ground" because of the absence of houses. "He leaned upon all of them too" - this is the connection. But this meaning should be explained by means of the taming of Nandopananda: At one time, it is said, the householder Anāthapiṇḍika, having heard the Blessed One's proclamation of the Teaching, having invited him saying "Tomorrow, venerable sir, accept almsfood at my house together with five hundred monks," departed. And on that day, as the Blessed One was surveying the ten-thousand-fold world system towards the break of dawn, a king of serpents named Nandopananda came into the range of his knowledge-door. The Blessed One,

reflecting "This king of serpents comes into the range of my knowledge-door; what indeed will happen?" - having seen the decisive support for going for refuge, reflecting "This one holds wrong views, is undevoted to the three jewels; who indeed might free this one from wrong view?" - saw the Elder Mahāmoggallāna. Then, when the night became light, having attended to his toilet, he addressed the Venerable Ānanda - "Ānanda, announce to the five hundred monks - 'The Truth-finder is going on a journey in heaven.'" And on that day they prepared the banqueting hall for Nandopananda. He was seated on a divan of celestial jewels, with a celestial white umbrella being held above him, surrounded by threefold entertainers and by the assembly of serpents, looking at the food and drink set up in celestial vessels. Then the Blessed One, having made it so that the king of serpents could see, proceeded by the very top of his mansion together with five hundred monks, facing towards the Tāvatiṃsa heavenly world.

Now at that time such an evil wrong view had arisen in the king of serpents Nandopananda - "These shavelings, these petty ascetics, enter and leave the realm of the Thirty-three gods by way of the dwelling above ours; from now on I shall not allow these ones to go scattering the dust of their feet upon our heads" - having risen up, having gone to the foot of Sineru, having abandoned that individual existence, having encircled Sineru seven times with his coils, having made his hood above, having covered the realm of the Thirty-three with his hood turned downwards, he caused it to disappear from sight.

Then the Venerable Raṭṭhapāla said this to the Blessed One - "Formerly, venerable sir, standing in this region, I see Sineru, I see the encircling rim of Sineru, I see Tāvatiṃsa, I see Vejayanta, I see the flag above the Vejayanta mansion. What, venerable sir, is the cause, what is the condition, that now I do not even see Sineru... etc... nor do I see the flag above the Vejayanta mansion?" "This, Raṭṭhapāla, is a king of serpents named Nandopananda, angry with you, who, having encircled Sineru seven times with his coils, having covered it above with his hood, having made darkness, stands there." "I shall tame him, venerable sir." The Blessed One did not give him permission. Then the Venerable Bhaddiya, the Venerable Rāhula - in due order all the monks rose up. The Blessed One gave permission.

At the end, the Elder Mahāmoggallāna - "I, venerable sir, shall tame him," he said. "Tame him, Moggallāna" - the Blessed One gave permission. The Elder, having abandoned his own individual existence, having created a great form of a king of serpents, having encircled Nandopananda fourteen times with his coils, having placed his own hood on the top of that one's hood, crushed him together with Sineru. The king of serpents smoked. The Elder too, saying "It is not only in your body that there is smoke; in mine too there is," smoked. The smoke of the king of serpents does not afflict the Elder, but the smoke of the Elder afflicts the king of serpents. Thereupon the king of serpents blazed up; the Elder too, saying "It is not only in your body that there is fire; in mine too there is," blazed up. The fire of the king of serpents does not afflict the Elder, but the fire of the Elder afflicts the king of serpents. The king of serpents - Having thought "This one, having crushed me together with Sineru, both smokes and blazes up," asked in return "My dear, who are you?" "I indeed, Nanda, am Moggallāna." "Venerable sir, stand in your own state of being a monk."

The Elder, having abandoned that individual existence, having entered through his

right ear-hole, came out through the left ear-hole; having entered through the left ear-hole, came out through the right ear-hole. Likewise, having entered through the right nostril, he came out through the left nostril; having entered through the left nostril, he came out through the right nostril. Thereupon the king of serpents opened his mouth; the Elder, having entered through the mouth, walked up and down inside the belly from east to west. The Blessed One - "Moggallāna, pay attention, the serpent is of great supernormal power," he said. The Elder said beginning with "The four bases for spiritual power, venerable sir, have been developed by me, cultivated, mastered, made a basis of, practised, accumulated, and thoroughly undertaken. Let Nandopananda be, venerable sir; I could tame even a hundred, even a thousand kings of serpents similar to Nandopananda."

The king of serpents thought - Having thought "While entering he was not seen by me; now at the time of coming out I shall seize him between my fangs and devour him," he said "Come out, venerable sir; do not afflict me by walking up and down again and again inside my belly." The Elder, having come out, stood outside. The king of serpents, having seen "This is he," released a blast of breath from his nostrils; the Elder attained the fourth meditative absorption; the wind was unable to stir even a pore of his skin. "The remaining monks indeed would have been able to perform all the wonders from the beginning, but having reached this point, they would not have been able to attain so quickly with presence of mind" - for this reason the Blessed One did not allow them the taming of the king of serpents.

The king of serpents thought "I was unable to stir even a pore of this ascetic's skin with the blast of breath from my nostrils; that ascetic is of great supernormal power." The Elder, having abandoned his individual existence, having created the form of a supañña, displaying the supañña-wind, pursued the king of serpents. The king of serpents, having abandoned that individual existence, having created the form of a young man, saying "Venerable sir, I go for refuge to you," paid homage at the Elder's feet. The Elder, saying "The Teacher has come, Nanda; come, let us go," having tamed the king of serpents, having rendered him free from agitation, having taken him, went to the presence of the Blessed One. The king of serpents, having paid homage to the Blessed One, said "Venerable sir, I go for refuge to you." The Blessed One, having said "May you be happy, king of serpents," surrounded by the Community of monks, went to the dwelling of Anāthapiṇḍika.

Anāthapiṇḍika said "Why, venerable sir, have you come so late in the day?" "There was a battle between Moggallāna and Nandopananda." "But whose, venerable sir, was the victory, and whose the defeat?" "The victory was Moggallāna's, the defeat was Nanda's." Anāthapiṇḍika, having said "May the Blessed One consent to accept a meal from me, venerable sir, for seven days in succession; I shall make an offering of honour to the Elder for seven days," made a great offering of honour for seven days to five hundred monks headed by the Buddha. Therefore it was said - "This should be explained by means of the taming of Nandopananda."

For on one occasion, while the Blessed One was dwelling in the Eastern Park, in the mansion adorned with a thousand inner rooms, built by Visākhā the great female lay follower, etc. and he stirred the deities. Therefore it was said -

"Even the earth, so deep, thick and hard to assail;

I could shake with my left toe, having reached perfection in supernormal power."

Therein, "having reached perfection in supernormal power" means having gone to, having reached, the final end in the supernormal power of transformation and other supernormal powers.

395. "The conceit 'I am'" means the conceit 'I am' such as "I am accomplished in wisdom, morality and concentration" and so on - I do not see, I do not declare - this is the meaning. Explaining that very thing, he said "conceit does not exist in me.""With reference to novices" means having made novices the starting point, in the entire community of monks, I cultivate a respectful mind, a mind of respect, esteem and veneration - this is the meaning.

396. "Immeasurable cosmic cycles from now" means: from now, from the cosmic cycle in which we arose, immeasurable by intermediary cosmic cycles and so on, at the summit of a hundred thousand cosmic cycles above one incalculable - this is the meaning. "The action which I aspired to" means: I fulfilled the achievement of merit, the state of chief discipleship. "That plane I have attained" means: I have attained that plane of discipleship, I have attained Nibbāna, which is reckoned as the elimination of mental corruptions - "I am" - this is the meaning.

397. The four analytical knowledges beginning with the analytical knowledge of meaning, the eight deliverances beginning with the path of stream-entry, the six higher knowledges beginning with the various kinds of supernormal power have been realised by me, made evident by me. The teaching reckoned as the exhortation and instruction of the Buddha, the Blessed One, has been done by me, made complete by way of accomplishing the practice of morality - this is the meaning.

"Thus" means in this manner, in the order stated below. Thus he received the declaration twice in the presence of the one and only Buddha Anomadassī. How? By the method stated below, having become a millionaire, having received the declaration in the presence of that Blessed One, having passed away from there, having been reborn in the marine nāga realm, in the presence of that very Blessed One, by virtue of his long life span, having made an offering, having invited, having fed, he made a great veneration. On that occasion too, the Blessed One gave the declaration. "Sudam" is an indeclinable particle used as an expletive. "Venerable" is a term of endearment, a designation of weighty respect. The Elder Mahāmoggallāna spoke, related these life history verses. "Thus" is an indeclinable particle in the sense of conclusion.

The commentary on the life history of the Elder Mahāmoggallāna is complete.

3-3. The Commentary on the Life History of the Elder Mahākassapa

Beginning with "Of the Blessed One Padumuttara" and so on is the life history of the Venerable Elder Mahākassapa. This one too, having formed aspirations under former Buddhas, accumulating the accumulations of merit as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, was a householder named Vedeha in the city of Haṃsavatī, possessing wealth of eighty million. He, having become a lay follower devoted to the Buddha,

devoted to the Teaching, devoted to the Community, while dwelling, on a certain Observance day, having eaten excellent food right early, having determined the Observance factors, having taken scents, flowers and so on, having gone to the monastery, having venerated and paid homage to the Teacher, sat down to one side.

And at that moment, the Teacher established the Elder Mahānisabha, the third disciple, in the foremost position, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, that is to say, Nisabha." The lay follower, having heard that, pleased, at the conclusion of the talk on the Teaching, when the great assembly had risen and gone, having paid homage to the Teacher, invited him saying "Tomorrow, venerable sir, please accept almsfood from me." "The community of monks is large, lay follower." "How many, venerable sir?" "Six hundred and eighty thousand monks." "Venerable sir, without leaving behind even a single novice in the monastery, please accept almsfood from me." The Teacher accepted. The lay follower, having known of the Teacher's acceptance, having gone home, having prepared a great gift, on the following day announced the time to the Teacher. The Teacher, having taken his bowl and robe, surrounded by the community of monks, having gone to the lay follower's house, seated on the prepared seat, at the conclusion of the water of dedication, receiving rice gruel and so on, made the participation in the meal. The lay follower too sat down near the Teacher.

In the meantime, the Elder Mahānisabha, walking for almsfood, entered that very street. The lay follower, having seen him, having risen and gone, having paid homage to the elder, said "Give me your bowl, venerable sir." The elder gave the bowl. "Venerable sir, enter right here; the Teacher too is seated in the house." "It will not be proper, lay follower." He, having taken the elder's bowl, having filled it with almsfood, gave it to him. Then, having followed after the elder and having returned, having sat down near the Teacher, he said thus - "Venerable sir, the Elder Mahānisabha, even when told 'The Teacher too is seated in the house,' did not wish to enter. Is there indeed a virtue in him exceeding your virtues?" And for Buddhas there is no such thing as stinginess regarding praise; therefore the Teacher spoke thus - "Lay follower, we sit in the house waiting for almsfood; that monk does not sit thus looking out for almsfood. We dwell in a lodging near a village; he dwells only in the forest. We dwell under shelter; he dwells only in the open air." Thus the Blessed One spoke of his virtues as if filling the great ocean, saying "This and this is his virtue."

The lay follower too, like a lamp already burning by nature that has been sprinkled with oil, having become even more devoted, thought - "What need have I of any other achievement? What if I were to make an aspiration for the state of being foremost among those who advocate ascetic practices, in the presence of a Buddha in the future." He again invited the Teacher and, by that very same procedure, having given a great gift for seven days, on the seventh day having given the three robes to the great community of monks headed by the Buddha, having lain down at the feet of the Teacher, said thus - "Whatever friendly bodily action, friendly verbal action, friendly mental action has been present in me while giving gifts for seven days, venerable sir - by this I do not aspire for any other heavenly achievement or the achievement of Sakka, Māra, or Brahmā; but may this action of mine be an aspiration for the state of being foremost among the bearers of the thirteen ascetic practices, for the purpose of attaining the position next to that attained by the Elder Mahānisabha, in the presence

of a Buddha in the future." The Teacher, looking to see "A great position has been aspired to by this one; will it succeed indeed, or not?" having seen that it would succeed, said - "An agreeable position has been aspired to by you. In the future, at the end of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be his third disciple, the Elder Mahākassapa by name." Thus he declared. Having heard that, the lay follower, thinking "For Buddhas there is no such thing as two words," regarded that achievement as if it were to be attained the very next day. He, having given gifts for as long as life lasted, having undertaken and kept morality, having done various kinds of meritorious deeds, having died, was reborn in heaven.

From then on, experiencing achievement among gods and humans, ninety-one cosmic cycles from now, when the Perfectly Enlightened One Vipassī was dwelling in dependence on the city of Bandhumatī in the deer-park called Khema, having fallen away from the heavenly world, he was reborn in a certain impoverished brahmin family. And at that time the Blessed One Vipassī expounded the Teaching in the seventh year, and there was a great commotion. Throughout the whole of Jambudīpa, deities announced "The Teacher will expound the Teaching." The brahmin heard that message. He had only one cloth for an inner robe, likewise the brahmin woman. But the outer robe for both of them was just one. He was known throughout the whole city as "the one-cloth brahmin." That brahmin, when there was an assembly of brahmins for some business, having left the brahmin woman at home, himself, having put on that cloth, went; when there was an assembly of brahmin women, he himself stayed at home, and the brahmin woman, having put on that cloth, went. But on that day he said to the brahmin woman - "Dear madam, will you listen to the Teaching at night or by day?" "Master, I am a woman, timid by nature; I am not able to listen at night. I shall listen by day" - having left that brahmin at home, having put on that cloth, having gone together with the female lay followers to the monastery, having paid homage to the Teacher, having sat down to one side, having heard the Teaching, she came back together with the female lay followers. Then the brahmin, having left her at home, having put on that cloth, went to the monastery.

And at that time the Teacher, seated on the decorated pulpit in the midst of the assembly, having taken a decorated fan, as if bringing down the celestial river, as if making Sineru the churning-stick and churning the ocean, gave a talk on the Teaching. For the brahmin, seated at the edge of the assembly, listening to the Teaching, already in the first watch of the night, fivefold rapture arose, filling his entire body. He, having folded up the cloth he was wearing, thought "I shall give it to the One of Ten Powers." Then stinginess arose in him, showing a thousand dangers. He thought "Both the brahmin woman and you have only one cloth between you, there is no other outer garment whatsoever, and without wearing one I am not able to go about outside" - thus in every way he was unwilling to give. Then, when the first watch had passed, in the middle watch likewise rapture arose. Having thought in the same way, he was unwilling to give in the same way. Then, when the middle watch had passed, in the last watch too rapture arose in the same way. Then he, having conquered stinginess, having folded up the cloth, placed it at the feet of the Teacher. Then, having bent his left hand, having clapped with his right hand, he roared three times "I have won! I have won!"

At that time King Bandhuma, seated behind the pulpit within the curtain, was listening to the Teaching. For a king, the sound "I have won" is disagreeable. The king commanded a man: "Go, my good man, ask him - 'What is he saying?'" The brahmin, when asked by him having gone there, said "Others, having mounted elephant vehicles and so on, having taken swords and shields and so on, conquer the enemy army - that is not wonderful. But I, like one splitting the head of an untamed bull coming from behind with a mallet and putting it to flight, having conquered the mind of stinginess, gave the cloth I was wearing to the One of Ten Powers. That stinginess of mine has been conquered - that is wonderful." He, having come, reported that incident to the king. The king, having become confident in him thinking "We, my good man, did not know what was suitable for the One of Ten Powers, but the brahmin knew," sent a pair of garments. Having seen that, the brahmin thought - "The king, while I was sitting silently, at first without giving anything, gave when I was speaking of the Teacher's virtues. This has arisen dependent on the Teacher's virtues; it is befitting for the Teacher alone" - and he gave that pair of garments too to the One of Ten Powers. The king, having asked "What has the brahmin done?" and having heard "That pair of garments too was given by him to the Truth-finder alone," sent another two pairs of garments, and he gave those too to the Teacher. Again the king, having said 'Another four too,' thus sent up to thirty-two pairs of garments. Then the brahmin, thinking "This is becoming like an increasing acquisition," having taken two pairs of garments - one for his own use and one for the brahmin woman's - gave thirty pairs to the Truth-finder alone. And from then on he became an intimate of the Teacher.

Then one day, in the cold season, the king, having seen him listening to the Teaching in the presence of the Teacher, having given him his own red woollen blanket worth a hundred thousand that he was wearing, said - "From now on, having put this on, listen to the Teaching." He, having thought "What use is this woollen blanket to me, brought upon this foul body?" made it into a canopy over the Truth-finder's bed inside the perfumed chamber and went away. Then one day the king, having gone to the monastery right early, sat down in the presence of the Teacher inside the perfumed chamber. At that moment the six-coloured rays of the Buddha were striking against the woollen blanket, and the woollen blanket shone exceedingly. The king, looking up and having recognised it, said - "Venerable sir, this is our woollen blanket, given by us to the one-cloth brahmin." "By you, great king, the brahmin was venerated; by the brahmin, we were venerated." The king, having become confident thinking "The brahmin knew what was fitting, not we," having made everything that was of benefit to people into groups of eight each, having given a gift called "the complete eightfold," established him in the position of royal chaplain. He too, thinking "Eight times eight is sixty-four," having had sixty-four ticket meals arranged, having given gifts for as long as he lived, having guarded morality, having passed away from there, was reborn in heaven.

Again, having passed away from there, in this cosmic cycle he was reborn in a householder's family in Bārāṇasī in the interval between two Blessed Ones, namely the Blessed One Koṇāgamana and the Blessed One Kassapa. He, following growth, living the household life, one day was walking about in the forest on a walk. And at that time an Individually Enlightened One, doing robe-making work on the riverbank, when the favourable wind was insufficient, began to fold it up and put it aside. He,

having seen that, said "Why, venerable sir, are you folding it up and putting it aside?" "The favourable wind is insufficient." Having given his upper garment saying "Do it with this, venerable sir," he made the aspiration "In whatever place I am reborn, may there be no decline for me of any kind."

And at his house, while his wife was quarrelling with his sister, an Individually Enlightened One entered for almsfood. Then his sister, having given almsfood to the Individually Enlightened One, with reference to his wife - made the aspiration "May one avoid such a fool by a hundred yojanas." She, standing in the courtyard of the house, having heard that, saying "Let him not eat the food given by this one," having taken the bowl, having thrown away the food, having filled it with mud, gave it. The other one, having seen this, said "Foolish one, abuse me or strike me. But it is not proper to throw away the food from the bowl of such a one who has fulfilled his perfections over two incalculable aeons and to give mud." Then reflection arose in his wife. She, saying "Wait, venerable sir," having thrown away the mud, having washed the bowl, having rubbed it with scented powder, having filled it with superior food and the four sweets, having placed the bowl shining with ghee of the colour of the interior of a lotus poured over the top in the hands of the Individually Enlightened One, made the aspiration "Just as this almsfood has become radiant, so may my body become radiant." The Individually Enlightened One, having given thanks, plunged into the sky. That husband and wife too, having remained as long as life lasted, having passed away from there, were reborn in heaven. Again, having passed away from there, the lay follower was reborn in a family endowed with eighty crores' wealth in Bārāṇasī in the time of the Perfectly Enlightened One Kassapa, and the other too was reborn as the daughter of just such a millionaire; when he had come of age, they brought that very millionaire's daughter for him. Through the power of that evil action whose result was undesirable, done formerly, as soon as she had entered her husband's family, from the threshold onwards, the entire house became foul-smelling like an opened cesspit. The prince, having asked "Whose is this odour?" and having heard "The millionaire's daughter's," saying "Take her away," sent her to her very own family home. She was sent back at seven places in that very manner.

At that time Kassapa, the One of Ten Powers, attained final Nibbāna. They began building a shrine a yojana in height for him with golden bricks worth a hundred thousand each. While that shrine was being built, that millionaire's daughter thought - "I have been sent back at seven places; what is the use of my life?" Having had her own ornamental goods broken up, she had a golden brick made, a ratana in length, a span in width, and four finger-breadths in height. Then, having taken a lump of yellow orpiment and red arsenic, and taking eight bundles of waterlily flowers, she went to the place where the shrine was being built. And at that moment, one who was completing a row of bricks, having encircled it, was short by one joining brick. The millionaire's daughter said to the carpenter "Place this brick of mine here." "Mother, you have come at a fortunate time; place it yourself." She, having ascended, having mixed the lump of yellow orpiment and red arsenic with oil, having fixed the brick with that binding, having made an offering above with eight bundles of waterlily flowers, having paid homage, having made the aspiration "In whatever place I am reborn, may the fragrance of sandalwood waft from my body, and the fragrance of waterlilies from my mouth," having paid homage to the shrine, having circumambulated it, she went home.

At that very moment, mindfulness arose in the millionaire's son to whose house she had first been taken, concerning her. In the city too a festival had been proclaimed. He said to his attendants "Where is the millionaire's daughter who was brought here?" "At her family home, master." "Bring her; I shall celebrate the festival." They, having gone, having paid homage to her, stood. When asked by her "Why, dear ones, have you come?" they told her the news. "Dear ones, I have venerated the shrine with my ornamental goods; I have no ornaments." They, having gone, reported to the millionaire's son. "Bring her; she shall receive adornments." They brought her. Together with her entering the house, the fragrance of sandalwood and the fragrance of waterlilies wafted throughout the entire house. The merchant's son asked her - "Dear lady, at first a bad smell wafted from your body, but now the fragrance of sandalwood wafts from your body, and the fragrance of waterlilies wafts from your mouth; what is this?" She reported her deed done from the beginning. The merchant's son, having become confident thinking "The Buddha's teaching is indeed leading to liberation," covered the golden shrine of one yojana with a woollen mantle and decorated it here and there with golden lotuses the size of chariot wheels. Their pendants were twelve cubits long.

He, having remained there as long as life lasted, having passed away from there, having been reborn in heaven, again having passed away from there, was reborn in a certain minister's family in a place one yojana distant from Bārāṇasī. But his wife, having passed away from the heavenly world, was reborn as the eldest princess in a royal family. When they had come of age, a festival was proclaimed in the village where the young man lived. He said to his mother - "Mother, give me a cloth, I shall celebrate the festival." She took out a washed garment and gave it to him. "Mother, this is coarse," he said. She took out another and gave it to him. He rejected that too. Then his mother said to him - "Dear son, in such a household as we were born into, we do not have the merit for obtaining anything finer than this." "Then I shall go to a place where it can be obtained, mother." "Son, I wish for you even the attainment of kingship in the city of Bārāṇasī this very day." He, having paid homage to his mother, said "I am going, mother." "Go, dear son." But he, having gone out by the fixed course of merit, having gone to Bārāṇasī, covered himself up to the head and lay down on the auspicious stone slab in the park. And that was the seventh day since the king of Bārāṇasī had died.

The ministers, having performed the funeral rites for the king, sat down in the royal courtyard and consulted - "The king has only one daughter, there is no son; a kingdom without a king will perish. Who is worthy to become king?" "You be king, you be king." The chaplain said - "It is not proper to search extensively; let us send forth the state chariot." They yoked four Sindh horses of the colour of white water lilies, placed the fivefold royal regalia and the white umbrella on it, sent forth the chariot, and had musical instruments played behind it. The chariot, having gone out through the eastern gate, headed towards the park. Some said "It goes towards the park out of familiarity; let us turn it back." The chaplain said "Do not turn it back." The chariot, having gone and circumambulated the young man, having become ready for mounting, stood still. The chaplain, having removed the corner of the covering cloth and examining the soles of his feet, having said "Let this island stand; this one is fit to exercise kingship over the four great continents with their surrounding two thousand minor islands," had the musical instruments played three times, saying "Play the

instruments."

Then the young man, having opened his face and looking, said "For what purpose have you come?" "Sire, the kingdom comes to you." "Where is your king?" "He has gone to divinity, my lord." "How many days have passed?" "Today is the seventh day." "Is there no son or daughter?" "There is a daughter, Sire, there is no son." "If so, I shall exercise the kingship." They at that very instant, having made a consecration pavilion, having adorned the princess with all ornaments, having brought her to the park, performed the consecration of the young man. Then, to him whose consecration had been performed, they presented a cloth worth a hundred thousand. He said "What is this, dear ones?" "A lower garment, Sire." "Is it not, dear ones, coarse?" "Among cloths for human use, there is nothing softer than this, Sire." "Did your king wear such a thing?" "Yes, Sire." "Methinks your king was not meritorious." "Bring a golden water-vessel; I shall obtain cloth." Having had a golden water-vessel brought, having risen, having washed his hands, having rinsed his face, having taken water with his hand, he sprinkled it towards the eastern direction. Having broken through the solid earth, eight wish-fulfilling trees arose. Again, having taken water, he sprinkled it in the four directions thus - south, west, and north. Making eight in each direction, thirty-two wish-fulfilling trees arose in all directions. He, having put on one celestial cloth as a lower garment and having wrapped one as an upper garment, having said "Have the drum circulated thus in the realm of King Nanda: 'Let the women who spin thread not spin thread,'" having raised the parasol, decorated and prepared, mounted upon the excellent back of an elephant, having entered the city, having ascended the mansion, he enjoyed great prosperity.

Thus, as time went on, the queen, having seen the king's prosperity, showed an expression of compassion, saying "Alas, indeed, what an austere ascetic!" When asked "What is this, queen?" she said: "Exceedingly great, Sire, is your prosperity, the fruit of good deeds done having believed in the Buddhas in the past; now do you not perform merit as a condition for the future?" "To whom shall we give? There are no virtuous ones." "The Indian subcontinent is not empty of Worthy Ones, Sire; you, Sire, prepare the giving; I shall find the Worthy Ones," she said. On the following day the king had a gift prepared at the eastern gate. The queen, right early, having determined the Observance factors, on the upper storey of the mansion, facing east, having lain down on her chest, said "If there are Worthy Ones in this direction, let them come tomorrow and accept our almsfood." In that direction there were no Worthy Ones; they gave that offering to the poor and the beggars.

On the following day, having prepared at the southern gate, she likewise did not obtain one worthy of offerings; on the following day too, at the western gate, likewise. But on the day when it was prepared at the northern gate, when the queen was likewise inviting, the eldest of the five hundred Individually Enlightened Ones, the sons of Padumavatī, dwelling in the Himalayas, the Individually Enlightened One Mahāpaduma, addressed his brothers - "Sirs, King Nanda invites you; consent to her invitation." They, having consented, on the following day, having washed their faces at Lake Anotatta, having come through space, descended at the northern gate. People, having seen them, having gone, reported to the king: "Five hundred Individually Enlightened Ones have come, Sire." The king, having gone together with the queen, having paid homage, having led the Individually Enlightened Ones up to

the mansion, having given them a gift there, at the conclusion of the meal, the king at the feet of the elder of the Community, the queen at the feet of the most junior of the Community, having prostrated, having made them give a promise saying "The noble ones, venerable sir, will not be troubled by requisites, and we shall not decline in merit; give us a promise to dwell here for as long as life lasts," having provided dwelling places in every way in the park - five hundred hermitages and five hundred walking paths - they made them dwell there.

Thus, as time went on, when the king's borderland was in revolt, the king, having exhorted the queen "I am going to appease the borderland; do not be negligent towards the Individually Enlightened Ones," departed. While he had not yet returned, the vital principles of the Individually Enlightened Ones were eliminated. The Individually Enlightened One Mahāpaduma, having played the sport of meditative absorption throughout the three watches of the night, at the break of dawn, having taken hold of the railing board, while standing right there, attained final Nibbāna through the Nibbāna element without residue of clinging. By this method the rest too - thus all attained final Nibbāna. On the following day, the queen, having prepared the sitting places of the Individually Enlightened Ones, having scattered flowers, having burned incense, seated looking out for their coming, not seeing them come, sent men - "Go, dear ones, find out whether there is any illness among the noble ones." They, having gone, having opened the door of Mahāpaduma's hermitage, not seeing him there, having gone to the walking path, having seen him standing leaning against the railing board, having paid homage, said "It is time, venerable sir." What will a body that has attained final Nibbāna say? They, having said "He is sleeping, methinks," having touched the back of his feet with their hand, having known the state of having attained final Nibbāna from the coolness and the stiffness of the feet, having gone to the presence of the second, having known likewise, then to the third - thus having known the state of having attained final Nibbāna of all, they came to the royal palace. When asked "Where, dear ones, are the Individually Enlightened Ones?" they said "They have attained final Nibbāna, Queen." The queen, crying and weeping, having gone out, having gone there together with the citizens, having performed a worthy celebration, having performed the funeral rites for the Individually Enlightened Ones, having had the relics taken, she established a shrine.

The king, having appeased the borderland, returned, and asked the queen who had come out to meet him - "Well, dear one, you are not negligent towards the Individually Enlightened Ones? And are the noble ones in good health?" "They have attained final Nibbāna, Sire." Having heard that, the king thought - "Even for such wise ones death arises; from where is there release for us?" He, without entering the city, having gone to the park itself, having summoned his eldest son, having handed over the kingship to him, himself went forth in the ascetic going forth. The queen too, thinking "When the king has gone forth, what shall I do?" likewise went forth in the park. Both, having developed meditative absorption, having passed away from there, were reborn in the Brahma world.

While they were dwelling right there, our Teacher, having arisen in the world, having set in motion the excellent wheel of the Teaching, gradually reached Rājagaha. While the Teacher was dwelling there, this young man Pippali was born in the womb of the wife of the brahmin Kapila in the brahmin village of Mahātittha in the country of

Magadha. This Bhaddā Kāpilānī was born in the womb of the wife of a brahmin of the Kosiya clan in the city of Sāgala in the country of Madda. As they were gradually growing up, when the young man Pippali's twentieth and Bhaddā's sixteenth year of age had arrived, his mother and father, having looked at their son, pressed him exceedingly: "Dear son, you have come of age; you are fit to establish the family lineage." The young man said - "Do not speak such talk within my hearing. As long as you live, I shall look after you; after your passing, having gone out, I shall go forth." They, having let a few days pass, spoke again. He too refused again. From then on, his mother spoke continuously without ceasing.

The young man, thinking "I shall convince my mother," having given a thousand gold coins of red gold, having had goldsmiths make a figure of a woman, at the conclusion of the work of polishing and rubbing and so on, having had it dressed in that red cloth, having had it adorned with flowers endowed with gold and with various ornaments, said "Mother, if I obtain such an object I shall live at home; if I do not obtain one, I shall not live at home." The wise brahmin woman thought - "My son is meritorious, one who has given gifts, one who has formed a resolution; when making merit in the past he did not do so alone. Surely there will be a woman who has made merit together with him, a counterpart of the golden figure." Having summoned eight brahmins, having satisfied them with all possessions, having placed the golden figure on a chariot, she dismissed them saying "Go, dear ones, wherever you see such a girl in a family equal to ours in birth, clan, wealth, and so on, there make this very golden figure a betrothal gift and give it."

They, having set out thinking "This is indeed our task," "Where shall we obtain one? The Madda country is indeed a place where beautiful women are produced; we shall go to the Madda country" - they went to the city of Sāgala in the Madda country. There, having placed that golden figure at the bathing ford, they sat down to one side. Then Bhaddā's nurse, having bathed Bhaddā, having adorned her, having gone herself to the water landing place to bathe, having seen the golden figure, having struck it on the back saying "Why has this ill-mannered one come and stood here?" having realised it was a golden figure, said "She generated the perception 'my master's daughter'; but this one is not even comparable to my master's daughter even when she has received her inner robe." Then those brahmins asked her "Is your master's daughter truly of such a form?" She said "A hundredfold, a thousandfold more beautiful than this golden image is my master's daughter; for indeed, even without a lamp, seated in a room twelve cubits wide, by the radiance of her body she dispels the darkness." "If so, let us go to the presence of her mother and father" - having placed the golden figure on the chariot, having followed that nurse, having stood at the door of the house of the Kosiya clan, they announced their arrival.

The brahmin, having extended a friendly welcome, asked "Where have you come from?" They said "From the house of the brahmin Kapila in the great ford village in the Magadha country; we have come for this reason." "Excellent, dear ones, that brahmin is of equal birth, clan, and wealth to ours; we shall give the girl" - he accepted the present. They sent a message to the brahmin Kapila - "A girl named Bhaddā has been obtained by us; do what is to be done." Having heard that message, they informed the young man Pippali: "A girl has been obtained." The young man Pippali, thinking "I thought 'they will not obtain one,' yet these send word 'obtained';

having become unconcerned, I shall send a letter" - having gone to a private place, he wrote a letter: "Let Bhaddā obtain a husband suitable to her own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Bhaddā too, having heard "They wish to give me to so-and-so, it is said," having gone to a private place, wrote a letter - "Let the master's son obtain a girl suitable to his own birth, clan, and wealth. I shall go forth into the homeless life. Do not be remorseful afterwards." Both letters met on the road. "Whose letter is this?" "Sent by the young man Pippali to Bhaddā." "Whose is this one?" When it was said "Sent by Bhaddā to the young man Pippali," having read both, saying "See the deed of these youngsters," having torn them up, having thrown them away in the forest, having written another similar letter, they sent them from here and from there. Thus, since the similar letter of the young man and the young woman was devoid of regard for the world, even though they were unwilling, the meeting of the two came about.

On that very day the young man Pippali too had Bhaddā take a single garland of flowers. Bhaddā too placed them in the middle of the bed. Both, having eaten their supper, began to ascend the bed. Of those two, the young man ascended the bed on the right side, and Bhaddā, having ascended on the left side, said - "On whose side the flowers wither, we shall know that a mind of lust has arisen in that one; this garland of flowers should not be clung to." But they, out of fear of bodily contact with each other, spent the entire night without falling into sleep. And during the day they did not even so much as smile. They, unassociated with worldly pleasures, as long as their mother and father lived, did not administer the household, but when they had died, they administered it. Great was the young man's wealth. The gold powder to be rubbed on the body and discarded on a single day was enough to obtain twelve measures by the Magadha measure. There were sixty great lakes fitted with machines, the farmland was twelve yojanas in extent, fourteen villages the size of Anurādhapura, fourteen elephant units, fourteen cavalry units, fourteen chariot units.

One day, having mounted a decorated horse, surrounded by a great crowd of people, having gone to the place of work, standing at the edge of the field, having seen crows and other birds pulling up earthworms and other creatures from the places cut by ploughs and eating them, he asked "Dear ones, what are these eating?" "Earthworms, lord." "To whom does the evil done by these belong?" "To you, lord." He thought - "If the evil done by these belongs to me, what will eighty-seven crores of wealth do for me, what use is the farmland of twelve yojanas, what use are the lakes fitted with machines, what use are the fourteen villages? Having handed over all this to Bhaddā Kāpilānī, having gone forth, I shall go forth into homelessness."

Bhaddā Kāpilānī, at that very moment, in the inner compound, having spread out three pots of sesame, surrounded by nurses, seated, having seen crows eating the sesame insects, asked "Mothers, what are these eating?" "Insects, lady." "To whom does the unwholesome action belong?" "To you, lady." She thought - "It is proper for me to obtain a cloth of four cubits and a measure of cooked rice; but if the unwholesome action done by these belongs to me, even in a thousand existences it is not possible to raise one's head from the round of rebirths. As soon as the young master arrives, having handed over everything to him, having gone forth, I shall go forth into homelessness."

The young man, having come, having bathed, having ascended the mansion, sat down on a costly divan, and then they brought food befitting a universal monarch for him. Both having eaten, when the attendants had departed, they went to a private place and sat down in a comfortable spot. Then the young man said to Bhaddā - "Dear Bhaddā, when you came to this house, how much wealth did you bring?" "Fifty-five thousand cartloads, lord." "All that, and whatever eighty-seven crores there are in this house, and the wealth consisting of the sixty lakes fitted with machines and so on, all that I hand over to you alone." "But where are you going, lord?" "I shall go forth." "Lord, I too have been sitting looking out for your arrival; I too shall go forth." For them the three existences appeared like a leaf-hut on fire. They, having said "We shall go forth," having had ochre-dyed robes and clay bowls brought from the market place, having shaved each other's hair, having gone forth saying "Whatever Worthy Ones there are in the world, with reference to them is our going forth," having put the bowls into bags and having hung them on their shoulders, they descended from the mansion. Among the slaves and labourers in the house, no one recognised them.

Then, having gone out from the brahmin village, as they were going through the entrance of the slave village, the inhabitants of the slave village recognised them by their deportment and behaviour. They, weeping, having fallen at their feet, said "Why do you make us destitute, noble sirs?" "We, my good people, have gone forth thinking 'the three existences are like a blazing hermitage'; if we were to make each one of you a free person, even a hundred years would not suffice. You yourselves, having washed your own heads, becoming free persons, live on" - having said this, while they were still weeping, they departed.

The elder, going ahead, having turned back and looking, thought - "This Bhaddā Kāpilānī, a woman worth the whole of Jambudīpa, comes behind me; there is indeed the possibility that someone might think thus 'even having gone forth, these are not able to be apart; they are acting unsuitably.' Thus someone, having corrupted his mind with evil, might become one who fills the realms of misery; it is fitting for me to leave her and go" - having produced this thought, going ahead, having seen a crossroads, he stood at its junction. Bhaddā too, having come and having paid homage, stood there. Then he said to him - "Dear Bhaddā, having seen such a woman coming behind me, thinking 'even having gone forth, these are not able to be apart,' the great multitude with a corrupted mind towards us might become ones who fill the realms of misery. At this crossroads, you take this path, I shall go by the other." "Yes, noble sir, a woman is 'an impediment for those gone forth; even having gone forth, they are not apart' - they would see our fault" - having circumambulated three times, having paid homage with the fivefold prostration at four places, having raised joined palms resplendent with the joining of ten fingernails, "The bond of friendship made over a course of a hundred thousand cosmic cycles is broken today; you are indeed of the right-hand nature, the right-hand path is fitting for you; we women are of the left-hand nature, the left-hand path is fitting for us" - having paid homage, she set out on the path. At the time of their parting, this great earth, as if saying "Though I am able to bear the world-encircling mountains and Mount Sineru and so on, I am not able to bear your virtues," crying aloud, trembled. In the sky there occurred a sound like thunder; the world-encircling mountain resounded.

The Perfectly Enlightened One too, seated in a hut at the great monastery in the Bamboo Grove, having heard the sound of the earthquake, reflecting "For what reason indeed does the earth tremble?" - "The young man Pippali and Bhaddā Kāpilānī, with reference to me, having abandoned immeasurable success, have gone forth; at the place of their separation, by the power of the virtues of both, this earthquake has arisen; it is fitting for me too to give them support" - having come out from the perfumed chamber, having taken the bowl and robes by himself, without asking permission from anyone among the eighty great elders, having gone out to meet them a distance of three leagues, he sat down between Rājagaha and Nālandā at the foot of the Bahuputta banyan tree, folding his legs crosswise. But in sitting down, he did not sit like some ordinary wearer of rag-robes, but having assumed the appearance of a Buddha, emitting Buddha rays of eighty cubits, he sat down. Thus at that moment, the Buddha rays, of the size of leaf-sunshades, cart-wheels, pinnacled buildings and so on, spreading here and there, running about, as if producing the time of the rising of a thousand moons and a thousand suns, made that forest interior one radiance. With the splendour of the thirty-two marks of a great man, like the sky with a host of resplendent stars, like water with fully blossoming lotuses and water-lilies, the forest interior shone. The trunk of a banyan tree is by nature white, its leaves are blue, and its ripe fruits are red. But on that day, the entire banyan tree was golden in colour.

The Elder Mahākassapa, having seen that, thinking "This will be our Teacher; with reference to him I have gone forth," from the place where he saw him onwards, going bowed down, having paid homage at three places, said "The Blessed One is my Teacher, venerable sir; I am his disciple. The Blessed One is my Teacher, venerable sir; I am his disciple." Then the Blessed One said to him - "Kassapa, if you were to make this act of humble reverence to the great earth, even it would not be able to bear it. But the act of humble reverence made by you who knows thus the greatness of the Truth-finder's virtues is not able to stir even a hair of mine. Sit down, Kassapa, I shall give you the inheritance." Then the Blessed One gave him full ordination with three exhortations. And having given it, having departed from the foot of the Bahuputta banyan tree, having made the elder his attendant monk, he set out upon the road. The Teacher's body was variegated with the thirty-two marks of a great man; Mahākassapa's was adorned with seven marks of a great man; he, like a vessel bound behind a great golden ship, followed step by step after the Teacher. The Teacher, having gone a short distance along the road, having turned aside from the road, showed the indication of sitting down at the foot of a certain tree. The elder, having known "The Teacher wishes to sit down," having folded his own worn rag-robe double robe in four, prepared it.

The Teacher, having sat down there, stroking the robe with his hand, said "This double robe made of rags is soft, Kassapa." He, having known "The Teacher is speaking of the softness of my double robe; he must wish to wear it," said "Let the Blessed One wear the double robe, venerable sir." "What will you wear, Kassapa?" "If I obtain your inner robe, I shall wear it, venerable sir." "But will you, Kassapa, be able to wear this rag robe worn out through use? For on the day this rag robe was taken by me, the great earth trembled, having made the water its boundary. This robe worn out through use by the Buddha cannot be worn by one of insignificant virtue; it is fitting to be worn only by one who is competent, who is capable of fulfilling the

practice, a rag-robe wearer by birth" - having said this, he exchanged robes with the Elder.

Having thus exchanged robes, the Blessed One put on the Elder's robe, and the Elder put on the Teacher's robe. At that moment, even this non-sentient great earth, as if saying "You have done what is difficult, venerable sir; never before has a robe worn by oneself been exchanged with a disciple; I am not able to bear your virtues," trembled, having made the water its boundary. The Elder too, without becoming elated thinking "I have obtained a robe used by the Buddhas; what further is there to be done by me now?" undertook the thirteen virtues of ascetic practice in the very presence of the Teacher, and was a worldling for only seven days. On the eighth day he attained arahantship together with the analytical knowledges. Then the Teacher, having praised him with such words 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," at a later time, seated in the midst of the noble company, established him in the foremost position of those who advocate ascetic practices, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, that is to say, Mahākassapa."

398. Thus, the Venerable Mahākassapa, established by the Blessed One in the foremost position, having attained the state of a great disciple, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "Of the Blessed One Padumuttara." Therein, "of Padumuttara" means: it is said that from the time of that Blessed One's coming forth from his mother's womb, at the moment of placing his feet, at each and every step, lotuses with a hundred thousand petals, having split the earth, arose. Therefore he had that name. In all orders of beings, for each one, when a hundred hundred merits had been done, because of having done merit a hundredfold of that merit - "Blessed One" - this is the meaning. "The foremost of the world, such a one" means of one who is the chief of the world of beings, such a one because of having attained the state of being immovable in desirable and undesirable things. "When the Lord of the World was quenched" means when the Blessed One, who was the shelter of the world of beings, attained final Nibbāna through the extinguishment of the aggregates, having gone beyond sight - this is the meaning. "They make offerings to the Teacher" - the connection is: playing the celebration of approval, they make offerings to the Blessed One who has received the name "Teacher" from the instruction of the world with its gods.

399. "The populace piling up fire" means the multitudes of people, piling up fire for the purpose of cremation, making a heap, rejoiced and were pleased all around - the connection is: in this manner rejoiced and pleased, they made offerings. "When religious emotion arose in them" means when those multitudes of people attained religious emotion, when they experienced terror, rapture and joy arose in me, in myself, became manifest - this is the meaning.

400. "Having brought together relatives and friends" means having brought together my kinsmen and companions, having gathered them into a group. "The great hero, the Blessed One, has attained final Nibbāna, has gone to disappearance" - the connection is: I spoke, I related these words. "Well then, let us make an offering" - "well then" (handā) is an indeclinable particle used in the sense of release; the

meaning is: for that reason, we have all assembled together and make an offering. "Se" is an indeclinable particle.

401. "Having replied 'Good!'" means those relatives and friends of mine, having assented "Good!", that is "beautiful," "excellent," having accepted my word, produced, gave rise to, even more, exceeding joy and rapture in me, to myself - this is the meaning.

402. Then, showing his own accumulation of merit performed, he said beginning with "in the Buddha, the Lord of the World." A hundred cubits risen up, lofty, one and a half hundred cubits spread wide, a mansion risen up in space, in the sky, an oblation post, well-crafted, made in a beautiful manner, having made and having caused to be made, "I made an accumulation of merit, a heap of merit" - this is the connection.

403. "Having made an oblation post there" means in that place of shrine worship, having made and having caused to be made an oblation post adorned and beautified with rows of palm trees, with lines of palm trees, having gladdened one's own mind, one's own mind, "worshipping the highest shrine" means they worship the highest shrine in which the Buddha's relic has been deposited - this is the connection.

404. Showing the greatness of that shrine, he said beginning with "like a great mass of fire." Therein, "like a great mass of fire" means: blazing in space like a great mass of fire, like a heap of fire, that shrine shines with the seven treasures; like a king of sal trees with fully opened, expanded blossoms; like a rainbow in space, like a rainbow, it illuminates, is radiant in the four directions, in the four quarters - this is the connection.

405. "Having gladdened my mind there" means having gladdened the mind, the consciousness, in that shining relic chamber, having produced pleasure, by that confidence of mind, having done much, manifold, wholesome merit, "this much merit has been done by me in the relic chamber and in the Dispensation" - thus having remembered the meritorious action, having died, I was reborn in the Tāvātīṃsa realm of the deities, as if awakened from sleep - this is the connection.

406. Showing the success obtained in the heavenly world where he was reborn, he said "yoked with a thousand" and so on. Therein, "drawn by horses" means he mounted a divine chariot yoked with a thousand Sindh horses. "Well risen up" with seven storeys, lofty, high - my dwelling was a mansion - this is the meaning.

407. In that mansion, there were a thousand pinnacle buildings entirely made of gold, wholly made of gold - this is the meaning. Illuminating all ten directions with their own radiance, with their own power, shining, blazing forth - this is the connection.

408. In that mansion that appeared for me, there are also other turrets, projecting front halls, they exist, are found. Of what nature? Made of ruby, made of red gems, then those turrets too shine with radiance, with light, in the four directions - this is the connection.

410. I outshine all the gods - the gods in the entire six heavenly worlds - I overcome them. Of what is this the fruit, if asked? This is the fruit of meritorious action done by me - this is the meaning.

411. Then, showing the human success, he said beginning with "sixty thousand cosmic cycles ago." Therein, the connection is: below from the present cosmic cycle, at the summit of sixty thousand cosmic cycles, ruler of the four quarters, possessing the four great continents, victorious, having conquered all enemies, I, having become a wheel-turning monarch named Ubbiddha, dwelt on the earth, exercised kingship.

412-414. "Likewise in a fortunate cosmic cycle" means in a cosmic cycle named fortunate because it is adorned with five Buddhas. "Thirty times" - the connection is: in thirty births I was the sovereign lord of the four continents, the principal one, accomplished and endowed with the seven treasures beginning with the wheel treasure, satisfied by my own deeds, devoted to my own duties - the ten duties of a king - clinging, a wheel-turning monarch, a king. Showing the success experienced during his own time as a wheel-turning monarch, he said beginning with "even there my dwelling." The connection is: there, in that wheel-turning kingship, my dwelling, my mansion, risen up like a rainbow, risen up like a lightning creeper standing radiant in space, high with distinctions such as seven storeys and so on, in length, in extent and in height twenty-four yojanas, in breadth twelve yojanas - thus it was. The meaning is: it was a city named Rammaṇa because of the clinging of the minds of all people. It shows that it was accomplished with strong walls and gateways twelve cubits or thirty cubits high.

415-420. "Half that" means half of that, two hundred and fifty yojanas - this is the meaning. "Twenty-five put in" means a street section with twenty shops put in continuously - this is the meaning. "Born in a brahmin family" means well born in a brahmin family. The remainder is easily understood since the method has been stated.

The commentary on the life history of the Elder Mahākassapa is complete.

3-4. The Commentary on the Life History of the Elder Anuruddha

Beginning with "The Blessed One Sumedha, I" and so on is the life history of the Venerable Elder Anuruddha. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, was reborn in a householder's family accomplished in wealth. Having come of age, one day, having gone to the monastery, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those with the divine eye, himself too having aspired to that gift, having carried on a great giving for seven days to the Blessed One with a retinue of a hundred thousand monks, on the seventh day, having given the finest garments to the Blessed One and the community of monks, he made an aspiration. The Teacher too, having seen that it would succeed for him without obstacle, declared: "In the future he will be the foremost among those with the divine eye in the Dispensation of the Perfectly Enlightened One Gotama." He too, performing meritorious deeds there, when the Teacher had attained final Nibbāna, at the golden stupa seven yojanas high, with many bronze bowls, with lamp-trees and lamp-bowls, made a lofty offering of lamps, thinking "May this be a decisive support for the knowledge of the divine eye." Thus, having performed meritorious deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in the time

of the Blessed One Kassapa, having been reborn in a householder's home in Bārāṇasī, having attained discretion, when the Teacher had attained final Nibbāna, at the completed golden stupa one yojana high, having filled many bronze bowls with the cream of ghee, and having placed a lump of molasses in the middle of each, having had them encircle the shrine with rim touching rim. Having filled a bronze bowl taken by himself with the cream of ghee, having had a thousand wicks lit, having placed it on his head, he went round about the shrine the whole night.

Thus, having done wholesome deeds for as long as life lasted in that individual existence too, having been reborn in the heavenly world, having remained there as long as life lasted, having passed away from there, when a Buddha had not arisen, he was reborn in a poor family in Bārāṇasī itself. His name was Annabhāra. He lived doing work in the house of a millionaire named Sumana. One day, having seen an Individually Enlightened One named Upariṭṭha, who had emerged from the attainment of cessation, having come through the sky from Mount Gandhamādana, having descended at the gate of the city of Bārāṇasī, having put on his robe, walking for almsfood in the city, with a gladdened mind, having taken his bowl, having put into the bowl the share of food that had been set aside for his own use, he began wishing to give it to the Individually Enlightened One. His wife too put her own share of food into that very same bowl. He, having taken that, placed it in the hands of the Individually Enlightened One. The Individually Enlightened One, having accepted that and having given thanksgiving, departed. On that day, a deity dwelling in the umbrella of the millionaire Sumana - "Oh, the gift! The supreme gift, well established in Upariṭṭha!" - gave thanks in a loud voice. Having heard that, the millionaire Sumana - "Thus appreciated by the deity, this itself is the highest gift" - having thought thus, he requested a share of the merit therein. But Annabhāra gave him the share of merit. Thereupon, the millionaire Sumana, with a gladdened mind, having given him a thousand, said: "From now on there is no task of doing work with your own hands for you; having built a suitable house, dwell there permanently."

Since the almsfood given to an Individually Enlightened One who has emerged from the attainment of cessation has a lofty result on that very day, therefore the millionaire Sumana, while going to the presence of the king, took him along. But the king looked at him with regard. The millionaire - Having said "Great king, this one is indeed worthy of being looked at," then told of the deed done by him and the fact that he himself too had given him a thousand. Having heard that, the king, being pleased with him, having given a thousand, commanded a site for a house for him, saying "Build a house at such and such a place and dwell there." As he was having that site cleared, great, great treasure-pots arose. He, having seen those, informed the king. The king, having had all the wealth extracted and having seen it heaped up - "So much wealth - in whose house in this city is there this much?" he asked. "In no one's, Sire." "If so, let this Annabhāra be known as the Mahādhana Millionaire in this city" - and on that very day he raised the umbrella of a millionaire over him.

He, having become a millionaire, having done good deeds for as long as life lasted, was reborn in the heavenly world, having wandered in the round of rebirths among gods and humans for a long time, at the time of the arising of our Blessed One, took conception in the house of the Sakyan Sukkodana in the city of Kapilavatthu. They gave him, when he was born, the name Anuruddha. He was the younger brother of

Mahānāma the Sakyan, a son of the Blessed One's younger uncle, supremely delicate, of great merit. And his food arose in a golden bowl only. Then his mother, one day, having thought "My son does not know the term 'there is not'; I shall make him know it," having understood one golden bowl to be empty, having covered it with a golden bowl, sent it to him. On the way, deities filled it with celestial cakes. Thus, one of great merit, surrounded by adorned dancing women in three mansions suitable for the three seasons, he experienced great prosperity like a god.

Our Bodhisatta too, at that time, having passed away from the Tusita city, having been born in the womb of the queen-consort of the great King Suddhodana, having gradually come of age, having dwelt in the midst of the household for twenty-nine years, having gone forth in the great renunciation, having gradually penetrated the knowledge of omniscience, having spent seven weeks at the seat of enlightenment, having set in motion the wheel of the Teaching at Isipatana in the Deer Park, benefiting the world, having gone to Rājagaha, dwelt at the Bamboo Grove. Then the great King Suddhodana - "My son, it is said, has arrived at Rājagaha; go, sirs, and bring my son" - sent ten ministers, each with a retinue of a thousand. They all went forth by the "Come, monk" ordination. Among them, being requested by the Elder Udāyī for a journey, the Blessed One, attended by twenty thousand who had eliminated the mental corruptions, having departed from Rājagaha, having gone to the city of Kapilavatthu, having shown many wonders at the gathering of relatives, having spoken a proclamation of the Teaching adorned with wonders, having given the great multitude the deathless drink, on the second day, having taken bowl and robe, having stood at the city gate, reflecting "What is the habitual practice of all Buddhas who have come to their ancestral city?" having known "Walking for almsfood successively is the habitual practice," he walks for almsfood successively. The king, having heard "Your son is walking for almsfood," coming very quickly, having heard the Teaching in the middle of the street, having ushered him into his own dwelling, made great honour and respect. The Blessed One, having performed there the duty of good treatment towards kinsmen, having given the going forth to Prince Rāhula, before long, wandering on a journey from the city of Kapilavatthu to the Mallan country, reached the Anupiya mango grove.

At that time the great King Suddhodana, having convoked the Sakyan assembly, said - "If my son had dwelt in a household, he would have been a king, a universal monarch, endowed with the seven treasures, with a retinue of a company of warriors; my grandson too, Prince Rāhula, together with a company of warriors, having surrounded him, would have gone about. You too know this matter. But now my son has become a Buddha; let warriors be his retinue. You, from each family, give one boy." When this was said, all at once eighty-two thousand warrior princes went forth.

At that time Mahānāma the Sakyan was the head of the family. He approached his younger brother Anuruddha the Sakyan and said this - "Now, dear Anuruddha, well-known Sakyan princes are going forth following the Blessed One who has gone forth, and from our family there is no one who has gone forth from home into homelessness. If so, either you go forth, or I shall go forth." Having heard that, Anuruddha, not finding approval in the household life, being the seventh himself, went forth from home into homelessness. The order of his going forth has come in the Chapter on Schism in the Community. Thus, among those who had gone to Anupiya

and gone forth, during that very rainy season, the Elder Bhaddiya attained arahantship, the Elder Anuruddha produced the divine eye, Devadatta produced the eight attainments, the Elder Ānanda became established in the fruition of stream-entry, and the Elder Bhagu and the Elder Kimila afterwards attained arahantship. The former aspiration and resolution of all those elders will become evident in their respective passages. This Elder Anuruddha, having taken a meditation subject in the presence of the General of the Teaching, having gone to the Pācīnavam̐sa park in the Cetiya country, practising the ascetic duty, reflected on the seven thoughts of a great man, and was wearied at the eighth. The Teacher, having known "Anuruddha is wearied at the eighth thought of a great man," thinking "I shall fulfil his thought," having gone there, seated on the excellent Buddha-seat that had been prepared, having fulfilled the eighth thought of a great man, having spoken the great noble lineage practice adorned with contentment with the four requisites and delight in meditation, having flown up into the sky, went to the Bhesakalā forest.

The Elder, just as the Truth-finder had gone, having become a possessor of the threefold true knowledge, a great one who had eliminated the mental corruptions, thinking "The Teacher, having known my mind, having come, having fulfilled the eighth thought of a great man, gave it; and that wish of mine has reached its summit," referring to the proclamation of the Teaching by the Buddhas and his own penetration of the Teaching, spoke these inspired utterance verses -

"Having understood my thought, the Teacher, unsurpassed in the world,
With a mind-made body, approached by supernormal power.

"When there was thought for me, he taught beyond that;
The Buddha, delighting in the absence of obsession, taught the absence of
obsession.

"Having understood his Teaching, I dwelt delighted in the Dispensation;
The three true knowledges have been attained, the Buddha's teaching has
been fulfilled."

Then afterwards the Teacher, while dwelling at the great monastery in Jeta's Grove, established him in the foremost position, saying "Anuruddha is the foremost among monks with the divine eye."

421. Thus he, having obtained the foremost position among those with the divine eye from the Blessed One's presence, having remembered his former deed, through pleasure, making known his former conduct, his life history, said beginning with "The Blessed One Sumedha, I." Therein, the Blessed One whose wisdom (medhā) - reckoned as the beautiful wisdom of establishing, the wisdom of path and fruition, the wisdom of insight, the four analytical knowledges and so on - is excellent, he is Sumedha (the wise one); that wise one, the Blessed One because of being accomplished in good fortune, the elder of the world, the foremost, the one who has become the chief, the first to have gone forth from the round of rebirths, the bull-like among men, the one going before, withdrawn, one who has become secluded, departed from delight in company and association, dwelling - "I saw" - this is the connection.

422. "The Perfectly Enlightened One" means because of being a Buddha by himself of all phenomena; "having approached" means having gone into his presence - this is the meaning. "Having raised joined palms" means having made the cup of ten fingers upon the head - this is the meaning. The remainder is of clear meaning.

430. "By day and by night I see" means at that time, when arisen in the heavenly world and the human world, I see for a yojana all around with the physical eye - this is the meaning.

431. "The thousandfold world with knowledge" means: I see the thousandfold world-circle with the eye of wisdom - this is the meaning. "In the Teacher's Dispensation" means: now in the Dispensation of the Blessed One Gotama. "Of the giving of a lamp" means of the offering of a lamp, this is the fruit; by this fruit the divine eye has been attained, obtained, produced - this is the meaning.

The commentary on the life history of the Elder Anuruddha is complete.

3-5. The Commentary on the Life History of the Elder Puṇṇa Mantāṇiputta

Beginning with "A reciter, a bearer of sacred charms" is the life history of the Venerable Elder Puṇṇa Mantāṇiputta. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, even before the arising of the Blessed One Padumuttara, having been reborn in a wealthy brahmin family in the city of Hamsavatī, he gradually attained discretion. At a later time, when the Blessed One Padumuttara had arisen and was expounding the Teaching to those capable of being enlightened, having gone together with the great multitude to the monastery in the manner stated below, having sat down at the edge of the assembly, while hearing the Teaching, having seen the Teacher establishing a certain monk in the foremost position among speakers of the Teaching, having thought "It is fitting for me too to become such a one in the future," at the conclusion of the teaching, when the assembly had risen, having approached the Teacher, having invited him, having made great honour in the manner stated below, he said thus to the Blessed One - "Venerable sir, by this aspiration I do not aspire to any other achievement; but just as this monk was established by you in the foremost position among speakers of the Teaching at the end of the seventh day, so may I too in the future become the foremost among speakers of the Teaching in the Dispensation of a Buddha" - thus he made the aspiration. The Teacher, having looked into the future, having seen that his aspiration would succeed, declared: "In the future, at the summit of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; having gone forth in his Dispensation, you will become the foremost among speakers of the Teaching."

He, having done good deeds for as long as life lasted, having passed away from there, accumulating the accumulation of merit for a hundred thousand cosmic cycles, having wandered in the round of rebirths among gods and humans, in the time of our Blessed One, was reborn as the nephew of the Elder Aññāsikoṇḍañña in a wealthy brahmin family in a brahmin village named Doṇavatthu, not far from the city of Kapilavatthu. They gave him the name "Puṇṇa." He, when the Teacher had attained the highest enlightenment and the excellent wheel of the Teaching had been set in motion, having gone forth in the presence of Aññāsikoṇḍañña who was gradually

dwelling in dependence on Rājagaha, having obtained full ordination, devoting himself to striving, having brought the entire task of the gone forth one to its summit, thinking "I shall go to the presence of the One of Ten Powers," having come together with the maternal uncle elder to the Teacher's presence, having stayed behind right in the vicinity of Kapilavatthu, doing the work of wise attention, before long, having aroused zeal in insight, he attained arahantship.

Now there were five hundred sons of good family who had gone forth in the presence of that Elder Puṇṇa. The elder exhorted them with the ten subjects of talk. They too, all having been exhorted with the ten subjects of talk, having stood firm in his exhortation, having attained arahantship, having known that the task of their going forth had reached its summit, having approached their preceptor, said - "Venerable sir, we have reached the summit of the task of the gone forth one, and we are obtainers of the ten subjects of talk; now is the time for us to see the One of Ten Powers." The elder, having heard their words, thought - "The Teacher knows my obtaining of the ten subjects of talk. When I expound the Teaching, I teach without ever releasing the ten subjects of talk. If I go, all these monks will surround me and go. Thus it is inappropriate for me to go with a group to see the One of Ten Powers; let these go first to see the One of Ten Powers." Then he said thus to them - "Friends, you go ahead and see the One of Ten Powers; in my name pay homage at the feet of the Truth-finder; I too shall come by the path you have gone." Those elders too, all residents of the native land of the One of Ten Powers, all ones who had eliminated the mental corruptions, all obtainers of the ten subjects of talk, having taken up the exhortation of their preceptor, having paid homage to the elder, wandering on a journey gradually, having traversed a road of sixty yojanas, having gone to the great monastery of the Bamboo Grove at Rājagaha, having paid homage at the feet of the One of Ten Powers, sat down to one side. Now it is habitual for the Buddhas, the Blessed Ones, to exchange friendly greetings with visiting monks - so the Blessed One, having made a sweet friendly welcome with them in the manner beginning with "Is it bearable, monks?" having asked "And from where have you come, monks?" when again they said "From the native land," he asked about the monk who was an obtainer of the ten subjects of talk: "Who now, monks, among the monks from the native land, among the fellows in the holy life in the native land, is thus esteemed - 'He himself is of few wishes and gives talk on fewness of wishes to the monks?'" They too reported: "Venerable sir, the Venerable Puṇṇa Mantāniputta."

Having heard their discussion, the Venerable Sāriputta wished to see the elder. Then the Teacher went from Rājagaha to Sāvattihī. The Elder Puṇṇa too, having heard that the One of Ten Powers had come there, thinking "I shall see the Teacher," having gone, he met the Truth-finder right inside the perfumed chamber. The Teacher expounded the Teaching to him. The elder, having heard the Teaching, having paid homage to the One of Ten Powers, having gone to the Blind Men's Grove for the purpose of seclusion, sat down for the day's abiding at the foot of a certain tree. The Elder Sāriputta too, having heard of his coming, having gone looking from head to foot, having observed the opportunity, having approached him seated at the foot of that tree, having exchanged friendly greetings with the elder, asked him about the sequence of purification. He too, answering each question as it was asked, satisfied his mind exceedingly by the simile of the relay chariots. They gave thanks for each other's well-spoken words.

434. Then the Teacher, at a later time, seated in the midst of the community of monks, established the elder in the foremost position, saying "This is the foremost, monks, of my disciples who are monks, of those who expound the Teaching, that is to say, Puṇṇa." He, having remembered his former deed, through pleasure, making clear his former conduct, his life history, said beginning with "a reciter" and so on. Therein, "a reciter" means one who teaches and trains many brahmins. "A bearer of sacred texts" means one who bears the sacred texts - this is the meaning; what is meant is that he bears the fourth Veda, termed "veda," by way of recitation, hearing, and giving. "Of the three Vedas" means in the three Vedic scriptures that have received the name "veda" because they are to be borne through knowledge - namely the three Vedas termed the Iru Veda, the Yaju Veda, and the Sāma Veda - he has gone to the far shore, to the end - this is the meaning. "Honoured by my pupils" means I am surrounded by pupils who are my constant retinue. "I approached the highest among men" means I approached the Blessed One, the highest of men; I went near - this is the meaning. The remainder is easily understood.

438. "I who know the method of the higher teaching" means I at that time, in the time of that Buddha, was skilled in the method of the higher teaching - this is the meaning. "For the purification of the points of controversy" means skilled in purification in the treatise on points of controversy, or skilled in the ten subjects of talk beginning with talk on fewness of wishes and contentment; through that purification of the points of controversy, having informed, having enlightened all ascetics and wise persons, without mental corruptions, free from mental defilements, I dwell, I make my dwelling.

439. "Five hundred cosmic cycles from now" means: from now, from this Fortunate Aeon adorned with five Buddhas, five hundred cosmic cycles ago, very illustrious ones, well renowned, accomplished with the seven treasures beginning with the wheel treasure, lords, chief ones in the four continents beginning with the Indian subcontinent, four universal monarchs there were - this is the meaning. The remainder is just by the method already stated.

The commentary on the life history of the Elder Puṇṇa Mantāṇiputta is complete.

3-6. The Commentary on the Life History of the Elder Upāli

Beginning with "In the city of Haṃsavatī" is the life history of the Venerable Elder Upāli. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, was reborn in a brahmin family accomplished in wealth in the city of Haṃsavatī. One day, while hearing a talk on the Teaching in the Teacher's presence, having seen the Teacher establishing a certain monk in the foremost position among experts in monastic discipline, having performed a service for the Teacher, he aspired to that position of rank.

He, having done wholesome deeds for as long as life lasted, wandering in the round of rebirths among gods and humans, in this arising of a Buddha, was reborn in a barber's house. They gave him the name Upāli. He, having come of age, having become a dear companion of the six warriors beginning with Anuruddha, when the

Truth-finder was dwelling in the Anupiya mango grove, having gone forth together with the six warriors who were going forth for the going forth, he went forth. The procedure of his going forth has come in the canonical text itself. He, having gone forth and having been fully ordained, having taken a meditation subject in the Teacher's presence, said "Venerable sir, allow me dwelling in the forest." "Monk, for one dwelling in the forest, only one charge will grow; but for one dwelling near me, both the charge of insight and the charge of scriptural study will be fulfilled." He, having accepted the Teacher's word, doing the work of insight, before long attained arahantship. The Teacher too himself taught him the entire Canon of monastic discipline. He afterwards judged these three cases: the Bhārukaccha case, the Ajjuka case, and the Kumārakassapa case. The Teacher, having given applause at each judgment, making the three judgments the occasion, established the Elder in the foremost position among experts in monastic discipline.

441. Thus he, having attained the foremost position, having remembered his former deed, having attained pleasure, making known his former conduct, his life history, said beginning with "In the city of Haṃsavatī." Therein, "Haṃsavatī" means: the city in which there is a fence, a wall enclosure, in the shape of a swan's circle - that city is Haṃsavatī. Or, swans innumerable in reckoning, dwelling in lakes, ponds, pools, small lakes and so on, running about here and there, live herein - thus Haṃsavatī; of that Haṃsavatī. "A brahmin named Sujāta" means: well born, thus Sujāta; from the expression "unassailed and irreproachable," the meaning is: born without being blamed. "With a store of eighty crores" - the connection is: there was a brahmin named Sujāta, with a heap of wealth of eighty crores, with abundant wealth and grain, with incalculable wealth and grain.

442. Again, showing his greatness, he said beginning with "a reciter" and so on. Therein, "a reciter" means one who teaches others the triad of Vedas and so on. "A bearer of sacred texts" means "mantā" is called wisdom; the meaning is one possessing the wisdom of knowing the Athabbaṇa Veda, grammar, and so on. "One who has gone beyond the three Vedas" means the meaning is one who has reached the end of the three Vedas termed the Iru Veda, the Yaju Veda, and the Sāma Veda. "In the marks of a great man" means in the science of characteristics, and in the text that reveals the characteristics visible on the hands, feet, and so on of Buddhas, Individually Enlightened Ones, universal monarchs, women, and men - this is the meaning. "In history" means in the text that reveals ancient narratives as "thus it was, thus it was." "In his own teaching" means one who has gone to perfection in his own teaching, the brahmin teaching; the meaning is one who has gone to the end, the summit, who has attained it.

443. "Wandering ascetics" means those who are disciples of the Jains - all of them, of different views, roam upon the surface of the earth at that time - this is the connection.

445. For however long a time the Conqueror does not arise, for that long a time the word "Buddha" does not exist - this is the meaning.

446. "By the elapse of days and nights" means day and night is "days and nights," the meaning is by the passing of many years. The remainder is easily understood.

454. "Mantāṇiputta" means the son of the barber's daughter named Mantāṇī; by the

fullness of the month and the fullness of the day, "Puṇṇa" was the name obtained - this is the meaning. "Will be a disciple of that Teacher" means he will become - this is the connection.

455. "Thus praised he, the Buddha" means that Blessed One Padumuttara thus, in this manner, praised Sunanda, the giver of pleasure in a beautiful manner, gave a declaration - this is the meaning. "All the people" means the entire multitude of people; "thoroughly gladdening" means producing pleasure; "his own power" means his own power, "showing" means making manifest - this is the connection.

456. Thereupon, showing his own power by way of an indirect reference, he said beginning with "with joined palms." The connection is: then, at that time prior to the arising of the Buddha, all people with cupped joined palms pay homage to the ascetic Sunanda. "Having done service to the Buddha" means thus, he, even though venerated by all people, not generating conceit thinking "I am venerated," having performed superior duty in the Buddha's Dispensation, purified his own destination and birth, made it completely pure - this is the meaning.

457. "Having heard the sage's word" means the speech of that Perfectly Enlightened One; for the ease of verse composition, having made the letter ā short, "vaca" is said. Having heard this word of the sage, "In the future time, a Teacher named Gotama by name will be in the world," the connection is: just as, in whatever manner I see the Blessed One Gotama, so in that manner, "I shall make, I shall do, an offering, an exceeding function, an accumulation of merit" - thus a thought, a volition and attention, arose in me, in myself.

458. "Having thus reflected" means having thought thus "I shall perform a service.""I considered my deed" means "what kind of merit should be done by me indeed?" - the meaning is I considered the deed, the duty to be done. "What action should I perform" means what kind of meritorious action should I perform, fulfil indeed - this is the meaning. "In the unsurpassed field of merit" means without anything higher, being a vessel for all merit, that is, the Triple Gem - this is the meaning.

459. "And this monk Pāṭhika" means this monk who obtained the name "Pāṭhika" because of reading and reciting the textual passages by way of melodic recital. In the Buddha's Dispensation, among all the reciters, the readers and declaimers, and placed foremost in the monastic discipline, that is, established as the foremost. That state, the position next to that attained by that monk, I aspire to, I desire - this is the meaning.

460. Thereupon, showing the means of making merit for oneself, he said beginning with "This my boundless wealth." "My" means to myself; "boundless" means without measure; a heap of wealth; "imperturbable" means unable to be disturbed; "like the ocean" means similar to the ocean; "with that wealth" means with such riches, "would build a monastery for the Buddha" - this is the connection. The remainder is of clear meaning.

474. Having sat down in the community of monks, the Perfectly Enlightened One, having accepted the monastery for the Community well created and built by him, spoke, related these words illuminating the benefit of that monastery - this is the connection.

475. How? "He who" means the hermit who was the donor of the monastery for the Community gave to the Buddha the monastery for the Community, well built, well furnished with huts, rock cells, pavilions, mansions, long storied buildings, walls and so on - "gave" means he gave with consciousness associated with pleasure. "Him I will explain" means that hermit I will make manifest, I will make clear - this is the meaning. "Listen to me as I speak" means hear the word of me who is speaking, with ears inclined, with undistracted minds, attend to it - this is the meaning.

476. Showing the fruit of the monastery given by him, he said beginning with "Elephants, horses, chariots, infantry." That is easily understood.

477. "This is the fruit of a monastery for the Community" - this desirable result, reckoned as the achievement to be experienced in the future, is the fruit, the result, of the gift of a monastery for the Community - this is the meaning.

478. "Eighty-six thousand" means six thousand and eighty thousand; "fully adorned" means well adorned, decorated; "women" means females; "with variegated garments and ornaments" means endowed with variegated, manifold garments and ornaments. "Wearing jewelled earrings" means with ears adorned with hanging pearl necklaces and jewels - this is the meaning.

479. Describing the surpassing beauty of form of those women, he said beginning with "with long eyelashes." Therein, those women whose eyes are large, resembling jewel-globes, they are "with long eyelashes," with slow-moving eyes like those of wasps - this is the meaning. "Cheerful" means of a laughing nature, with grace and charm - this is the meaning. "With good perception" means with beautifully formed bodily limbs. "Slender-waisted" means with a small belly region. The remainder is clear in itself.

484. "His heir in the teachings" (tassa dhammesu dāyādo) means the heir in the teachings of that Blessed One Gotama, a partaker of the portion of the Teaching. "Legitimate" (oraso) means born from the breast; the meaning is a son born from the breast by the state of standing in arahantship, having exhausted all mental defilements through the succession of paths beginning with the path of stream-entry, having heard the Teaching taught by striking at the five places beginning with the throat, palate, and lips, endowed with the higher intelligence of the tenfold consonants beginning with the soft and aspirate. "Created by the Teaching" (dhammanimmito) means the meaning is you will be created, made well-known, by the Teaching, by righteousness, without rod, without sword. "Upāli by name" (upāli nāma nāmena) means although he was named Mantāṇiputta by his mother's name, but because he went forth together with Anuruddha and others, clinging in the proximity of the warriors, engaged, endowed with body and mind - thus by the name Upāli, he will be, will become, a disciple of the Teacher - this is the meaning.

485. "Having attained perfection in the monastic discipline" means having reached, having attained the summit, the final end in the Canon of monastic discipline. "And skilled in the possible and impossible" means skilled and clever in what is a cause and what is not a cause; this is the meaning. "Upholding the Conqueror's Dispensation" means upholding the instruction spoken by the Conqueror, the three Canons of the Conqueror, by way of recitation, hearing, reflection, retention, and so on; observing - this is the meaning. "He will dwell without mental corruptions" means free from

mental defilements, he will carry on, will maintain his individual existence without letting it fall in the four postures; this is the meaning.

487. "From immeasurable aeons past" means having made many hundreds of thousands the starting point. "I aspired for your Dispensation" means "May I become the foremost among experts in monastic discipline in the Dispensation of the Blessed One Gotama" - I aspire for, I wish for your Dispensation - this is the meaning. "That purpose of mine" means that purpose reckoned as the position next to the foremost position has been attained by me - this is the meaning. "The destruction of all mental fetters" - the connection is: the destruction of all mental fetters has been attained by me; the meaning is Nibbāna has been attained.

488. Threatened, oppressed by royal punishment, impaled on a stake, fixed upon a stake, a man, a person, not finding, not experiencing sweet happiness of comfort on the stake, wishes only for release, for deliverance - "just as" - this is the connection.

489-490. O Great Hero, highest among heroes, best of heroes, I, threatened, oppressed by the rod of existence, the rod of birth, impaled on the stake of action, being obstructed by the stake of wholesome-unwholesome action, existing, being found, afflicted, overpowered, made to suffer by the feeling of thirst, by the state of being afflicted with thirst, I do not find, I do not obtain pleasure in existence, sweet happiness in the round of rebirths. Burning with the three fires reckoned as the fire of lust, the fire of hate, and the fire of delusion, or reckoned as the fire of purgatory, the fire of the rising of cosmic cycles, and the fire of suffering, I seek, I search for release, for the means of deliverance - "just so" - this is the connection. Just as one who has gone from here, having reached the royal punishment, seeks release, so I, having reached the rod of existence, seek release - this is the connection.

491-492. Again, showing the setting free from the round of rebirths by way of simile and that which is compared, he said beginning with "Just as a man afflicted by poison." Therein, "afflicted by poison" (visādo) means one who has been bitten all around by poison, by snake venom, that is, one who is bitten - meaning one bitten by a snake. Or, "afflicted by poison" (visādo) means one who eats, swallows poison, halāhala poison - meaning a poison-eater. Whatever man is afflicted by poison, oppressed by such poison, would seek, would search for medicine, a remedy that is a means, a method for the destruction, for the elimination of that poison; searching for that, he would see, would discern medicine, a remedy that destroys poison, that eliminates poison. He, having drunk that medicine seen by himself, would be happy through release from poison, for the reason of deliverance from poison - "just as" - this is the connection.

493. "Tathevāhaṃ" means just as, in whatever manner, that man who endures poison, bitten by a venomous snake, or a poison-eater, having drunk medicine, would become happy, likewise, in that manner, I am well oppressed by the delusion of ignorance. "Saddhammāgadamesahaṃ" means I am seeking, searching for, the medicine reckoned as the Good Teaching - this is the meaning.

494-495. "Seeking the medicine of the Dhamma" means seeking the medicine of the Dhamma for the destruction of the poison of the suffering of the round of rebirths. "I saw the teaching of the Sakyan" means the meaning is "I saw the teaching of

Gotama, who arose from the Sakyan lineage." "That is the highest of all medicines" means the meaning is that among all medicines, that medicine of the Dhamma reckoned as the teaching of the Sakyan is the highest, the best. "The removal of all darts" - the connection is: having drunk the medicine of the Dhamma, the medicine reckoned as the Dhamma, which is the removal, the appeasement of all darts such as the dart of lust and so on, I abolished, I destroyed all poison, the entire poison of the suffering of the round of rebirths. "Ageless and deathless" - the connection is: having abolished that poison of suffering, I touched, I made directly evident Nibbāna - ageless, free from ageing, deathless, free from death, the state of coolness, become cool through being free from the fever of lust and so on.

496. Again, showing the simile for the darkness of mental defilements, he said beginning with "Just as a man afflicted by a spirit." Therein, "just as" means in whatever manner; "afflicted by a spirit" means distressed, oppressed by a spirit, by a demon; "a man" means a person; "oppressed by spirit-possession" means oppressed, afflicted by demon-possession; "from the spirit" means from demon-possession; "for release" means for the purpose of setting free; "would seek an exorcist."

497. Searching for that, he would see an exorcist, one well skilled, clever in exorcism; that exorcist would remove, would destroy the possessing spirit of that man seized by a demon, and would destroy, would demolish it along with its root, together with the root, having made it non-recurring in the future - this is the connection.

498. O Great Hero, highest among heroes, oppressed by the grip of darkness, by the grip of the darkness of mental defilements, I, in just that same manner, seek the light of knowledge, the light of wisdom, for release, for the purpose of setting free from darkness, from the darkness of mental defilements - this is the connection.

499. Then immediately after that, they saw the Sakyan sage, the cleanser of the darkness of defilements, the destroyer of the gloom of defilements - this is the meaning. That Sakyan sage dispelled, removed far away, my darkness, the gloom, the obscurity of defilements, just as an exorcist dispels one possessed by a demon, one seized by a spirit - this is the connection.

500. I, thus liberated, cut through well the stream of wandering in the round of rebirths, the continuous flowing of wandering in the round of rebirths, prevented the stream of craving, the great flood of craving, made it without remainder into non-continuance - this is the meaning. "I uprooted all existence" means I uprooted, destroyed all nine existences beginning with sensual existence and so on - this is the meaning. Destroying from the root, like an exorcist uprooting from the root - this is the connection.

501. Thereupon, showing a simile for the quest for Nibbāna, he said beginning with "just as." Therein, "garuḷa" means one who swallows a heavy, weighty serpent. Or, "garuḷa" means one who takes, seizes a heavy serpent - the garuḷa king. Its own prey, its own food resort - the serpent, so named because by its manner it does not go into another's hand - for the purpose of seizing that serpent, it swoops down, descends upon; all around, from all sides, a hundred yojanas, measuring a hundred yojanas, the great lake, the great ocean, with the winds of its own wings, it stirs up, churns - "just as" - this is the connection.

502. That supaṇṇa, the bird, accustomed to going through the sky, having seized the serpent by name, having suspended it head downwards, harassing it, harassing here and there with various harassment, having taken it, having firmly seized it, wherever it wishes, wherever it desires to go, there it departs, goes - this is the connection.

503. Venerable sir, O great hero, just as the powerful, strong Garuḷa, having seized a serpent, departs, just so I, seeking the unconditioned Nibbāna not made by conditions, searching for it by way of fulfilling the practice, washed off hate in the entire one thousand five hundred mental defilements, purified them with distinction through eradication-abandoning - "I" - this is the connection.

504. Just as a Garuḷa, having seized a serpent, having consumed it, dwells, so I, having seen the excellent Teaching, the highest Teaching, seeing this state of peace, the state of Nibbāna, unsurpassed, devoid of anything higher, having taken, having seized, having used the path and fruition, "I dwell" - this is the connection.

505. Now, showing the rare nature of Nibbāna, he said beginning with "a creeper named Āsāvatī." Therein, the creeper named Āsāvatī means a creeper in which all the gods have hope, desire; the meaning is born, arisen in the Cittalatā grove, a park, a forest become dense with many variegated creepers. From that creeper, after a thousand years, by the elapse of a thousand years, one fruit arises, one fruit it takes.

506. "The gods attend upon it" means that the gods, the Tāvatiṃsa deities, attend upon and associate with that Āsāvatī creeper, which bears fruit after so long, existing as one that takes fruit having passed beyond that much of a long time; the connection is: that Āsāvatī by name, the best of creepers, the highest creeper among creepers, was thus dear to the gods.

507. "For a hundred thousand years" means having made a hundred thousand years the starting point. "I would attend upon that sage" - wisdom is called knowledge; venerable sir, a sage is one possessing knowledge, the Omniscient One; I attend upon, I wait upon that Blessed One. "Morning and evening I pay homage" means in the afternoon period of the day and in the earlier period of the day - twice I pay homage, I make salutation. "As the gods" means just as the Thirty-three gods attend upon the Āsāvatī creeper morning and evening - this is the connection.

508. "Not barren was the service" means since the attainment of Nibbāna occurred because of seeing the Buddha, therefore the service of the Buddha, the performance of duty and practice, was not barren, not hollow, and the veneration, the act of bowing down, was not fruitless, not hollow. For indeed, "come from afar" means even though having come from afar, from the long course of saṃsāra, "existing" means being found, "this moment" - this moment of a Buddha's arising - did not fail, did not pass beyond; the meaning is it did not go having passed beyond me.

509. "Having attained Nibbāna because of seeing the Buddha, I, searching and investigating my conception in future existence where I would be born, do not see it" - this is the connection. "Without clinging" - devoid of the clings of aggregates and the clings of mental defilements, "free" - separated from all mental defilements, "at peace" - with a peaceful mind through the absence of the fever of mental defilements, "I wander" - "I" - this is the connection.

510. Again, showing a simile for his own seeing of the Buddha, he said beginning with "Just as a lotus." By the sun's rays, by the contact of the sun's rays, just as a lotus blooms, opens out, O Great Hero, highest among heroes, I, just so, by the Buddha's rays, through the power of the rays of the Teaching expounded by the Buddha, the Blessed One, am in bloom - this is the meaning.

511-512. Again, explaining the seeing of Nibbāna by means of the seeing of the Buddha, he said beginning with "Just as cranes." Therein, "in the species of cranes" means in the crane species; "always" means at all times; "a male" means a man; "just as" is not found. If a male is not present, how does the conception of embryos occur for the cranes? "When the clouds are thundering" means when they are making sound; having heard the thunder of the clouds, those female cranes always, at all times, conceive an embryo, bearing an egg - this is the meaning. For however long a time the cloud does not thunder, the cloud does not make a sound, for that long a time, for a long time, for a long period, they bear the embryo, the egg. When, at whatever time, the cloud rains down, having thundered in such a manner it rains, a shower of rain flows forth, then, at that time, they are released from the burden, from the bearing of the embryo, laying the egg - this is the meaning.

513. Thereupon, showing the accomplishment of what is to be compared, he said beginning with "Of the Buddha Padumuttara." "Of the Buddha Padumuttara, by the Dhamma-cloud" - by the cloud reckoned as the teaching of conventional expression and ultimate reality - "thundering" - of the one thundering, expounding - "by the sound of the Dhamma-cloud" - in accordance with the proclamation - "I then grasped the womb of the Dhamma" - the womb of the accumulation of merit beginning with giving and morality, which is a decisive support for the end of the round of rebirths - "I grasped" means I took hold of - "actual" - this is the connection.

514. "For a hundred thousand aeons" means having made a hundred thousand cosmic cycles the starting point, the embryo of merit, the accumulation of merit such as giving, morality and so on, I bear, I fulfil. As long as the Dhamma-cloud, the proclamation of the Teaching, does not thunder, is not taught by the Buddha, so long I am not released from the burden, from the burden of the womb of the round of rebirths, I do not set free, I do not become separate - this is the connection.

515. Venerable sir, sage of the Sakyans, arisen from the Sakyan lineage, when, at whatever time, in the charming, delightful city named Kapilavatthu of the great King Suddhodana, your father, you thunder and proclaim with the Dhamma-cloud, then, at that time, I was released, became freed from the burden, from the burden of the womb of the round of rebirths - this is the connection.

516. Thereupon, showing the path and fruition attained by oneself, he said beginning with "emptiness." Therein, because of the absence of self, what belongs to a self, and so on, the deliverance through emptiness; and because of the absence of the signs of lust, hate, delusion, and all mental defilements, the signless deliverance; and because of the absence of the aspiration of craving, the desireless deliverance - "I attained and developed the noble path" - this is the connection. "And all the four fruits" means all four fruits of asceticism were realised - this is the meaning. "Thus I unravelled the phenomena" means I thus unravelled and destroyed the tangle and thicket of all phenomena - this is the meaning.

517. Thereupon, showing the distinction attained by oneself, he said beginning with "from immeasurable aeons past." Therein, "not measurable" means immeasurable (aparimeyya), meaning unable to be measured or reckoned by way of counting years. Taking that immeasurable cosmic cycle as the starting point, I aspire for your Dispensation, your teaching, thus: "May I become the foremost among experts in monastic discipline in the Dispensation of the Blessed One Gotama in the future." It is a present tense expression used in a past sense; the meaning is "aspired." "That purpose of mine" means that purpose reckoned as the aspiration has been attained, accomplished by me - this is the meaning. The connection is: the unsurpassed state of peace, Nibbāna, has been reached, attained.

518. So I, because of having attained, have attained perfection, have reached the final goal in the monastic discipline, in the Canon of monastic discipline. "Just as the sage Pāṭhika" means just as in the Dispensation of the Blessed One Padumuttara, the monk named Pāṭhika, a sage, was well-known as the foremost among experts in monastic discipline, so too am I - this is the meaning. "There is no one equal to me" means in the upholding of the monastic discipline, there is no other equal to me, to myself - this is the meaning. "The Dispensation" means the Dispensation reckoned as exhortation and instruction, I uphold, I fulfil - this is the meaning.

519. Furthermore, showing his own distinction, he said beginning with "and in the monastic discipline, in the chapter." Therein, "in the monastic discipline" means in both Analyses. "In the chapter" means in the Mahāvagga and Cūḷavagga. "And in the triad-section" means and in the triad of entailing initial and subsequent meetings of the Community, the triad of expiation, and so on. "In the pentad" means and in the Supplement. "Here" means in this entire Canon of monastic discipline, for me there is no doubt, no uncertainty, it does not exist, is not found. "In letter" means in the letters beginning with "a" included in the Canon of monastic discipline. "In phrase" means in the consonants beginning with "ka" - or my doubt, wavering, there is not regarding the phrasing - this is the connection.

520. "Skilled in censure and atonement" means skilled and clever in the censure of evil monks and in the atonement such as the giving of probation and so on for monks with offences, and in the possible and impossible, and in what is a cause and what is not a cause; this is the meaning. "In reinstatement" means and in reinstatement, that is, in the admission by way of the revocation of the censure action and so on. "In ordaining" means and skilful in ordaining from an offence, that is, in making one free from offence; this is the connection. "Having gone to perfection in all respects" means having reached the final goal in all disciplinary legal acts, skilled and clever; this is the meaning.

521. "And in the monastic discipline or in the chapter" means in the monastic discipline and in the chapter of the aforementioned kind, having laid down, having established a passage, a discourse passage. "Having disentangled from both sides" means from the monastic discipline and from the chapter - thus from both, having produced, having disentangled, having brought the method. "According to function" means according to function. "I would re-enter" means I perform reinstatement - this is the meaning.

522. "Skilled in language" means clever in conventional expressions such as "tree, cloth, water-pot, garland, mind" and so on. "And skilled in benefit and harm" means skilled, able to see benefit as growth and harm as deterioration; this is the meaning. "There is nothing unknown by me" means in the Canon of monastic discipline or in the entire three Piṭakas there is nothing unknown, not understood, not obvious by me; this is the meaning. "The foremost in the Teacher's Dispensation" means in the Buddha's Dispensation I alone am the one foremost, the best, the highest among experts in monastic discipline; this is the meaning.

523. "Skilled in form am I today" means today, at the present time, in the Dispensation, the Scriptures, of the Blessed One, the son of the Sakyans, I, skilled in form, in the seeing of form, in the seeing of the judgment of monastic discipline, dispel all uncertainty, the entire doubt, destroy it - this is the connection. "I cut off all doubt" means I cut off, appease, altogether destroy all the sixteen kinds of uncertainty that have arisen referring to the three periods of time beginning with "Was I in the past period of time?" - this is the meaning.

524. "The term and the word-by-word" means the term is the preceding term and the word-by-word is the following term; the syllable is each individual syllable; and the phrasing is the tenfold arrangement of phrasing beginning with lax and aspirate and so on. "In the origin" means in the origin beginning with "at that time" and so on. "In the conclusion" means in the conclusion. "Skilled everywhere" means skilled in all six states; this is the meaning.

525. Thereupon, making known the virtues of the Blessed One himself, he said beginning with "Just as a powerful king." Therein, just as a powerful king endowed with strength and power, or endowed with the power of an army, having subdued the army of rival kings of others, having seized them completely or having put them to flight, would torment, would scorch, would afflict with suffering. "Having won the battle" means having won the battle, the encounter with the enemy army, the war, having conquered with distinction, having attained victory. "Would build a city there" means there, in that conquered place, would build, would cause to be made, a city, a dwelling place decorated with mansions, long storied buildings and so on - this is the meaning.

526. "A wall and also a moat" - therein, in the city that was built, a wall and a wall made of lime-whitened bricks he should have built - this is the connection. "And also a moat" - a mud moat, a water moat, and also a dry moat he should have built. "A pillar and a gateway" - for the purpose of beautifying the city, a raised pillar-post and a great porch and a gateway with four storeys and so on he should have built. "And various watchtowers" - of the kind having four storeys and so on, exceedingly high watchtowers, and various, of many kinds, many he should have built, should have caused to be built - this is the connection.

527. "Crossroads and courtyards" - not only should he have walls and so on built, but crossroads, that is, the junction of four roads, and courtyards, that is, the inner streets, he should have built - this is the connection. "A well-arranged market place" means well divided, having portions by way of classification, a market place with many thousands of shops he should have caused to be made - this is the meaning. "He should have an assembly hall built there" means in that city that was built, he

should have built an assembly hall, a hall for legal proceedings according to the rule. "For the judgment of benefit and harm" - for the purpose of making judgment of prosperity and decline, he should have built a judgment hall - this is the connection.

528. "For the purpose of destroying enemies" means for the purpose of warding off hostile kings. "And to know the weak and strong points" means to know the faults and the absence of faults. "For the protection of the army" means for the purpose of safeguarding the army, the multitude of forces reckoned as elephants, horses, chariots and infantry - that king, the lord of the city, appoints a general, a commander of the army, an army commander, a chief minister - he establishes him in that particular position - this is the meaning.

529. "For the protection of goods" means for the purpose of safeguarding the royal goods such as gold, silver, pearls, gems and so on, for the purpose of guarding from all around - "may my goods not perish" - a man skilled in storing, skilled in safeguarding, clever, a person, a goods-keeper, one who guards the goods - that king appoints him in the storehouse - this is the connection.

530. "Whoever has selfish attachment to the king" means whatever wise person has selfish attachment, is devoted, is a partisan of the king. "And wishes for his growth" means whoever wishes for, desires the growth and increase of that king, to such a one being thus, to that wise person the king gives a legal case, the lordship of judgment, to proceed as a friend, in the disposition of a friend - this is the connection.

531. "In omens" means and in omens such as the falling of meteors, the burning of directions, and so on. "In signs" means and in the sciences of knowing signs in things gnawed by mice and so on, thus: "this sign is auspicious, this sign is inauspicious." "And in characteristics" means skilled in the sciences of knowing the characteristics of hands and feet of women and men, and clever, a teacher, one who teaches grammar to many pupils, a bearer of Vedic charms, a bearer of the charms reckoned as the three Vedas, a wise person - that king appoints in the chaplaincy, in the position of chaplain - this is the connection.

532. "Accomplished with these factors" means accomplished with, endowed with, the aforesaid factors, the constituents - that king "is called a warrior," is spoken of - this is the connection. "They always protect the king" means these councillors, beginning with the generals, always, at all times, protect and guard that king. Like what? "Like a ruddy goose protects one in distress" means like a ruddy goose bird protecting its own kinsman who has fallen into suffering - this is the meaning.

533. "Just so you, O great hero" means O highest of heroes, just as that king, accomplished with factors such as the office of a general and so on, having closed the city gate, dwells there, just so you, like a warrior who has destroyed his enemies, who has struck down his opponents, are the king of righteousness of the world including the gods, of the world that proceeds together with the gods, a king by the Teaching, righteously, because of having become a king through the fulfilment of the ten perfections, he "is called the king of righteousness," is spoken of - this is the connection.

534. "Having driven away the sectarians" means having driven away all the sectarians who were opponents by virtue of being the King of the Dhamma, having carried them away entirely without remainder, having rendered them free from agitation, and having driven away Māra who wields power together with his army as well. "Having dispelled the darkness of ignorance" means having dispelled, having destroyed the blinding darkness of delusion termed darkness. "The city of the Dhamma" means the city reckoned as the thirty-seven qualities conducive to enlightenment, or the city reckoned as the Teaching of the aggregates, sense bases, elements, dependent origination, powers, factors of enlightenment, the profound method, and the complete conditional relations - he built, he created, he established - this is the meaning.

535. "Morality is the wall there" means in that established city of the Teaching, the fourfold purification morality is the wall. "Knowledge is your gateway" means your knowledge - namely, the knowledge of omniscience, the knowledge of inclinations and underlying tendencies, the knowledge of future events, the knowledge of past events, and so on - is the gateway. This is the meaning. "Faith is your pillar, O hero" means, venerable sir, O one of unflagging effort, your faith of believing, from the feet of Dīpaṅkara onwards, for the sake of omniscient knowledge, is the raised, ornament-adorned pillar. This is the meaning. "And restraint is the gatekeeper" means your restraint of the six sense doors - the protection, shelter, and guard - is the gatekeeper, the door-guard. This is the meaning.

536. "The establishments of mindfulness are your watchtower" (satipaṭṭhānamatṭālaṃ) means your four establishments of mindfulness are the watchtower with a bare roof. "Wisdom is your crossroad, O sage" (paññā te caccaraṃ mune) means venerable sir, O sage, one possessing knowledge, your manifold wisdom of various kinds such as wonders and so on is the crossroad, the junction of roads, the city street - this is the meaning. "And the bases for spiritual power are the four-way junction" (iddhipādañca siṅghātaṃ) means your four bases for spiritual power, termed desire, energy, consciousness and investigation, are the four-way junction, the meeting of four roads. "The street of the Dhamma is well built" (dhammavīthi sumāpitā) means well created, well furnished by the street termed the thirty-seven qualities conducive to enlightenment - that is the city of the Dhamma - this is the meaning.

537. "The discourses and the higher teaching" means for you, for you, here in the city of the Teaching, the discourses, the higher teaching, and the monastic discipline, the whole, entire, ninefold word of the Buddha beginning with discourses, mixed prose and verse, and so on, the hall of the Teaching is the hall of adjudication of the Teaching - this is the meaning.

538. "Emptiness and the signless" means the emptiness abiding attained by way of observation of non-self, and the signless abiding attained by way of observation of impermanence. "And the desireless abiding" means the desireless abiding attained by way of observation of suffering. "And imperturbability" means the imperturbability abiding, which is unshakeable, unagitated, reckoned as the four fruits of asceticism. "And cessation" means the cessation of all suffering and Nibbāna. "This is your Dhamma-hut" means this, reckoned as all nine supramundane phenomena, is your, your Dhamma-hut, dwelling place - this is the meaning.

539. "Placed as the foremost in wisdom" means the foremost among the wise by means of wisdom. Thus by the Blessed One the elder was placed, established; and skilled, clever in discernment and in the function to be done by wisdom, or in fitting and apt discernment, well-known by the name Sāriputta, your, your General of the Teaching - having become the principal, the chief, by the retention of the collection of the Teaching of the three Piṭakas taught by you, he performs the function of a general - this is the meaning.

540. "Skilled in passing away and rebirth" means, venerable sir, O sage, skilled and adept in passing away and rebirth, in death and rebirth. "Having reached perfection in supernormal power" means he has gone to, has reached, perfection, the final end, in the variety of supernormal powers stated beginning with "having been one, he becomes many; having been many, he becomes one." Kolita by name, the Elder Moggallāna, your chaplain - "your" means of you - this is the connection.

541. "Bearer of the ancient lineage" (porāṇakavaṃsadharo) means venerable sir, O sage, one possessing knowledge, a bearer of the ancient lineage, or one who knows through succession; "of risen radiance" means of well-known radiance; "difficult to approach" means difficult to assail, to offend, unable to be done so - this is the meaning. "Foremost in the virtue of inculcating the ascetic practices" (dhutavādiḡuṇenaggo) means he speaks of, he exhorts the thirteen ascetic practices beginning with the three-robe wearer practice; thus by the virtue of inculcating the ascetic practices, by the virtue of the ascetic practices, the foremost, the best - the Elder Mahākassapa is for you, for you, a judge, the chief in the conduct of adjudication - this is the meaning.

542. "Very learned, a bearer of the Teaching" (bahussuto dhammadharo) means venerable sir, O sage, because of having heard the many eighty-four thousand portions of the Teaching, and because of having learnt them from the Blessed One and from the community of monks, he is very learned; because of retaining the numerous scriptural teachings numbering six hundred thousand and the ultimate realities such as the establishments of mindfulness and so on, Ānanda is a bearer of the Teaching. "And foremost among reciters in the Dispensation" (sabbapāṭhī ca sāsane) means in the Buddha's Dispensation, the foremost, the best among all the reciters, those who read and recite among the monks - thus the elder named Ānanda is foremost among reciters by name. "The safeguarding of the Teaching is yours" (dhammārakkho tavā) means yours, your, the safeguarding, the guardian, the protector of the Teaching, of the treasure of the Teaching of the three Piṭakas - the treasurer of the Teaching is the meaning.

543. "Having surpassed all these" means the Blessed One, the Fortunate One, the Perfectly Enlightened One, having surpassed, having set aside even those elder monks of great majesty such as Sāriputta and others, measured me alone, made me the measure, attended to me - this is the meaning. "He gave me judgment" means the Blessed One gave, gave by way of, to me, to myself, the judgment, the examination of faults, in the monastic discipline, taught and made manifest by the wise, the knowers of monastic discipline; he made the burden mine alone - this is the connection.

544. "Whoever asks a question about the monastic discipline" means whatever monk, a disciple of the Buddha, asks me a question based upon the monastic discipline, therein, regarding that question asked, for me, for myself, there is no deliberation, no doubt, no uncertainty. "That very meaning" - I speak that very meaning that was asked - this is the connection.

545. "As far as the Buddha-field extends" means as far as in however many places in the Buddha's sphere of authority, having set aside that Great Sage, the Perfectly Enlightened One, in the monastic discipline, in the Canon of monastic discipline, or in the making of judgments on monastic discipline, there is none like me, equal to me, I alone am the foremost, whence will there be one greater than me - this is the connection.

546. Having sat down in the community of monks, seated in the midst of the community of monks, Gotama, the Blessed One, thus roars, makes the lion's roar. How? In the monastic discipline, in both Analyses, in the chapters, in the Great Chapter and the Minor Chapter, and by the word "and" in the Supplement, there is none equal to Upāli, none similar to Upāli - thus he roars.

547. "As far as" means however much was spoken by the Buddha, taught by the Buddha, the ninefold Teacher's instruction beginning with discourses, mixed prose and verse, and so on, made manifest by the Teacher, all that is grounded upon the Discipline, that has entered within the Discipline, having the Discipline as its root - thus for one who sees, for one seeing thus.

548. "Having remembered my action" - Gotama, the bull of the Sakyans, the chief of the Sakyan lineage, having remembered my action, my former aspiration-action, through knowledge of the past, having known evidently, having gone into the midst of the community of monks, "This is the foremost, monks, of my disciples who are monks who are experts in monastic discipline, namely Upāli" - established me in the foremost position - this is the connection.

549. "For a hundred thousand" means having made a hundred thousand cosmic cycles the starting point, which this state I aspired to, desired; that purpose has been attained, achieved, obtained by me, having gone to perfection in the monastic discipline, having reached the summit - this is the meaning.

550. "Of the Sakyans" means of the kings of the Sakyan lineage; "bringing joy" means producing pleasure; "I formerly" means before, in the past; "was a barber" means I was, I existed as a barber; "having abandoned that birth" means that birth, that family, that realm of rebirth, having abandoned with distinction, having given up, having discarded; "a son of the great sage" means having become a son of the Perfectly Enlightened One, having gone to the reckoning of "a Sakyan son" through upholding the Dispensation - this is the meaning.

551. Thereupon, showing the life history of his rebirth in a slave family, he said beginning with "Two cosmic cycles from now." Therein, the connection is: below from this Fortunate Aeon, in the second cosmic cycle, a warrior named Añjasa by name, a king, of infinite power, of power surpassing reckoning, of immeasurable fame, of

retinue exceeding measure, of great riches, possessing wealth of many hundreds of thousands of tens of millions, a protector of the earth, a guardian of the land, a keeper - thus he was.

552. "Of that king" means the connection is: I was the son of that such king, a warrior named Candana, a warrior prince. That I was stiffened by the vanity of birth and by the vanity of fame and by the vanity of wealth, made rigid, puffed up - this is the meaning.

553. "Hundreds of thousands of elephants" means a hundred thousand elephants, mātaṅgas born in the mātaṅga clan, erupted in three ways, erupted in the three places reckoned as the eyes, ears, and sheaths, dripping with rut-fluid, adorned with all ornaments, decorated with all elephant ornaments, always at all times surround me - this is the connection.

554. "Surrounded by my forces" means: then, at that time, I, surrounded, accompanied by my forces, by my own army forces, wishing to go to the pleasure grove, desiring, having mounted, having ascended the elephant named Sirika - I departed from the city - this is the connection.

555. "And accomplished in conduct" means endowed with the fifteen qualities of conduct beginning with moral restraint; with guarded doors, with the six doors beginning with the eye closed, well-restrained, with body and mind well protected - the Perfectly Enlightened One named Devala, an Individually Enlightened One, came, arrived before me, in my presence - this is the meaning.

556. "Having sent forth the elephant named Sirika" means: having seen that Individually Enlightened One who had come, I, having sent forth the elephant named Sirika towards him, assailed the Buddha, struck him, offended against him - this is the meaning. "Thereupon, having become angry with me, he" means: thereupon, therefore, because he was sent forth having been excessively oppressed by me, that noble elephant, having become angry with me, does not raise his foot - does not lift up his own foot, he becomes as if motionless - this is the meaning.

557. "Having seen the elephant with a corrupted mind" means having seen the roar of one with a corrupted mind, with an angry consciousness, I made irritation towards the Buddhas, the Individually Enlightened Ones, I aroused hate - this is the meaning. "Having harassed the Enlightened by himself" means having harassed, having vexed Devala, the Individually Enlightened by himself, I went to the pleasure grove - this is the connection.

558. "I find no comfort there" means in that offence I find no comfort. The meaning is: I do not obtain sweet happiness on account of the offence. "As if my head were ablaze" means my head, my head, as if ablaze, as if burning - this is the meaning. "I am burnt by fever" means because of having done irritation towards the Individually Enlightened One, I am burnt by the fever of subsequent remorse, I become one with a heated mind - this is the meaning.

559. "With the ocean as its boundary" means by that very power of evil action, the entire great earth with the ocean as its boundary, having the ocean as its end, appears to me, to myself, as if ablaze, as if burning - this is the meaning. "Having approached my father's presence" means when such fear had arisen, I, having

approached, having gone to the presence of my own father the king, spoke, related these words - this is the meaning.

560. "Like an angered venomous snake" means: like a venomous snake, entirely angered, enraged; like a blazing great mass of fire; like an intoxicated, in three-fold rut, tusked, tusk-bearing elephant, a supreme elephant; and that Individually Enlightened One who had come, the Self-Become One, become enlightened by himself, I assailed, I struck - this is the connection.

561. "The Buddha was offended by me" means that Individually Enlightened One was offended by me, struck by me; "terrible" means terrible because of the impossibility of being struck by others; "of fierce austerity" means of well-known austerity; "the Conqueror" means having conquered the five Māras - the Individually Enlightened One endowed with such qualities was struck by me - this is the meaning. "Before we all perish" means through the disrespect done to that Individually Enlightened One, we all perish, we are destroyed in various ways, we become like ashes - this is the meaning. "We shall ask forgiveness of that sage" means that Individually Enlightened One, that sage - as long as we have not perished, so long we shall ask forgiveness - this is the connection.

562. "If we do not appease him" means that Individually Enlightened One who is self-tamed, whose mind is mastered, concentrated, with a fully focused mind - if we do not appease him, we shall ask forgiveness. "Within seven days" means in the period before seven days, not having exceeded seven days, my entire country, all of it, will be destroyed, will perish.

563. "Sumekhala and Kosiya" means these four kings beginning with Sumekhala, having offended the sages, having struck against them, having shown disrespect, together with their kingdoms, together with the inhabitants of their countries and provinces, went to a bad destination, went to destruction - this is the meaning.

564. "When the sages become angry" means when, at whatever time, the self-restrained - restrained by bodily restraint and so on - peaceful practitioners of the holy life, practitioners of the highest conduct, practitioners of the foremost conduct, the sages become angry, become displeased, then they destroy the world with its oceans, with its mountains, including its gods - this is the connection.

565. "Within three thousand leagues" - having known the power of those sages, to ask their forgiveness, for the purpose of confessing the transgression, the offence, for the purpose of making it known, he convoked the men in a region measuring three thousand leagues - this is the connection. "I approached the Self-Become One" means I approached the Self-Become One, the Individually Enlightened One; I went near - this is the meaning.

566. "With wet clothes" means all people gathered together with me, with wet clothes, with upper robes moistened with water, with wet heads, with moistened hair, with joined palms, with cupped hands raised upon their heads, having fallen down, having lain down at the feet, near the feet of the Buddha, the solitary sage, they spoke these words - they spoke, they uttered the utterance beginning with "Forgive, O great hero" - this is the meaning.

567. "Great Hero" means the highest among heroes; venerable sir, Individually Enlightened One, forgive the offence committed by me towards you through not knowing, dispel it, do not pay attention to it - this is the meaning. "The people" means the multitude of people; they entreat that Blessed One with distinction. "The fever" means the mental suffering and fever produced by hate and delusion; dispel it for us, make it thin; "our country" means do not destroy, do not ruin the inhabitants of the entire country and provinces - this is the meaning.

568. "All together with gods and humans" means all humans together with gods, with demons such as Pahārāda and other titans, together with rakkhasas, with an iron hammer, a great mallet, always, at all times, may they break, may they split my head, my crown.

569. Thereupon, making known the Buddhas' nature of patience and absence of irritation, he said beginning with "Fire does not remain in water." Therein, just as fire does not remain, does not find a footing in water, just as a seed does not grow on rock, on a mountain made of stone, just as a worm, an insect, does not remain in medicine, in a drug. So too irritation, mental agitation, unhappiness does not arise, does not come to be in the Buddhas who have penetrated the truth, in the Individually Enlightened Ones - this is the meaning.

570. Again, making known the majestic power of the Buddhas, he said beginning with "and just as the earth." Therein, "just as the earth" means the ground is immovable, motionless; so too the Buddha is immovable - this is the meaning. Just as the ocean, the great ocean, is immeasurable, unable to be measured, to take the measure of; so too the Buddha is immeasurable - this is the meaning. Just as space, untouched space, is infinite, without end; so too the Buddha is unshakeable, unable to be disturbed or agitated - this is the meaning.

571. Thereupon, showing the Individually Enlightened One's utterance of forbearance, he said beginning with "Always patient are the great heroes." Therein, "great heroes" means Buddhas possessing the highest energy; "austere ascetics" means possessed of energy which has obtained the name "austere asceticism" because of burning up evil things; and "patient" means accomplished in patience; and "forgiving" means forgiving the offences of others; "enduring, always, at all times they are" - this is the connection. "For the patient and forgiving ones" means of those Buddhas who are patient, engaged in patience, who are forgiving, forgiving the offences of others, and enduring - their going, that is, the going to bias through desire and so on, is not found - this is the meaning.

572. Thus, having said this word, the Perfectly Enlightened One, the Individually Enlightened One, dispelling the fever, the burning that had arisen in beings, dispelling it, in front of the great multitude, of the great crowd of people together with the king that had assembled, in the presence of, then, at that time, rose up into the sky, into space, ascended - this is the meaning.

573. "By that action, O wise one" means: O wise one, endowed with energy, I, by that action, by the act of disrespect done towards the Individually Enlightened Ones, in this final individual existence, arrived at a lowly state, the state of being inferior, the birth of performing barber's work for kings - the meaning is he arrived. "Having transcended that birth" means having well passed beyond, having surpassed, that

birth dependent on others. "I entered the city of fearlessness" means I entered the city of Nibbāna, the great city of Nibbāna, free from fear - the meaning is "I had entered."

574. "Even then me, O great hero" means O highest of heroes, even then at that time of offending the Individually Enlightened One, the self-become Individually Enlightened One dispelled the fever, the bodily and mental disturbance arisen because of the offence, removed it far away. "Burning" means burning, being tormented by subsequent remorse and remorse; me, "well-established" means having seen one well established in the seeing of hate as hate, he asked forgiveness, he endured that offence - this is the connection.

575. "Even today me, O great hero" means O highest of heroes, even today at the time of meeting with you, the Blessed One caused me, who was burning with the three fires - reckoned as the fire of lust, the fire of hate, and the fire of delusion, or reckoned as the fire of hell, the fire of ghosts, and the fire of wandering in the round of rebirths - experiencing suffering, to reach coolness, the coolness reckoned as a calmed body and mind through the destruction of displeasure, or indeed Nibbāna itself. "The three fires" - he extinguished, appeased those three fires of the aforementioned kind - this is the connection.

576. Having thus shown his own lowly life history to the Blessed One, now urging others too to hearing of it, exhorting, he said beginning with "Those who have the giving of ear." Therein, "those of you who have the giving of ear" means the giving of ear, the placing, the setting up of the ear, there is, exists; those of you, listen to the word of me who is speaking, who is instructing, attend to the mind. "I shall tell you the meaning" - the connection is: just as, in whatever manner, the state, Nibbāna, has been seen by me, by myself, so in that manner, I shall tell you the ultimate reality reckoned as Nibbāna.

577. Showing that, he said beginning with "having disrespected that Self-Become One." Therein, "the Self-Become One" means one who has come to be by himself, born with a noble birth, with peaceful mind, concentrated - having disrespected the Individually Enlightened One, having shown disrespect, by that action done, that unwholesome action, today, in this present time, I have been born, arisen in a low realm, in a birth dependent on others, in the barber caste.

578. "Do not miss the moment" means do not miss the moment of a Buddha's arising, you, do not let it slip away. Indeed, truly, those who have missed the moment - beings who have passed beyond, gone beyond the moment of a Buddha's arising - grieve, grieving thus: "We are unlucky, we are imprudent" - this is the meaning. "For your own welfare" means strive for your own welfare, for growth, make energy. "To you" means by you the moment - the moment of a Buddha's arising - the occasion has been provided, accomplished, attained - this is the meaning.

579. Thereupon, showing the danger of those gone to the round of rebirths by way of simile and that which is compared, he said beginning with "For some an emetic." For some, for certain persons, an emetic means vomiting upwards; for some, a purgative

means trickling downwards; for some, a deadly poison means a poison causing unconsciousness; for some persons, a medicine means a means of protection - the Blessed One thus declared in succession - this is the connection.

580. "An emetic for those practising" means the Blessed One declared for those practising, for the possessors of the path, an emetic, a rejection of the round of rebirths, a setting free from the round of rebirths - this is the connection. For those established in fruition, for those established in the fruit, he declared a purgative, a trickling away of the round of rebirths. For those who have attained fruition, for those established having obtained the fruit, he declared the medicine of Nibbāna. "Of those seeking" means for those seeking, for those searching for the achievement of human, divine, and Nibbāna prosperity, he declared the Community which has become a field of merit - this is the connection.

581. "For those opposed to the Dispensation" means the connection is that he declared deadly poison, excitement, evil, unwholesome for those who are opponents of the Dispensation. "Like a venomous snake" means similar to a venomous snake because of bringing suffering in the round of rebirths to faithless persons who have done evil; just as a venomous snake whose poison kills by sight, by reducing to ashes merely by being seen - the snake burns the man bitten by it, he is burnt, he causes suffering. "That man" means that faithless man who has done evil - the halāhala poison thus burns him, he is burnt in the four realms of misery, it causes him to wither - this is the connection.

582. "Deadly poison once drunk" means the poison halāhala, once drunk, on a single occasion, stops life, removes it. "With the Dispensation" means having failed in the Dispensation, having committed an offence, a person burns even for ten million cosmic cycles, for cosmic cycles numbering ten million, is consumed - this is the meaning.

583. Thus, having shown the resultant fruit for faithless persons, now showing the majestic power of the Buddhas, he said beginning with "by patience." Therein, whatever Buddha declared the emetics and so on, that Buddha, by patience, by forbearance, and by non-violence, by non-harming of beings, and by having a mind of friendliness, by the state of having a mind of friendliness, helps cross over, makes surpass, extinguishes the world including its gods, the world existing together with the gods. Therefore, for this reason, the Buddhas should not be opposed by you, you should proceed in the Buddha's Dispensation - this is the meaning.

584. They do not cling to gain and loss, do not resort to them, do not attach to them. In honour, the showing of esteem, and in dishonour, the showing of disrespect, the Buddhas are unshakeable, like the earth. Therefore, for this reason, those Buddhas should not be opposed by you, they are not to be opposed, it is impossible to oppose them - this is the meaning.

585. Showing the impartiality of the Buddhas, he said beginning with "Devadatte" and so on. Therein, "samako" means equal, "samamānaso" means of equal mind towards murderers and non-murderers, towards all beings, "muni" means the sage who is the Buddha - this is the meaning.

586. "For these there is no aversion" means for these Buddhas there is no aversion, ferocity, or hateful state of mind; it does not exist, is not found. "Lust is not found in them" means for these Buddhas, lust too, defilement, clinging, is not found, is not obtained; therefore, for this reason, "towards the murderer and his own son" - the connection is: the Buddha is equal, of even mind, towards all.

587. Again, showing the power of the Buddhas themselves, he said beginning with "Having seen on the road an ochre robe." Therein, "smeared with dung" means mixed with excrement; "ochre robe" means a robe dyed with orange dye; "banner of the sages" means the emblem of the noble ones, a requisite; "having seen on the road" means having seen it discarded on the path; "having made salutation with joined palms" means having made the folded fingers of the joining of ten fingers upon the head; "should be venerated" means with the head, by the head; "the banner of the sages" means the banner of arahantship, the robe that indicates the Buddhas, Individually Enlightened Ones, and disciples - it should be paid homage to, should be revered, should be venerated. This is the meaning.

588. "Passed away" means completely passed away, quenched. And those Buddhas existing now, born at present, and those Buddhas yet to come, unborn, not become, not generated, not become manifest, and those Buddhas. "By this emblem they are purified" means by this banner of the sages, the robe, those Buddhas are purified, become pure, shine. Therefore, for that reason, those Buddhas are to be venerated, are to be paid homage, are to be saluted - this is the meaning. "Etaṃ namassiya" is also a reading; its meaning is this banner of the sages is to be paid homage to.

589. Thereupon, showing his own virtue, he said beginning with "the Teacher's likeness." Therein, "the Teacher's likeness" means similar to the Buddha; "excellent discipline" means beautiful discipline, the restraint of the three doors in a beautiful manner; "in my heart" means with consciousness; "I hold" means I review by means of hearing, retention and so on - this is the meaning. "The discipline" means the Canon of monastic discipline; "paying homage" means revering, showing regard for the discipline; "I will dwell always" means at all times I make my dwelling - this is the meaning.

590. "The monastic discipline is my dwelling place" means the Canon of monastic discipline is my abode, an abode by way of hearing, retaining, attending, learning, questioning, and carrying out - an abode, a dwelling place - this is the meaning. "The monastic discipline is my standing and walking path" means the monastic discipline is my place of standing and place of walking by way of performing duties beginning with hearing. "I make my home in the monastic discipline" means in the Canon of monastic discipline, by way of the tradition of the monastic discipline, through hearing, retaining, and carrying out, I make, I arrange my home, my sleeping place. "The monastic discipline is my resort" means the Canon of monastic discipline is my resort, my nutriment, my food, constantly by way of retaining and attending - this is the meaning.

591. "Having attained perfection in the monastic discipline" means one who has attained perfection, the final end, in the entire Canon of monastic discipline. "And skilled in serenity too" means skilled and clever in the serenity, the appeasement, and

the emergence from the seven classes of offence beginning with expulsion, or in the settlement of legal cases -

"Contention and censure, and legal case arising from offences likewise;
And legal case arising from obligations - four legal cases are known."

And regarding the stated legal cases -

"Verdict in the presence, verdict of innocence, carrying out on
acknowledgement;
Decision of the majority, decision for specific depravity, and covering over with
grass likewise."

Thus, exceedingly skilled and clever in the seven settlements of legal cases thus stated - this is the meaning. "Upāli, O Great Hero, to him" means venerable sir, O Great Hero, the monk Upāli pays homage, makes a salutation, at the feet, at the pair of feet, of you, the Teacher who possesses energy for the attainment of the knowledge of omniscience during four incalculable periods and a hundred thousand cosmic cycles, the adviser of gods and humans - this is the meaning.

592. "So I, having gone forth, paying homage to the Enlightened by himself, making a salutation, and having known the good nature, the beautiful nature of the Teaching, of the nine supramundane teachings expounded by that Blessed One, and paying homage to the Teaching, I shall wander from village to village, and again from city to city" - this is the connection.

593. "Mental defilements have been burnt by me" means by me, through the penetrated knowledge of the path of arahantship, all mental defilements numbering one and a half thousand that had come into the continuity of my consciousness have been burnt, dried up, completely dried up, demolished. "All existences have been uprooted" means all nine existences beginning with sensual existence and so on have been by me uprooted, well pulled out, spent, demolished. "All mental corruptions are utterly eliminated" means the mental corruption of sensuality, the mental corruption of existence, the mental corruption of wrong view, the mental corruption of ignorance - all four mental corruptions are utterly eliminated, brought to destruction from all sides. Now, at this time of attaining arahantship, rebirth - existence reckoned as renewed arising, becoming, birth - there is not. This is the meaning.

594. Further, through the power of pleasure, uttering an inspired utterance, he said beginning with "Welcome." Therein, the connection is: my coming to the presence, the vicinity, or the very same city of the Buddha, the foremost, the highest Buddha, was indeed certainly welcome, a good coming, a beautiful coming. "The three true knowledges" means the true knowledge of recollection of past lives, the divine eye, and the elimination of mental corruptions have been attained, reached, made evident - this is the meaning. "The Buddha's teaching has been fulfilled" means the teaching, the instruction taught by the Buddha, the Blessed One, has been fulfilled, accomplished, by having fulfilled the duty of practice, by having attended to the meditation subject, by the achievement of the knowledge of the path of arahantship - this is the meaning.

595. "The four analytical knowledges" (paṭisambhidā catasso) means the four wisdoms beginning with the analytical knowledge of meaning have been realised, made evident. "And these eight deliverances" (vimokkhāpi ca aṭṭhime) means the four path knowledges and the four fruition knowledges - these eight deliverances, the means of release from the round of rebirths, have been realised - this is the connection. "The six higher knowledges have been realised" (chaḷabhiññā sacchikatā) means -

"The various kinds of supernormal power, the divine ear, the knowledge of others' mental states;
The knowledge of past lives, and the divine eye and the elimination of mental corruptions."

These six higher knowledges have been realised, made evident. By the realisation of these knowledges, the Buddha's teaching has been fulfilled - this is the meaning.

"Thus" (itthaṃ) means in this manner stated below. "Sudaṃ" is an indeclinable particle used merely as an expletive. "The Venerable Elder Upāli" (āyasmā upāli thero) means the disciple endowed with firm morality and other qualities spoke, related these verses illuminating the life history of former conduct - this is the meaning.

The commentary on the life history of the Elder Upāli is complete.

3-7. The Commentary on the Life History of the Elder Aññāsikoṇḍañña

Beginning with "the Perfectly Enlightened One Padumuttara" is the life history of the Venerable Elder Aññāsikoṇḍañña. This one, it is said, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a very wealthy householder's family in the city of Hamsavatī, having attained discretion, one day, while hearing the Teaching in the presence of the Teacher, having seen the Teacher establishing a certain monk in the foremost position among those of long standing who had first penetrated the Teaching in his own Dispensation, himself too aspiring to that position of rank, having carried on a great giving for seven days to the Blessed One with a retinue of a hundred thousand monks, he made an aspiration. The Teacher too, having seen that there was no obstacle for him, declared his future success. He, performing meritorious deeds for as long as life lasted, when the Teacher had attained final Nibbāna, while a shrine was being established, had a jewel house built inside the shrine, and having surrounded the shrine, had things worth a thousand jewels made as well.

He, having thus performed meritorious deeds, having passed away from there, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Vipassī, having become a householder named Mahākāla, having split open the ripening young rice in a field measuring eight karīsas, having prepared milk-rice unmixed with the rice grains obtained, having added honey, ghee, sugar and so on therein, he gave it to the Community headed by the Buddha. Having split open the ripening young rice, whatever place was taken from was filled again. At the time of flattened rice he gave what is called the first-fruits of flattened rice. At the reaping,

the first-fruits of the reaping; at the sheaf-making, the first-fruits of the sheaves; at the bundling and so on, the first-fruits of the bundles, the first-fruits of the threshing floor, the first-fruits of the produce, the first-fruits of the measuring, the first-fruits of the granary - thus in one crop he gave the gift of the first-fruits on nine occasions; that crop too was exceedingly abundant.

Thus, having performed meritorious deeds for as long as life lasted, having passed away from there, having been reborn in the heavenly world, wandering in the round of rebirths among gods and humans, even before the arising of our Blessed One, he was reborn in a wealthy brahmin family in a brahmin village named Doṇavatthu, not far from the city of Kapilavatthu. His name was Koṇḍañña, derived from his clan. He, having come of age, having learnt the three Vedas, reached mastery in the texts on the marks. At that time our Bodhisatta, having passed away from the Tusita realm, was reborn in the house of the Great King Suddhodana in the city of Kapilavatthu. On his name-giving day, when one hundred and eight brahmins had been brought, eight brahmins were brought to the great terrace for the purpose of discerning the marks. He, being the most junior among them, having seen the accomplishment of the marks of the great man, having come to the conclusion "Definitely this one will be a Buddha," went about looking out for the Great Being's renunciation.

The Bodhisatta too, growing up with a great retinue, gradually having come of age, having reached the maturity of knowledge, in his twenty-ninth year, going forth in the great renunciation, having gone forth on the bank of the river Anomā, gradually having gone to Uruvelā, he strove in striving. Then the young man Koṇḍañña, having heard of the Great Being's state of having gone forth, as the fifth of a group together with the sons of the brahmins who had discerned the marks, beginning with the young man Vappa, having gone forth, gradually having approached the presence of the Bodhisatta, attending upon him for six years, having become disgusted with his use of gross food, having departed, he went to Isipatana. Then the Bodhisatta, having gained bodily strength through the use of gross food, on the full moon day of Vesākha, seated on the unconquered divan at the foot of the Bodhi tree, having crushed the heads of the three Māras, having fully awakened, having spent seven weeks at the seat of enlightenment itself, having known the maturity of knowledge of the group of five, having gone to Isipatana on the full moon day of Āsāḷhī, he taught them the Discourse on the Setting in Motion of the Wheel of the Teaching. At the conclusion of the teaching, the Elder Koṇḍañña became established in the fruition of stream-entry together with eighteen crores of brahmā gods. Then on the fifth of the fortnight, through the teaching of the Discourse on the Characteristic of Non-self, he realised arahantship.

596. Thus he, having attained arahantship, reflecting "What action did I do to attain supramundane happiness?", having known his own former deed evidently, through pleasure, showing his former conduct, his life history, by way of an inspired utterance, said beginning with "Padumuttara, the Enlightened by himself." Its meaning has been stated above. "The elder of the world, the guide" means the foremost, the chief of the entire world of beings - this is the meaning. He who with distinction leads, causes to reach the far shore of the ocean of the round of rebirths, the Deathless, the great Nibbāna, for beings amenable to instruction - thus he is a guide; that guide. "Who had attained Buddhahood" means the plane of the Buddha,

the place of support - thus Buddhahood, the knowledge of omniscience; that which he had attained, penetrated - thus one who had attained Buddhahood; that one who had attained Buddhahood, one who had attained omniscience, one who had become a Buddha - this is the meaning. "I first saw" means at first, towards the break of dawn on the night of the full moon of Vesākha, I saw the Enlightened by himself Padumuttara who had become a Buddha - this is the meaning.

597. "As far as at the root of the Bodhi tree" means however many demons assembled near the Bodhi tree, gathered together, the Enlightened by himself, the one who has become enlightened, that Buddha, with joined palms, having placed the cupped joined palms of the joining of ten fingers upon their heads, they venerate, they pay homage - this is the connection.

598. "All gods with joyful minds" - those all gods who came to the place where he became enlightened, with gladdened minds, wander about in space - this is the connection. "The dispeller of blinding darkness" - the one who exceedingly dispels, annihilates the darkness of delusion, this Buddha has arrived - this is the meaning.

599. "Of those overcome with mirth" means of those gods endowed with mirth, joy and pleasure, a great roar, a great sound, arose, proceeds - "we shall burn up the mental defilements, the defiling states, in the teaching of the Perfectly Enlightened One" - this is the connection.

600. "Having understood the word of the gods" means having known the sound of the gods uttered together with words of praise by speech, joyful, with a joyful mind, with a mind accompanied by pleasure, "I gave the first almsfood, the first food, to the one who had become a Buddha" - this is the connection.

602. "Having gone forth for seven days" means: having gone forth in the great renunciation, having striven for seven days, I attained, I reached enlightenment reckoned as the knowledge of the path of arahantship, which is the proximate cause for the knowledge of omniscience - this is the meaning. "This is my first meal" means: this meal, sustenance for the body, was first given to me, to myself, one practising the holy life, one practising the highest life, by this young god - this is the meaning.

603. "Having come here from Tusita" means having come from the Tusita abode here to the human world, the young god who brought, who gave me my almsfood - that young god I will explain, I will relate, I will make manifest. "Listen to the word of me speaking" - this is the connection. From here onwards we shall explain only the obscure terms.

607. "The Thirty-three" means from the realm of the Tāvātīṃsa gods. "From home" - the connection is: having gone out from the brahmin household in which he was born, having gone forth, he will dwell together with the Bodhisatta who was performing austerities for six years.

608. "Then in the seventh year" means from the time of going forth, in the seventh year. "The Buddha will speak the truth" means having performed austerities for six years, in the seventh year, having become a Buddha, at Bārāṇasī in Isipatana at the Deer Park, by the teaching of the Discourse on the Setting in Motion of the Wheel of the Teaching, he will speak the four truths reckoned as the truths of suffering, origin, cessation, and path. This is the meaning. "Koṇḍañña by name" means by name, by

way of clan name, he was called Koṇḍañña. "Will first realise it" means among the group of five, first, from the very beginning, he will realise the knowledge of the path of stream-entry, will make it evident. This is the meaning.

609. "I went forth following the one who had gone forth" means having gone out together with the Bodhisatta who had gone forth, I went forth following him. This is the meaning. Having thus gone forth following him, "striving was well done by me" means energy was well done, thoroughly done, done having made it firm. This is the meaning. "For the purpose of burning up the defilements" means for the purpose of drying up, for the purpose of destroying the defilements; "into homelessness" - that which is not beneficial for the house, the Dispensation devoid of work such as ploughing, trading, and so on - I went forth, I proceeded. This is the meaning.

610. "Having approached, the Omniscient One" means the Buddha, knowing all - either the past, future, and present, or the knowable reckoned as activities, alteration, characteristics, Nibbāna, and concepts - having approached and drawn near to the Deer Park, the deer-park dwelling, in the world of beings proceeding together with gods, beat for me - with this knowledge of the path of stream-entry realised by me - the drum of the Deathless, the drum of the Deathless, great Nibbāna, struck it, showed it - this is the meaning.

611. "He now" means he, I, first a stream-enterer, now through the knowledge of the path of arahantship, have attained, have obtained the Deathless, the peaceful, the state whose intrinsic nature is allayed, the state to be reached, to be attained, the unsurpassed, devoid of anything higher, Nibbāna - this is the meaning. "Having fully understood all mental corruptions" means having fully understood all mental corruptions beginning with the mental corruption of sensuality, by full understanding as abandoning, having abandoned, without mental corruptions, free from mental defilements, I dwell, I make my dwelling by way of posture and mode of dwelling. The verses beginning with "The four analytical knowledges" etc. are of the meaning already stated.

Then the Teacher, at a later time, seated on the excellent Buddha-seat prepared in the midst of the community of monks at the great monastery of Jetavana, explaining his state of being the first to have penetrated the Teaching, established him in the foremost position: "This is the foremost, monks, of my disciples who are monks of long standing, that is to say, Aññāsikoṇḍañña." He, wishing to avoid the supreme respect being shown to him by the two chief disciples, the crowded dwelling in a lodging near a village, and wishing to dwell in delight in seclusion, considering even the making of friendly welcome to householders and those gone forth who had come to his presence as an obsession, having asked permission of the Teacher, having entered the Himalayas, being attended upon by six-tusked elephants, dwelt for twelve years on the shore of the Chaddanta lake. One day, Sakka, the king of gods, having approached the elder who was dwelling there thus, having paid homage, standing, said thus: "It would be good, venerable sir, if the noble one would expound to me the Teaching." The elder expounded the Teaching to him containing the four truths, pertaining to the three characteristics, connected with emptiness, variegated with diverse methods, grounded upon the Deathless, with the grace of a Buddha. Having heard that, Sakka, declaring his own confidence -

"I am exceedingly pleased, having heard the Teaching of great flavour;
Dispassion is the Teaching taught, altogether by non-clinging."

He offered praise. The elder, having dwelt for twelve years on the shore of the Chaddanta lake, when final Nibbāna was approaching, having approached the Teacher, having obtained permission for final Nibbāna, having gone to that very place, attained final Nibbāna.

The commentary on the life history of the Elder Aññāsikoṇḍañña is complete.

3-8. The Commentary on the Life History of the Elder Piṇḍolabhāradvāja

The life history of the Venerable Piṇḍolabhāradvāja beginning with "The Conqueror named Padumuttara." This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a lion's realm, dwelt in a cave at the foot of a mountain. The Blessed One, in order to show favour to him, at the time when he had departed for his food resort, having entered his sleeping cave, having entered upon cessation, sat down. The lion, having taken his food, having returned, standing at the entrance of the cave, having seen the Blessed One, full of mirth, having made an offering with water-born and land-born flowers, gladdening his mind, for the purpose of safeguarding the Blessed One, in order to drive away other beasts of prey, roaring the lion's roar at three times, stood with his mindfulness directed to the Buddha. Just as on the first day, so he honoured him for seven days. The Blessed One, after the elapse of seven days, having emerged from cessation, thinking "This much decisive support will suffice for this one," while he was watching, having plunged into the sky, went to the monastery itself.

The lion, being unable to endure the suffering of separation from the Buddha, having died, having been reborn in a family of great wealth in the city of Haṃsavatī, having come of age, having gone together with the citizens to the monastery, having heard the Teacher's proclamation of the Teaching, being pleased, having carried on a great giving to the community of monks headed by the Buddha for seven days, having performed meritorious deeds for as long as life lasted, wandering again and again among gods and humans, in the time of our Blessed One, was reborn in Kosambī as the son of the royal chaplain of King Udena. His name was Bhāradvāja. He, having come of age, having learnt the three Vedas, while teaching the sacred verses to five hundred young men, because of his gluttonous nature and his conduct not being in conformity, being abandoned by them, having gone to Rājagaha, having seen the material gain and honour of the Blessed One and the community of monks, having gone forth in the Dispensation, being immoderate in food, dwelt. Being established by the Teacher through a skilful method in moderation, having established insight, before long he became a possessor of the six higher knowledges. But having become a possessor of the six higher knowledges, he roared a lion's roar in the Blessed One's presence: "Whatever is to be attained by disciples, that has been attained by me," and in the community of monks: "Whoever has uncertainty about the path or the fruition, let him ask me." Therefore the Blessed One - established him in the foremost position: "This is the foremost, monks, of my disciples who are monks, of those who utter a lion's roar, that is to say, Piṇḍolabhāradvāja."

613. Thus, having attained the foremost position, having remembered the accumulation of merit formerly made, through pleasure, making clear his own life history of meritorious action, he said beginning with "Padumuttara." Its meaning has been stated above. "In front of the Himalayas" means in the eastern direction from the Himalaya mountain - this is the meaning. "At Cittakūṭa he dwelt then" means: when I, having been a lion, the king of beasts, was dwelling near the Himalaya mountain, then the Teacher named Padumuttara, at Cittakūṭa, at the variegated mountain peak - variegated by reason of the variegation of many medicines and many jewels - dwelt - this is the connection.

614. "Fearless in nature I was there" means of fearless intrinsic nature, of brave intrinsic nature, the king of beasts, "I was there" means "I was" - this is the meaning. "Able to go in four directions" means able to go in the four directions, capable of going. "Having heard whose sound" means having heard the lion's roar of that king of beasts, many people, many beings, become paralysed with fear - they are especially stiffened, they fear.

615. "Having taken a fully blossomed lotus" means having gripped a fully blossomed lotus flower through confidence in the Blessed One. "The lord of men" means the bull-like among men, the highest, the foremost, the Enlightened by himself - "I approached" means I went near - this is the meaning. "Of one who had emerged from concentration" means I placed that flower upon the Buddha who had emerged from the attainment of cessation, I venerated him - this is the meaning.

616. "Having paid homage to the four directions" means having paid homage in the four directions; "one's own mind" means having gladdened one's own mind, having established it with regard; "the lion's roar" means a fearless roar - "I proclaimed" - this is the meaning.

617. Making known the prophecy given by the Buddha, he said beginning with "Padumuttara." That is of manifest meaning.

618. "Foremost of speakers" means the connection is: the foremost, the highest, the Buddha has come, among the heterodox sectarians who say "We are Buddhas, we are Buddhas." The meaning is: we shall listen to, we shall hear, that Teaching of that Blessed One who has come.

619. "Of those overcome with mirth" means of those gods and humans who were overcome, overpowered, endowed with mirth and pleasure. "The leader of the world" means the leader of the world, the one who brings about the attainment of heaven and liberation; praised my sound, made known my lion's roar, spoke of it; the far-seeing one, the one who sees future time; the great sage, the great sage among sages. The remaining verses are easily understood.

622. The meaning is: having become a universal monarch named Paduma by name, he will exercise sovereignty, the state of lordship, kingship for sixty-four births.

623. "In a hundred thousand cosmic cycles" - this is a locative expression used in the sense of proximity; the meaning is "at the end of a hundred thousand cosmic cycles."

624. "When the Scriptures have been made known" means when the three Piṭakas have been made known, taught by that Blessed One Gotama; this is the meaning. "He will be a kinsman of Brahma" means at that time, in the time of the Blessed One Gotama, this lion, the king of beasts, will be born in a brahmin family; this is the meaning. "Having gone forth from commitment to holy life" means having gone out from a brahmin family, he will go forth in that Blessed One's Dispensation; this is the connection.

625. "With self resolute in striving" means one whose mind is directed towards the purpose of making energy. "Without clinging" is because of the absence of mental defilements termed as clinging. "At peace" is because of the absence of the disturbances of mental defilements. "Having fully understood all mental corruptions" means all mental corruptions entirely, having fully understood and having abandoned, without mental corruptions, free from mental defilements, "he will attain nibbāna" means he will be quenched through the extinguishment of the aggregates - this is the meaning.

626. "In a remote sleeping place deserted of people" means a forest lodging far away, devoid of the confinement of people - this is the meaning. "Crowded with beasts of prey" means crowded, filled with gatherings of fierce animals such as black lions and so on - this is the meaning. The remainder is of already stated meaning.

The commentary on the life history of the Elder Piṇḍolabhāradvāja is complete.

3-9. The Commentary on the Life History of the Elder Khadiravaniya

Beginning with "The Ganges, named Bhāgīrathī" and so on is the life history of the Venerable Elder Khadiravaniya. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, having been reborn in a family of ford-boatmen in the city of Haṃsavatī, while doing the work of a ford-boat at the landing place of Payāga on the Great Ganges, one day, having seen the Blessed One together with the community of disciples who had approached the bank of the Ganges, with a gladdened mind, having prepared a raft of boats, having conveyed them to the far shore with great veneration and honour, having seen a certain monk being established by the Teacher in the foremost position among forest-dwelling monks, having aspired to that position of rank, having carried on a great giving to the Blessed One and the community of monks, he made an aspiration. The Blessed One declared the non-barrenness of his aspiration.

He, from then on, accumulating meritorious deeds, wandering in the round of rebirths among gods and humans, having experienced both kinds of success, in this arising of a Buddha, was born in the womb of a brahmin woman named Rūpasārī in the village of Nālaka in the country of Magadha. When he had come of age, his mother and father, wishing to bind him with the bond of marriage, informed him of this. He, having heard of the state of having gone forth of the Elder Sāriputta, with a sense of urgency arisen thinking "My elder brother, the noble Upatissa, having abandoned this wealth, has gone forth; how could I experience a lump of spittle vomited by him?" - like a deer not approaching a snare, having deceived his relatives, being urged by the

maturity of conditions, having gone to the presence of the monks, having announced his status as the younger brother of the General of the Teaching, he declared his desire for his own going forth. The monks, having given him the going forth, having given him full ordination when he was a full twenty years of age, directed him to a meditation subject. He, having taken the meditation subject, having entered the acacia forest, resting, striving, and endeavouring, because of the maturity of his knowledge, before long became a possessor of the six higher knowledges and a Worthy One. He, having become a Worthy One, having set in order his lodging in order to pay homage to the Teacher and the General of the Teaching, having taken his bowl and robes, having gone forth, gradually having reached Sāvattthī, having entered Jeta's Grove, having paid homage to the Teacher and the General of the Teaching, dwelt at Jeta's Grove for a few days. Then the Teacher, seated in the midst of the noble company, established him in the foremost position of forest-dwelling monks - "This is the foremost, monks, of my disciples who are monks, of forest dwellers, namely Revata."

628. Thus, having attained the foremost position, having remembered his former deed, by the power of joy and pleasure, making known his former conduct, his life history, he said beginning with "The Ganges, the Bhāgīrathī." Therein, "Ganges" means: because it goes singing, making a sound, it is the Ganges. Or, "go" is called the earth; because it has gone upon that, has flowed forth, it is the Ganges. Having circumambulated Lake Anotatta three times, the place where it went is called the Āvaṭṭa Ganges; and the place where it went over the mountain top is called the Bahala Ganges; and the place where it went having pierced through the transverse mountain is called the Umaṅga Ganges; and from there, having struck the dense mountain, the place where it went through space for five yojanas is called the Ākāsa Ganges; and having broken through the place where it fell, having broken through the bank of the pond of five yojanas that had arisen, and there, having become five streams like five fingers, having become five names - the Ganges, the Yamunā, the Sarabhū, the Mahī, the Aciravatī - having divided Jambudīpa into five parts, five portions, because it has departed into, gone to, and flowed forth in five parts, five portions, it is the Bhāgīrathī. It is both the Ganges and the Bhāgīrathī, thus "Ganges-Bhāgīrathī." Where "Bhāgīrathī Ganges" should be said, it should be seen as stated by way of former conduct, for the ease of verse composition. "Flowing forth from the Himalayas" means: because it hurts beings, strikes with cold, churns, and confuses, it is "hima" (snow); snow belongs to it, thus it is "himavā" (snow-possessing); from there, from the Himalayas, beginning thence, flowing forth, flowing on, streaming - thus "flowing forth from the Himalayas." "I was a boatman at a base ford" means: at that Ganges, at an uneven ford where the violent stream had reached, born in a fisherman's family, I was a boatman - this is the meaning. "And I ferried people to the near shore" means: the people who arrived and arrived, from the far shore to the near shore, I ferried, I helped them cross - this is the meaning.

629. "Padumuttara, the Leader" means the highest of two-footed beings, the leader who guides beings to Nibbāna, the Buddha Padumuttara, accomplishing my achievement of merit. "With a hundred thousand masters" means with a hundred thousand who had eliminated the mental corruptions, arrived at a landing place to cross the Ganges stream - this is the connection.

630. "Having brought together many boats" means having seen that Perfectly Enlightened One who had arrived, having brought together many boats well prepared, made, accomplished by carpenters, having joined two boats together, having made a pavilion roof over that boat, I venerated the lord of men, the Enlightened by himself Padumuttara - this is the meaning.

631. "And having come, the Perfectly Enlightened One" - the connection is: having thus come there to the boat that had been joined together, he ascended that boat, the finest vessel. "The Teacher, standing in the middle of the water" - the connection is: the Teacher, having embarked on the boat, standing in the middle of the waters of the Ganges, spoke, related these verses connected with pleasure.

632. "Whoever helped the Enlightened by himself to cross" means whoever, the boatman, helped the Enlightened by himself to cross the Ganges stream. "And also the Community without mental corruptions" means not only did he help the Enlightened by himself to cross, but he also helped the Community free from mental defilement to cross - this is the meaning. "By that confidence of mind" means by that confidence of mind accompanied by pleasure that arose at the time of steering the boat, he will delight in the heavenly world, in the six sensual heavens, and will experience divine success - this is the meaning.

633. "A divine mansion will arise for you" (nibbattissati te byamhaṃ) means: for you who have arisen in the heavenly world, a divine mansion, well made, well arisen, established like a boat - a boat-station will arise, will become manifest - this is the meaning. "A flower canopy in space" (ākāse pupphachadanaṃ) means: as an outcome of the deed of making a pavilion over the boat, it will hold a flower canopy in space always, wherever one goes - this is the connection.

634. "Fifty-eight cosmic cycles hence" means the connection is: from the time of performing merit here onwards, having passed beyond fifty-eight cosmic cycles, a warrior named Tāraka by name, a universal monarch, ruler of the four quarters, sovereign over the four continents, victorious, having conquered, will be. The remaining verse is of manifest meaning.

637. "Revata by name" means because of being born under the Revatī constellation, he obtained the name "Revata"; a kinsman of Brahma means he will be one who has become a brahmin's son, he will arise in a brahmin family - this is the meaning.

639. "He will attain nibbāna, without mental corruptions" means free from mental defilements, he will attain nibbāna through the extinguishment of the aggregates.

640. "Energy is my beast of burden" - thus declared by the Blessed One Padumuttara, I, having gradually reached the summit of the perfections, my energy, unwavering energy, was a beast of burden, a bearer of the yoke, a supporter of the yoke, the carrying, the conveying to Nibbāna, which is secure from the mental bonds, fearless - this is the meaning. "I bear my final body" - now I bear my final body in the teaching of the Perfectly Enlightened One - this is the connection.

He afterwards, having gone to his native village, having brought the sons of three sisters named "Cālā, Upacālā, Sīsūpacālā" - three nephews named "Cālā, Upacālā, Sīsūpacālā" - having given them the going forth, he directed them to a meditation

subject. They dwelt engaged in the meditation subject.

And at that time some illness arose in the elder. Having heard that, the Elder Sāriputta - "I shall make an inquiry about Revata's illness and an inquiry about his achievement" - approached. The Elder Revata, having seen the General of the Dhamma coming from afar, exhorting those novices by way of arousing mindfulness, spoke the verse "Cālā." Therein, "Cālā, Upacālā, Sīsūpacālā" is a term of address to them. For those three boys, who had obtained their names by virtue of the feminine gender as "Cālā, Upacālā, Sīsūpacālā," even after having gone forth, are called thus. And some say "'Cālī, Upacālī, Sīsūpacālī' are their names." Showing the purpose for which the address was made by "Cālā" and so on, having said "do you indeed dwell mindful?" therein he states the reason - "One like a hair-splitter has come to you." "Patissatā" means mindful. "Kho" is in the sense of emphasis. "Āgato" means he came. "Vo" means "of you." "One like a hair-splitter" means like an archer who can hit a hair. Here this is the meaning in brief - Your maternal uncle, the elder, who is like an archer who can hit a hair by virtue of his sharp, swift, penetrative wisdom, comparable to the Teacher, has come; therefore, having established the perception of being an ascetic, having become endowed with mindfulness and full awareness, dwell thus: "Be diligent in the abiding you have attained."

Having heard that, those novices, having performed the duty of going out to meet the General of the Teaching and so on, during the time of friendly welcome between the two maternal uncle elders, having attained concentration not too far away, sat down. The General of the Teaching, having exchanged friendly welcome with the Elder Revata, rose from his seat and approached those novices. They, because of having thus determined the proper time, as the elders were approaching, rose up, paid homage, and stood there. The elder - Having asked "By which and which abiding do you dwell?" when by them it was said "By this and this," training even the youngsters thus - Praising the elder saying "My brother is indeed a speaker of truth, one who practises in conformity with the Teaching," departed. The remainder here is clear in meaning.

The commentary on the life history of the Elder Khadiravaniya is complete.

3-10. Commentary on the Life History of the Elder Ānanda

"Having gone out from the monastery door" and so on is the life history of the Venerable Elder Ānanda. This one too, having formed aspirations under former Buddhas, accumulating meritorious deeds as a decisive support for the end of the round of rebirths in this and that existence, in the time of the Blessed One Padumuttara, was reborn in the city of Haṃsavatī as a half-brother of the Teacher. His name was Sumanatissa. But his father was King Nanda by name. He gave his son, Prince Sumana, who had come of age, a revenue city at a place two thousand yojanas from the city of Haṃsavatī. He would sometimes come and see the Teacher and his father. At that time the king himself carefully attended upon the Teacher and the community of monks numbering a hundred thousand, and did not allow others to attend.

At that time the borderland was in revolt. The prince, without informing the king of its state of revolt, himself appeased it. Having heard that, the king, with a satisfied mind, said "I grant you a boon for now; take it." The prince said "I wish to make my life not barren by attending upon the Teacher and the community of monks for three months." "That is not possible; ask for something else." "Sire, for warriors there are not two words; give me this; I have no need of anything else; if the Teacher consents, it is as good as given." He, thinking "I shall ascertain the mind of the Teacher," went to the monastery. Now at that time the Blessed One had entered the perfumed chamber. He, having approached the monks, said "I, venerable sir, have come to see the Blessed One; show me him." The monks said "The elder named Sumana is the Teacher's attendant; go to his presence." He, having gone to the elder's presence, said "Show me the Teacher, venerable sir." Then the elder, while he was watching, having dived into the earth, having approached the Blessed One, said "The prince, venerable sir, has come to see you." "If so, monk, prepare a seat outside." The elder, again, having taken the Buddha-seat, having dived into the interior of the perfumed chamber, while he was watching, having appeared in the outer precincts, prepared a seat in the precincts of the perfumed chamber. The prince, having seen that, produced the thought "How great indeed is this monk!"

The Blessed One too, having come out from the perfumed chamber, sat down on the prepared seat. The prince, having paid homage to the Teacher, having exchanged friendly welcome, said "This elder, venerable sir, methinks, is a favourite in your Dispensation?" "Yes, prince, a favourite." "Having done what, venerable sir, has he become a favourite?" "Having performed meritorious deeds such as giving and so on." "Blessed One, I too wish to become a favourite in the Buddha's Dispensation in the future, like this elder." He, having given a meal for seven days at the camp to the Community headed by the Buddha, on the seventh day, having said "Venerable sir, I have obtained from my father a boon of attending upon you for three months; consent to the rains residence for me for three months," having learned of the Teacher's acceptance, having taken the Blessed One together with his retinue, having had monasteries suitable for the dwelling of the Teacher and the community of monks built at every yojana, causing them to dwell here and there, having ushered him into the monastery built for a hundred thousand in the pleasure grove named Sobhana, bought for a hundred thousand, near his own dwelling place -

"Bought by me for a hundred thousand, built for a hundred thousand;
The pleasure grove named Sobhana, accept it, O Great Sage."

He poured the water. He, having carried on a great giving to the Teacher on the day of entering the rains retreat, having urged his children and wife and ministers to the giving and to the duties to be done, saying "You should give gifts in this manner," himself dwelling near the dwelling place of the Elder Sumana, thus attended upon the Teacher for three months at his own dwelling place. But when the invitation ceremony to admonish was approaching, having entered the village, having carried on a great giving for seven days, on the seventh day, having placed the three robes at the feet of the Teacher and the community of monks, having paid homage, he made the aspiration: "Venerable sir, whatever merit has been made by me beginning from the camp, that was not made for the purpose of the success of Sakka and so on; rather,

may I too, like the Elder Sumana, in the future be a favourite attendant of a Buddha." The Teacher, having seen that there was no obstacle for him, having declared it, departed.

He, having performed meritorious deeds for a hundred thousand years during that arising of a Buddha, and beyond that too, having accumulated lofty meritorious actions in this and that existence, wandering in the round of rebirths among gods and humans, in the time of the Blessed One Kassapa, having been reborn in a family home, having attained discretion, having made his upper garment for the purpose of holding the bowl of a certain elder who was walking for almsfood, he made an offering. Having been reborn again in heaven and having passed away from there, having become the king of Bārāṇasī, having seen eight Individually Enlightened Ones, having fed them, having had eight hermitages built in his own auspicious pleasure grove, having prepared eight chairs made entirely of precious gems and jewel stands for the purpose of their sitting, he performed attendance for ten thousand years. These are well known.

But while accumulating meritorious deeds in this and that existence for a hundred thousand cosmic cycles, having been reborn together with our Bodhisatta in the Tusita city, having passed away from there, having been reborn in the house of the Sakyan Amitodana, making all his relatives delighted when he was born, his name was just "Ānanda." He, having gradually come of age, when the renunciation had been made, when perfect enlightenment had been attained, when the excellent wheel of the Teaching had been set in motion, having first gone to Kapilavatthu, when the Blessed One was departing from there, having gone forth together with Bhaddiya and others who went forth for the purpose of his retinue, having gone forth in the presence of the Blessed One, having heard a talk on the Teaching in the presence of the Venerable Puṇṇa Mantāṇiputta, he became established in the fruition of stream-entry.

And at that time, for twenty years from the Blessed One's first enlightenment, there were non-regular attendants. At one time Nāgasamāla went about having taken the bowl and robes, at one time Nāgita, at one time Upavāna, at one time Sunakkhatta, at one time Cunda the novice, at one time Sāgata, at one time Meghiya. They for the most part did not satisfy the Teacher's mind. Then one day the Blessed One, seated on the excellent Buddha-seat prepared in the precincts of the perfumed chamber, surrounded by the Community of monks, addressed the monks: "Monks, now I am old; when it is said 'I am going by this road,' some monks go by another road; some put down my bowl and robes on the ground. Find me one monk as a constant attendant." Having heard that, religious emotion arose among the monks. Then the Venerable Sāriputta, having risen, having paid homage to the Blessed One, said "I, venerable sir, shall attend upon you." The Blessed One rejected that. By this same method, beginning with Mahāmoggallāna, all the great disciples rose up saying "I shall attend upon him, I shall attend upon him," except for the Venerable Ānanda. Them too the Blessed One rejected.

But Ānanda just sat silently. Then the monks said to him - "Friend, you too should request the position of attendant to the Teacher." "What kind of thing is attendance obtained by requesting? If it pleases him, the Teacher himself will say so." Then the Blessed One - "Monks, Ānanda should not be encouraged by others; having known by

himself, he will attend upon me," he said. Then the monks said "Rise up, friend Ānanda, request the position of attendant to the Teacher." The Elder, having risen, said "If, venerable sir, the Blessed One will not give me a superior robe obtained by himself, will not give me superior almsfood, will not give me to dwell in the same perfumed chamber, will not go having accepted an invitation, then I shall attend upon the Blessed One." "When one obtains such virtues, what burden is there in attending upon the Teacher?" - for the purpose of freeing from reproach, these four rejections; "If, venerable sir, the Blessed One will go to an invitation accepted by me, if I shall be permitted to show the Blessed One to those who have come from various regions at that very moment, if whenever uncertainty arises in me I shall be permitted to approach the Blessed One at that very moment to ask, if the Blessed One will explain again to me the Teaching taught in my absence, then I shall attend upon the Blessed One." "He does not even obtain this much assistance in the Teacher's presence" - for the purpose of freeing from reproach and also for the purpose of fulfilling the state of treasurer of the Teaching, these four requests - thus, having received these eight boons, he became the regular attendant. He attained the fruit of the perfections fulfilled for a hundred thousand cosmic cycles for the purpose of that very position.

He, from the day he obtained the position of attendant, attending upon the One of Ten Powers with two kinds of water, with three kinds of wooden toothbrush, with hand and foot massage, with back-rubbing, with sweeping the precinct of the perfumed chamber, and with such duties as these - thinking "At this time it is proper for the Teacher to receive this, it is proper to do this," being one who kept near during the daytime, in the night-time, having taken a great torch, he went around the precinct of the perfumed chamber nine times, for the purpose of giving a reply when the Teacher called, and for the purpose of dispelling sloth and torpor. Then the Teacher, seated in the midst of the noble company at Jeta's Grove, having praised him in many ways, established him in the foremost position among monks who are very learned, mindful, of perfect behaviour, resolute, and attendants.

Thus, established by the Teacher in the foremost position in five respects, endowed with four wonderful and marvellous qualities, the guardian of the Teacher's treasury of the Teaching, this great elder, being still a learner, when the Teacher had attained final Nibbāna, inspired by the monks in the manner stated below and stirred by a deity, with enthusiasm arisen thinking "Tomorrow itself the recital of the Teaching must be held; but it is not proper for me that I, being a learner with work still to be done, should go to the assembly to recite together the Teaching with elder monks who are beyond training," having established insight, doing the work of insight for much of the night, not obtaining evenness of energy on the walking path, having then entered the dwelling, having sat down on the bed, wishing to lie down, he inclined his body. His head had not yet reached the pillow and his feet were just released from the ground - in this interval, his mind was liberated from the mental corruptions by non-clinging, and he became a possessor of the six higher knowledges.

644. Thus, adorned with qualities such as the six higher knowledges, having attained the foremost position through qualities such as being an attendant, having remembered his former deed, through pleasure, showing his former conduct, his life history, he said beginning with "Having gone out from the monastery door." Therein, "from the monastery door" means: having gone out from the monastery door for the

purpose of expounding the Teaching to all beings, seated on a well-prepared excellent Buddha-seat in the middle of a pavilion made near the outer door, the great sage named Padumuttara, the Perfectly Enlightened One. "Raining down the Deathless rain" means raining a shower of the Teaching with the great Deathless streams of the proclamation of the Teaching. "He extinguished the great multitude" means he extinguished, appeased the fire of mental defilements present in the continuity of consciousness of the great multitude; the meaning is he caused the great multitude to reach peace, the state of coolness, through the Deathless beverage of Nibbāna.

645. "A hundred thousand wise ones" - showing the achievement of a retinue, he said. Endowed with the six direct knowledges, the portions of knowledge beginning with the various kinds of supernormal power, because of being endowed with supernormal powers capable of going in a moment to many hundreds of thousands of world-circles, "of great supernormal power" - those wise ones, a hundred thousand who had eliminated the mental corruptions, "like a shadow that does not depart" means like a shadow that has not departed anywhere, they surround that Enlightened by himself, the Blessed One Padumuttara, and having surrounded him, they hear the Teaching - this is the meaning.

646. "I was seated on the elephant's back" means at that time, during the Blessed One's proclamation of the Teaching, I was seated on the elephant's back, I was - this is the meaning. "A white parasol, the excellent best" means holding the desirable, excellent white parasol upon my head, seated on the elephant's back - this is the connection. "Having seen one of very beautiful form" means having seen the Enlightened by himself, beautiful, charming, possessing a captivating form, expounding the Teaching, joy, contentment, pleasure arose in me, in myself, arises - this is the meaning.

647. "Having descended from the elephant's back" means having seen that Blessed One seated, having descended, having come down from the elephant's back, "I approached the lord of men," the bull among men - I went near - this is the meaning. "My jewel-made umbrella" means the connection is: my umbrella adorned with jewels, I held upon the head of the Buddha, the foremost.

648. "Having understood my thought" means having known the thought arisen through confidence in me, that Blessed One Padumuttara, who was great among the sages. "Having set aside that talk" means having set aside that talk on the Teaching being taught by himself, he spoke, related these verses for the purpose of my declaration - this is the meaning.

649. How so? He said beginning with "Whoever." "Whoever, that prince, held on my head the umbrella adorned with golden ornaments" - this is the connection. "Him I will explain" means that prince I will explain, I will make manifest. "Listen to me as I speak" means hear the word of me who is speaking, with ears inclined, attend to it - this is the meaning.

650. "Having gone from here, this man" means this prince, having passed away from here, from the human world, having gone to Tusita, will dwell there, will abide there. There, honoured by the nymphs, surrounded by them, he will experience the success of the Tusita realm - this is the connection.

651. "Thirty-four times" means the connection is: having fallen away from the Tusita abode, arisen in the Tāvatiṃsa realm, thirty-four times as lord of the gods, he will exercise divine kingship. "As lord of power, eight hundred" means: having passed away from the Tāvatiṃsa realm, arisen in the human world, as lord of power, the chief, the principal one of the fourfold army, having become a regional king in eight hundred births, he will inhabit the earth, the ground abounding in many excellent jewels - he will dwell on the earth - this is the meaning.

652. "Fifty-eight times" means he will be a wheel-turning monarch king in fifty-eight births - this is the meaning. Upon the earth, upon the whole land of Jambudīpa, he will exercise extensive, incalculable principality over a district.

654. "Of the banner of the Sakyans' clan" means he will be a relative of the Buddha, who was the banner of the clan of the Sakyan kings - this is the meaning.

655. "Ardent" means energetic. "Prudent" means endowed with wisdom reckoned as discretion. "In great learning" means in the states of being very learned, skilled, clever in the retention of the three Piṭakas. "Humble in conduct" means not contemptuous, "not obstinate" means free from the obstinate state of bodily immodesty and so on, "foremost among all reciters" means one who retains the entire three Piṭakas - "he will be" - this is the connection.

656. "He, with self resolute in striving" means that Elder Ānanda, one whose mind is directed towards the making of energy. "At peace, without clinging" means devoid of the clinging of lust, the clinging of hate, and the clinging of delusion; because the mental defilements to be abandoned by the path of stream-entry have been abandoned, he is at peace, with calmed body and mind.

657. "There are forest dwellers" means existing in the forest, born in the great forest. "Sixty years old" means having the strength of years at the time of sixty years. "Erupted in three ways" means with rut broken forth in the three places reckoned as the eyes, ears, and sheaths. "Mātaṅgas" means born in the mātaṅga elephant clan. "With tusks as long as plough-poles" means having tusks resembling a chariot-pole. "Fully grown" means royal mounts. Just as there are, there exist, elephants that are serpents reckoned as tuskers, elephant kings, so too there are a hundred thousand wise ones of great supernormal power, reckoned as those who have eliminated the mental corruptions, Worthy One elephants; all those Worthy One elephants belong to the Buddha, the elephant king. "They are not in the aspiration" means they are not such in the aspiration; are all of them frightened by fear, unable to remain in their own state - this is the meaning. The remainder is of manifest meaning since the method has been stated.

The commentary on the life history of the Elder Ānanda is complete.

Thus far the commentary on the first Buddha chapter is complete.

The Life Histories of the Elders



ABOUT THIS TRANSLATION

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