

# 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)

05. Commentary on the Anthology of Discourses (05. Suttanipāta-  
aṭṭhakathā)

1. The Chapter on the Snake (1. Uragavaggo)



PaliVerse

## 5. The Collection of Minor Texts

---

### 05. Commentary on the Anthology of Discourses

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

## In the Collection of Minor Texts

---

### Commentary on the Anthology of Discourses

(First Part)

#### Introductory Discussion on the Undertaking of the Work

Having paid homage to the Triple Gem, the highest of those worthy of veneration;  
Which in the Khuddaka Nikāya, by the one who abandoned petty conduct,  
  
Was taught by the Lord of the World, the one seeking escape from the world;  
Of that Suttanipāta, I shall give the explanation of meaning.

And this Suttanipāta is grounded upon the Khuddaka texts themselves;  
Therefore, of this too, I shall give the explanation of meaning.

Filled with hundreds of verses, marked by mixed prose-and-verse and explanation;  
If it be asked why this has come to the term "Suttanipāta,"

Because of being well spoken, because of hearing, because of well sheltering meanings;  
Because of indicating and because of yielding, it is called a "sutta."

Having brought together such discourses from here and there;  
Therefore, from the collection, this has come to the term thus.

And also all the discourses, being the words of such a one of immeasurable excellence,  
This is a collection of those, and since from here and there.

Because of the absence of distinguishing characteristics of another term,  
It has arrived at just the term "Suttanipāta."

## 1. The Chapter on the Snake

---

### 1. Commentary on the Uruga Sutta

And since this, whose term has been thus arrived at, consists by chapter of five chapters: the Uruga Chapter, the Cūḷa Chapter, the Mahā Chapter, the Aṭṭhaka Chapter, and the Pārāyana Chapter; Among those, the Uruga Chapter is the beginning. By discourse, in the Uruga Chapter there are twelve discourses, in the Cūḷa Chapter fourteen, in the Mahā Chapter twelve, in the Aṭṭhaka Chapter sixteen, in the Pārāyana Chapter sixteen - thus seventy discourses. Of those, the Uruga Sutta is the beginning. By the measure of the Scriptures, there are eight sections of recitation. Now of this, which has such a measure of chapters, discourses, and Scriptures -

"Whoever removes arisen wrath, spread like snake venom, with medicines;  
That monk gives up the near and far shore, as a snake its worn-out old skin."

This verse is the beginning. Therefore, in order to give the explanation of meaning of this from here onwards, this is said -

"By whom, where, when, and why this verse was spoken;  
Having made known the method of this, I shall give the explanation of meaning."

But by whom was this verse spoken, where, when, and why was it spoken? It is said - That Blessed One who received a declaration in the presence of twenty-four Buddhas, having fulfilled the perfections up to the Vessantara Jātaka, arose in the Tusita realm, having passed away from there too, having taken rebirth in the Sakyan royal family, having gradually made the great renunciation, having fully awakened to the perfect enlightenment at the foot of the Bodhi tree, having set in motion the wheel of the Teaching, expounded the Teaching for the welfare of gods and humans - it was spoken by that Blessed One, the self-become, without a teacher, the Perfectly Enlightened One. And that was at Āḷavī. And when the training rule concerning growing plants was laid down, then it was spoken for the purpose of expounding the Teaching to those who had come there. This here is the brief answer. But in detail, it should be understood by way of the distant origin, the not-so-distant origin, and the proximate origin. Therein, the distant origin is from Dīpaṅkara up to the story of the present occasion; the not-so-distant origin is from the Tusita realm up to the story of the present occasion; the proximate origin is from the seat of enlightenment up to the story of the present occasion.

Therein, since the not-too-distant origin and the proximate origin are included in the distant origin itself, therefore the answering here should be understood in detail by way of the distant origin itself. But this has been stated in the Jātaka Commentary, therefore it has not been elaborated here. Therefore it should be understood by the method expanded upon there. But this is the distinction - there, in the first verse the story arose at Sāvattthī, here at Āḷavī. As he said -

"At that time the Buddha, the Blessed One, was dwelling at Āḷavī in the Aggāḷava shrine. Now at that time the monks of Āḷavī, doing new construction work, were cutting down trees and having them cut down. A certain monk of Āḷavī also was cutting down a tree. A deity dwelling in that tree said this to that monk - 'Venerable sir, do not, wishing to make a dwelling for yourself, cut down my dwelling.' That monk, paying no heed, cut it anyway. And he struck the arm of that deity's child. Then that deity had this thought - 'What if I were to deprive this monk of life right

here?' Then that deity had this thought - 'It is not proper for me that I should deprive this monk of life right here. What if I were to report this matter to the Blessed One?' Then that deity approached the Blessed One; having approached, he reported this matter to the Blessed One. 'Good, good, deity, good indeed that you, deity, did not deprive that monk of life. If today you, deity, had deprived that monk of life, you, deity, would have generated much demerit. Go, deity, in such and such a place there is an unoccupied tree, approach that one.'

And having said thus, again the Blessed One, for the purpose of removing the arisen wrath of that deity -

"Whoever indeed would restrain arisen wrath, like a swerving chariot" -

spoke this verse. Thereupon, having heard the grumbling of people thus: "How indeed could the ascetics, disciples of the Sakyan, cut down trees and have them cut down! The ascetics, disciples of the Sakyan, are harming a living being with one faculty!" - the Blessed One, informed by the monks - having laid down this training rule "For the destruction of growing plants, an expiation," for the purpose of expounding the Teaching to those who had come there -

"Whoever removes arisen wrath,  
spread like snake venom, with medicines" -

spoke this verse. Thus this one single story has gone into classification in three places - in the Vinaya, in the Dhammapada, and in the Suttanipāṭa. And to this extent, the matrix that was laid down -

"By whom, where, when, and why this verse was spoken;  
Having made known the method of this, I shall give the explanation of  
meaning."

That has been made known both in brief and in detail, setting aside the explanation of meaning.

**1.** Now here this is the explanation of the meaning. "Whoever" means whoever, of whatever kind, whether one gone forth from a family of the warrior caste or one gone forth from a brahmin family, whether newly ordained or of middle standing or an elder. "Arisen" means gone up again and again, the meaning is "occurs"; it is said to mean "has arisen." And this so-called "arisen" is of many divisions by way of presently occurring, having-been-and-departed, having-made-opportunity, and obtained-by-ground. Therein, all that is conditioned, possessing arising and so on, is called arisen as presently occurring, with reference to which it is said: "arisen phenomena, unarisen phenomena, phenomena subject to arise." The wholesome-unwholesome that has ceased after experiencing the function of the object, termed having-experienced-and-departed, and the remaining conditioned that has ceased without reaching the triad of arising and so on, termed having-been-and-departed - this is called arisen as having-been-and-departed. This should be seen in such discourses as "such an evil wrong view has arisen" and "how the fulfilment through development of the arisen enlightenment factor of mindfulness occurs." Action spoken of in the manner beginning with "whatever actions were formerly done by him," though past, because it stands having obstructed the result of another action and having made

opportunity for its own result, and also the result for which opportunity has been made, though unarisen, because of its inevitable arising when such opportunity has been made - this is called arisen as having-made-opportunity. Unwholesome that has not been uprooted in those various planes is called arisen as obtained-by-ground.

And here the diversity of the ground and of what is obtained-by-ground should be understood. That is: "Ground" means the five aggregates of the three planes that are the objects of insight. "Obtained-by-ground" means the types of mental defilement that are capable of arising in them. For it is on that account that it is called obtained-by-ground. Therefore it is called "obtained-by-ground." But that is not by way of object. For by way of object, mental defilements arise even referring to the aggregates divided into past and so on, and even those fully understood, referring to the aggregates of those who have eliminated the mental corruptions such as Mahākaccāyana and Uppalavaṇṇā, just as for Soreyya, the merchant's son, the young man Nanda, and so on. If this were called obtained-by-ground by way of object, because of its being unabandonable, no one could give up the root of becoming. But obtained-by-ground should be understood by way of basis. For wherever aggregates not fully understood by insight arise, there from the moment of arising onwards the types of mental defilement that are the root of the round of rebirths underlie in them. That, in the sense of not being abandoned, should be understood as called arisen as obtained-by-ground. And therein, for one in whose aggregates mental defilements lie dormant unabandoned, those very aggregates are the basis of those mental defilements, not other aggregates. And for him, of the mental defilements lying dormant unabandoned in past aggregates, past aggregates alone are the basis, not others. The same method applies to future aggregates and so on. Likewise, of the mental defilements lying dormant unabandoned in the aggregates of the sensual-sphere of existence, the aggregates of the sensual-sphere of existence alone are the basis, not others. The same method applies to the fine-material and immaterial spheres of existence.

But for stream-enterers and so on, for whatever noble person in whose aggregates those types of mental defilement that are the root of the round of rebirths have been abandoned by each respective path, those aggregates of that person do not obtain the designation of "ground" for those abandoned mental defilements that are the root of the round of rebirths, because they are no longer a basis. But for a worldling, because the mental defilements that are the root of the round of rebirths have not been abandoned in any respect, whatever action is being done, whether wholesome or unwholesome, thus for him the round of rebirths grows conditioned by mental defilements. This root of the round of rebirths of his is in the aggregate of matter alone, not in the aggregate of feeling and so on, etc. or in the aggregate of consciousness alone, not in the aggregate of matter and so on - this should not be said. Why? Because of having lain dormant without distinction in the five aggregates. How? Like the essence of earth and so on in a tree. For just as when a great tree, having established itself on the surface of the earth and depending on the essence of earth and the essence of water, conditioned by those, having grown with roots, trunk, branches, sub-branches, leaves, sprouts, foliage, flowers, and fruits, having filled the sky, standing in the continuity of the lineage of trees through the succession of seeds until the end of the cosmic cycle - it should not be said "that essence of earth and so on is in the roots alone, not in the trunk and so on, or in the fruits alone, not in the

roots and so on." Why? Because of having pervaded without distinction all the roots and so on alike; thus it is. But just as some man, disenchanted with the flowers, fruits, and so on of that very tree, might apply a poison called "frog-thorn" to the tree in the four directions, and then that tree, touched by that contact with poison, through the exhaustion of the essence of earth and the essence of water, having reached the state of non-production, would not be able to produce a continuity again - just so, a son of good family, disenchanted with the occurrence of the aggregates, like that man's application of poison to the tree in the four directions, begins the development of the four paths in his own continuity. Then his continuity of aggregates, through that contact with the poison of the four paths, because of the exhaustion of all the mental defilements that are the root of the round of rebirths, the entire variety of all action beginning with bodily action that has reached merely the status of functional, having reached the nature of not producing rebirth in a new existence in the future, is not able to produce a continuity in another existence. But solely through the cessation of the final consciousness, like a fire without fuel, without clinging, he attains final nibbāna. Thus the diversity of the ground and of what is obtained-by-ground should be understood.

But further, there is another fourfold arisen by way of occurrence, object being seized, not being suppressed, and not being uprooted. Therein, what is arisen as presently existing is itself arisen through occurrence. But when an object has come into the range of the eye and so on, although the type of mental defilement does not arise in the earlier phase, because the object has been seized, due to its inevitable arising in the later phase, it is called arisen through the object being seized. And here the illustration is the type of mental defilement that arose for the Elder Mahātissa through seeing a form of the opposite sex while walking for almsfood in the village of Kalyāṇī. Its usage should be seen in such passages as "an arisen sensual thought" and so on. A type of mental defilement not suppressed by way of either serenity or insight, which has not mounted upon the continuity of consciousness, due to the absence of a cause that prevents its arising, is called arisen through not being suppressed. That should be seen in such passages as "This too, monks, the concentration of mindfulness of breathing, when developed and cultivated, is peaceful and sublime and an unadulterated pleasant dwelling, and it causes to disappear with reason and cause whatever evil unwholesome mental states have arisen" and so on. Even a type of mental defilement suppressed by way of serenity and insight, because it has not been uprooted by the noble path, having not gone beyond the nature of arising, is called arisen through not being uprooted. And here the illustration is the type of mental defilement that arose for an elder who had attained the eight meditative attainments, while travelling through the air, when he heard the singing voice of a woman who was singing with a sweet voice while gathering flowers in a nearby grove with flowering trees. Its usage should be seen in such passages as "cultivating the noble eightfold path, causes to disappear right there whatever evil unwholesome mental states have arisen" and so on. And it should be understood that this threefold arisen through the object being seized, not being suppressed, and not being uprooted, is included only under arisen through the plane obtained.

Thus, regarding this arisen of the aforesaid varieties, this wrath should be understood as arisen by way of arisen through the plane obtained, object being seized, not being

suppressed, and not being uprooted. Why? Because one of such a kind is to be removed. For only what has arisen in such a way can be removed by whatever means of removal. But that which is arisen reckoned as presently existing, having been and departed, having had opportunity made, and occurring - here effort is fruitless and impossible. For effort regarding what has been and departed is fruitless, since it has ceased even without effort. Likewise regarding what has had opportunity made. And it is impossible regarding what is presently occurring, because mental defilements and purification do not arise together.

As for "removes" - here however:

"Discipline is twofold by name, each herein is fivefold;  
Among those, by the eightfold, he removes - so it is said."

For this discipline is twofold: the discipline of restraint and the discipline of abandoning. And here, in the twofold discipline, each discipline is divided into five. For the discipline of restraint is also fivefold: restraint by morality, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. The discipline of abandoning is also fivefold: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape.

Therein, in such passages as "one is endowed, fully endowed with this Pātimokkha restraint" there is restraint by morality; in such passages as "one guards the eye-faculty, one commits to restraint of the eye-faculty" there is restraint by mindfulness.

"Whatever streams there are in the world,  
Mindfulness is the warding off of them;  
I speak of the restraint of streams,  
By wisdom they are closed."

And so on, is restraint by knowledge; in such passages as "one is patient with cold and heat" and so on, is restraint by patience; in such passages as "one does not accept an arisen sensual thought, one abandons it, dispels it" and so on, restraint by energy should be understood. And all this restraint is called "restraint" because of the restraining, and "removal" because of the removing, of bodily and verbal misconduct and so on that are to be respectively restrained and removed. Thus, for now, the discipline of restraint should be understood as being divided into five.

Likewise, whatever abandoning of each particular continuity of harm by each particular knowledge among the factors of insight beginning with the discernment of mentality-materiality, as long as there is occurrence without decline of oneself. That is: By the determination of mentality-materiality, of identity view; by the discernment of conditions, of the views of no cause and wrong cause; by its own later stage, the overcoming of uncertainty, of the state of doubt; by the comprehension of material groups, of the grasping "I" and "mine"; by the determination of the path and the non-path, of the perception of the path in what is not the path; by the seeing of rise, of the annihilationist view; by the seeing of fall, of the eternalist view; by the seeing of danger, of the perception of safety in what is dangerous; by the seeing of danger, of the perception of gratification; by the observation of disenchantment, of the perception of delight; by the knowledge of desire for liberation, of the lack of desire

for liberation; by the knowledge of equanimity, of the lack of equanimity; by conformity, of the state of being contrary to the stability of phenomena and to Nibbāna; by change-of-lineage, the abandoning of grasping at the sign of activities - this is called abandoning by substitution of opposites. But whatever abandoning, reckoned as the non-attainment of the mental hindrances struck down by concentration, distinguished as access and absorption, and of their respective opposing phenomena beginning with applied thought and so on, as long as there is occurrence without its own decline - this is called abandoning by suppression. But whatever abandoning, reckoned as eradication, through the absolute non-occurrence again of the thicket of mental defilements belonging to the side of origin, stated in the manner beginning with "for the abandoning of wrong views," in one's own continuity of one who possesses each respective path, because of the development of the four noble paths - this is called abandoning by eradication. But whatever abandoning of mental defilements through their subsiding at the moment of fruition - this is called abandoning by subsiding. But whatever Nibbāna, from which all the conditioned has been abandoned because of being the escape from all that is conditioned - this is called abandoning by escape. And all of this abandoning, since it is abandoning in the sense of relinquishing, and removal in the sense of removing, therefore it is called "abandoning-removal"; or because of the origination of each respective removal for one who possesses each respective abandoning, this too is called "abandoning-removal." Thus the abandoning-removal too should be understood as being divided fivefold. Thus, since each one is divided into five, these removals are ten.

Among those, setting aside the removal by subsiding and the removal by escape, by the remaining eightfold removal, he is said to remove by this and that method. How? For even while removing bodily and verbal misconduct through restraint by morality, he removes the wrath associated with that; even while removing covetousness and displeasure and so on through restraint by mindfulness and wisdom, he removes the wrath associated with displeasure; even while enduring cold and so on through restraint by patience, he removes the wrath arising from each respective ground of resentment; even while removing the thought of anger through restraint by energy, he removes the wrath associated with that. Even while abandoning those various phenomena by the arising in oneself of the phenomena by which abandoning by substitution of opposites, suppression, and eradication occur, he removes the wrath that is to be abandoned by substitution of opposites, to be suppressed, and to be eradicated. Certainly, here removal by abandoning-removal does not come about. But even while removing by those phenomena by which abandoning occurs, it is said in a certain way "he removes by abandoning-removal." But at the time of abandoning by subsiding, because there is nothing to be removed, and because abandoning by escape is not to be produced, it is said that nothing is removed by those. Thus, among those, setting aside the removal by subsiding and the removal by escape, by the remaining eightfold removal, he is said to remove by this and that method. Or -

"Monks, there are these five removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Monks, towards whatever person resentment should arise, friendliness towards that person should be developed, etc. Compassion... Equanimity... Inattention towards that person should be committed; thus resentment towards that person should be removed. Or the

ownership of action should be determined regarding that person - 'This venerable one is the owner of his actions, etc. He shall be the heir'" -

Thus five removals of resentment have been stated. And those who -

"These five, friends, are removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Here, friends, a certain person is of impure bodily conduct but of pure verbal conduct; even towards such a person, friends, resentment should be removed" -

By this method and so on too, five removals of resentment have been stated. Among them, removing by whichever removal of resentment, he is said to remove. Furthermore, since -

"Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handled saw, whoever would defile his mind on that account, he is not one who follows my teaching" -

Thus the Teacher's exhortation,

"For that very one it is worse, who becomes angry in return at one who is angry;  
Not becoming angry in return at one who is angry, one wins a battle hard to win.

"One practises for the welfare of both, of oneself and of the other;  
Knowing the other to be enraged, one who is mindful becomes calm."

"Monks, these seven things, pleasing to foes and making foes, come upon one prone to wrath, whether woman or man. Which seven? Here, monks, a foe wishes thus for his foe - 'Oh, may this one be ugly!' What is the reason for this? A foe, monks, does not rejoice in his foe's beauty. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, even though he is well-bathed, well-anointed, with hair and beard trimmed, wearing white garments; yet he is ugly, being overcome by wrath. This, monks, is the first thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe - 'Oh, may this one sleep in suffering!' etc. 'May this one not have much benefit!' etc. 'May this one not be wealthy!' etc. 'May this one not be glorious!' etc. 'May this one not have friends!' etc. 'Upon the body's collapse at death, may this one be reborn in a realm of misery, an unfortunate realm, a nether world, in hell!' What is the reason for this? A foe, monks, does not rejoice in his foe's going to a fortunate destination. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, practises misconduct by body, by speech, practises misconduct by mind. He, having practised misconduct by body, etc. by speech, etc. having practised misconduct by mind, upon the body's collapse at death, etc. is reborn in hell, overcome by wrath.

"One who is angry does not know benefit, one who is angry does not see the Teaching; etc.

"By which wrath beings, being wrathful, go to an unfortunate realm;

That wrath, having perfectly understood, those with insight abandon.

"One should give up wrath, one should abandon conceit, one should overcome every mental fetter.

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

"Forgive this one offence, O one of extensive wisdom, the wise do not have wrath as their power."

Thus, by such a method as this and so on, even by reviewing the danger in wrath, wrath goes to removal. Therefore, even one who removes wrath having thus reviewed is said to "remove."

"Wrath" means resentment arising from any one of the nineteen grounds of resentment - together with the impossibility beginning with stumps and thorns - that is, of the eighteen: namely the nine stated in the discourse by the method beginning with "resentment arises thinking 'he has done harm to me'," and the nine established as their opposites beginning with "he did not act for my benefit" - thus making nineteen. "Spread" means extended. "Snake venom" means the venom of a snake. "Like" is a word of comparison; having elided the letter "i," it is stated simply as "va." "With medicines" means with drugs. This is what is meant - Just as a physician who treats poison, having quickly removed the snake venom that has spread throughout the entire body bitten by a snake, by means of medicines prepared from any one of the various remedies such as roots, trunks, bark, leaves, flowers and so on, just so, whoever, by any one of the means among the aforesaid methods of removal, removes the wrath that has arisen in the aforesaid sense and has pervaded the continuity of consciousness, does not accept it, abandons it, dispels it, puts an end to it.

"That monk gives up the near and far shore" means that monk who thus removes wrath, since wrath is altogether abandoned by the third path, should be understood as giving up the five lower mental fetters designated as the near and far shore. For without distinction, "the far shore" is the name for a bank; therefore, considering them as being on the near side and also as being the far shores of the ocean of the round of rebirths, it is called "the near and far shore." Or alternatively, "whoever removes arisen wrath, spread like snake venom, with medicines" - he, having altogether removed wrath by the third path, is a monk established in the fruition of non-returning who gives up the near and far shore. Therein, "the near shore" means one's own individual existence; "the far shore" means another's individual existence. Or the near shore is the six internal sense bases; the far shore is the six external sense bases. Likewise, the near shore is the human world; the far shore is the heavenly world. The near shore is the sensual element; the far shore is the fine-material and immaterial element. The near shore is sensual and fine-material existence; the far shore is immaterial existence. The near shore is individual existence; the far shore is the requisites for the happiness of individual existence. Thus, one who abandons desire and lust in this near and far shore by the fourth path is said to "give up the near and far shore." And here, although for the non-returner, because of the abandoning of sensual lust, there is indeed no desire and lust in this

individual existence and so on; But yet, for the purpose of illustrating the excellence of the third path and so on, having collected all this classification of the near and far shore, it is said "gives up the near and far shore" through the abandoning of desire and lust therein.

Now, for the purpose of elucidating that meaning, he stated a simile: "as a snake its worn-out old skin." Therein, because it goes on its chest, it is a "snake" (uruga); this is a designation for a serpent. That is twofold - one that assumes forms at will and one that does not assume forms at will. The one that assumes forms at will is also twofold - water-born and land-born. The water-born obtains a form at will only in water, not on land, like the serpent king Saṅkhapāla in the Saṅkhapāla Jātaka. The land-born only on land, not in water. That which is worn-out by the state of being decrepit and old by the passage of a long time has come to be reckoned as such. When shedding its skin, it sheds it in four ways - standing among its own kind, being disgusted, in dependence on, and by strength. "Own kind" means the snake species, the long-bodied form. For snakes do not go beyond their own kind in five situations -at rebirth, at death, at waking from deep sleep, at sexual intercourse with one of the same species, and at the removal of worn-out skin. For when a snake sheds its skin, it sheds it standing among its very own kind. And even while standing among its own kind, it sheds it being disgusted. "Being disgusted" means when it is freed at one half-place and unfastened at the other half-place it hangs down, then being distressed by it, it sheds it. And even while thus being disgusted, it sheds it in dependence on a gap between sticks, or a gap between roots, or a gap between rocks. And even while shedding it in dependence on something, having generated strength, having made an effort, by energy having made a curved tail, just while breathing out having spread its hood, it sheds it. Having thus shed it, it departs wherever it wishes. Just so, this monk too, wishing to give up the near and far shore, gives it up in four ways - standing among its own kind, being disgusted, in dependence on, and by strength. "Own kind" for a monk means morality, from the statement "born with a noble birth." Therefore it is said: "A wise man established in morality." Thus, standing in this own kind, the monk, being disgusted with that near and far shore classified as one's own individual existence and so on, which produces suffering like worn-out old skin, by seeing the danger here and there, in dependence on good friends, having generated strength called supreme effort, by the method stated as "during the day by walking and sitting purifies the mind of obstructive mental states," having divided night and day sixfold, striving and endeavouring like a snake; having folded his legs crosswise with a curved tail like a snake, breathing out; this one too, striving with unflagging exertion like a snake having spread its hood; this one too, having generated the diffusion of knowledge, gives up the near and far shore like a snake its skin. And having given it up, like a snake that has shed its skin going wherever it wishes, this one too, having laid down the burden, departs towards the Nibbāna element without residue of clinging. Therefore the Blessed One said -

"Whoever removes arisen wrath, spread like snake venom, with medicines;  
That monk gives up the near and far shore, as a snake its worn-out old skin."

Thus this first verse was taught by the Blessed One with the pinnacle of arahantship.

**2.** Now the order of the explanation of meaning of the second verse has been reached. Therein too -

"By whom, where, when, and why this verse was spoken;  
Having made known the method of this, I shall give the explanation of  
meaning."

This itself is the matrix. And so also beyond that for all verses. However, due to fear of excessive elaboration, from here onwards, without setting down the matrix, showing the meaning of each and every one by the method of showing the origin alone, I shall give the explanation of meaning. As follows: "Whoever has cut off lust entirely" - this is the second verse.

Its origin - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain goldsmith's son, the attendant of the Venerable Elder Sāriputta, had gone forth in the presence of the Elder. The Elder, having considered "Foulness is suitable for the young," gave him the meditation subject of foulness for the purpose of counteracting lust. His mind did not obtain even the mere degree of cultivation in that. He informed the Elder "This is of no help to me." The Elder, having considered "This is suitable for the young," told him that very same thing again. Thus four months passed, and he did not obtain even the slightest distinction. Thereupon the Elder led him to the presence of the Blessed One. The Blessed One, having said "It is not within your domain, Sāriputta, to know what is suitable for this one; he is one to be guided by a Buddha," having created by supernormal power a lotus of luminous colour, gave it into his hands - "Come, monk, place this in the sandy ground in the shade of the dwelling, having pierced it with a stalk, and sit cross-legged facing it, reflecting 'Red, red.'" It is said that this one had been a goldsmith for five hundred births. On account of that, having known "The red sign is suitable for him," the Blessed One gave him the red meditation subject. He, having done so, in just a moment, attaining in succession all four meditative absorptions therein, began the sport of meditative absorption by the method of forward order, reverse order, and so on. Then the Blessed One determined "Let that lotus wither." He, having emerged from the meditative absorption, seeing that withered and dark-coloured, obtained the perception of impermanence, thinking "The luminous form has been crushed by ageing." Thereupon he applied it internally as well. Thereupon, thinking "What is impermanent, that is suffering; what is suffering, that is non-self," he saw even the three existences as if ablaze. And as he was thus seeing, not far from him there was a lotus lake. There boys, having descended, were breaking off lotuses again and again and making a heap. To him those lotuses in the water appeared like flames of fire in a reed forest, the petals falling appeared like entering a precipice, and the withered tips of the lotuses placed on dry ground appeared like burnt by fire. Then, as he was contemplating all phenomena in accordance with that, to an even greater degree the three existences, having become without refuge like a house ablaze, presented themselves to him. Thereupon the Blessed One, while seated just in the perfumed chamber, emitted a radiance from his body over that monk. And it overwhelmed his face alone. Thereupon he, reflecting "What is this?" seeing the Blessed One as if having come and standing nearby, having

risen from his seat, extended his joined palms in salutation. Then the Blessed One, having known what was suitable for him, expounding the Teaching, spoke this verse of illumination: "Whoever has cut off lust entirely."

Therein, "lust" is by way of dyeing; this is a designation for lust for the five types of sensual pleasure. "Has cut off" means cuts off, breaks, destroys. For the grammarians accept a present tense expression even for past tense meanings in verse. "Entirely" means with underlying tendencies. "The lotus flower growing in the lake" means like a lotus flower grown in a lake. "Having plunged" means having plunged into, having entered - this is the meaning. The remainder is just as before. What is meant? Just as those boys, having descended into the lake, cut the lotus flowers growing in the lake, just so whatever monk, having plunged into this dwelling-place of the world of three elements -

"There is no fire like lust";

"I am burning with sensual lust, my mind is being consumed";

"Those infatuated with lust fall into the stream, like a spider into its self-made web."

"One who is lustful, friend, overcome by lust, with mind consumed, even kills living beings" -

Having followed such a method and so on, by reviewing the danger of lust, by the restraints beginning with restraint by morality of the aforesaid kinds, and by the perception of foulness regarding animate and inanimate objects, cutting off lust little by little, the remainder by the path of non-returning, and from that even without remainder by the path of arahantship, in the way previously stated, that monk gives up the near and far shore, as a snake its worn-out old skin. Thus this verse was taught by the Blessed One with the pinnacle of arahantship. And at the conclusion of the teaching, that monk became established in arahantship.

**3.** "Whoever has cut off craving" - what is the origin? The Blessed One was dwelling at Sāvattihī. A certain monk, dwelling on the bank of the Gaggarā pond, was thinking unwholesome thoughts under the influence of craving. The Blessed One, having known his disposition, spoke this verse of illumination.

Therein, "tassati" means craving. The meaning is that it does not reach satisfaction with objects. This is a designation for craving for sensual pleasure, craving for existence, and craving for non-existence. "Flowing" means gone, occurring; it is said to mean having spread over and remained as far as the highest point of existence. "Swift-flowing" means swift-going; it is said to mean able to reach even another world-circle and even the highest point of existence in just a moment, without reckoning the danger visible here and now and pertaining to the future life. Thus this flowing, swift-flowing craving of every kind -

"Spreading ever wider, hard to fill, desire goes in all directions;  
Those who covet it, they become bearers of the wheel."

"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."

"The world is deficient, unsatisfied, a slave of craving, great king" and -

Thus, whoever by reviewing the danger and by the restraints beginning with restraint by morality of the aforesaid kinds, having dried up little by little, cuts off entirely by the path of arahantship, that monk at that very moment gives up the near and far shore of every kind. At the conclusion of the teaching, that monk became established in arahantship.

**4.** "Whoever has uprooted conceit" - what is the origin? The Blessed One was dwelling at Sāvattthī. A certain monk, dwelling on the bank of the Ganges, having seen a reed bridge that had been made across a stream with little water in the hot season being carried away by a great flood that came afterwards, stood agitated, thinking "Activities are impermanent." The Blessed One, having known his disposition, spoke this verse of illumination.

Therein, "conceit" means an elevation of mind based on birth and so on. That is threefold thus: the conceit "I am superior," the conceit "I am equal," the conceit "I am inferior." Again, it is ninefold thus: the conceit "I am superior towards a superior, equal towards a superior, inferior towards a superior, superior towards an equal, equal towards an equal, inferior towards an equal, superior towards an inferior, equal towards an inferior, I am inferior towards an inferior." That conceit of every kind -

"By which conceit beings, being intoxicated, go to an unfortunate realm."

By the method beginning with that, whoever, by reviewing the danger therein and by the restraints beginning with restraint by morality of the aforesaid kinds, destroying little by little, has uprooted entirely by the path of arahantship - which is like a great flood due to the exceeding power of the supramundane states - what is like a reed bridge due to the weakness and feebleness of the defilements; the meaning is that he destroys by cutting off by way of abandoning without remainder. That monk at that very moment gives up the near and far shore of every kind. At the conclusion of the teaching, that monk became established in arahantship.

**5.** What is the origin? Of this verse and the twelve following, there is only one origin. On one occasion the Blessed One was dwelling at Sāvattthī. Now at that time a certain brahmin, when the proposal of marriage for his daughter was present, thought - "Having adorned the girl with flowers not previously used by any outcast, I shall send her to her husband's family." He, searching Sāvattthī within and without, did not see even a grass flower not previously used. Then, having seen many young brahmin boys of a roguish nature assembled, thinking "I shall ask these, surely among many someone will know," having approached, he asked. They, mocking that brahmin, said - "The fig tree flower, brahmin, has never been used by anyone in the world. Having adorned your daughter with that, give her away." He, on the second day, having risen at an early hour before sunrise, having participated in a meal, having gone to a fig tree forest on the bank of the river Aciravatī, searching each and every tree, did not see even a stalk of a flower. Then, when midday had passed, he went to the other shore. And there a certain monk, seated for the day's abiding at the foot of a certain

delightful tree, was attending to a meditation subject. He, having approached there, paying no attention, once having sat down, once having squatted, once having stood, searching that tree among all the branches, forks, and spaces between the leaves, became weary. Thereupon that monk said to her - "Brahmin, what are you seeking?" "A fig tree flower, sir." "A fig tree flower, brahmin, does not exist in the world; that is a false saying, do not weary yourself." Then the Blessed One, having known the disposition of that monk, having emitted a radiance, spoke these verses of illumination to him in whom attentiveness and respect had arisen, beginning with "Whoever did not find substance in existences" - all should be stated.

Therein, in the first verse to begin with, "did not find" means did not attain, or does not attain. "In existences" means in the existences of sensual pleasure, fine-material, immaterial, percipient, non-percipient, neither-percipient-nor-non-percipient, single-aggregate constituent, four-aggregate constituent, and five-aggregate constituent. "Substance" means a permanent nature or a self nature. "Searching" means seeking with wisdom. "Like for a flower among fig trees" means just as this brahmin, searching for a flower among fig trees, did not find one, so too whoever practises meditation, searching with wisdom, did not find any substance in all existences. He, regarding those phenomena as coreless, seeing with insight as impermanent and as non-self, gradually attaining supramundane states, gives up the near and far shore, as a snake its worn-out old skin - this is the meaning and the connection. But in the remaining verses, without stating the connection, we shall explain only the distinctive meaning.

- 6.** "For one within whom there are no irritations,  
And who has transcended such becoming and non-becoming."

Here first this word "antara" -

"On river banks, at resting places, in assembly halls and on streets;  
People having come together discuss about me and that one - what is the reason?"

"He stopped midway with a trifling specific attainment";  
"Wrath is a producer of harm, wrath is an agitator of the mind;  
The peril born from within, that people do not understand."

Thus it is seen in numerous meanings such as reason, middle, mind, and so on. But here it means mind. Therefore, "for one within whom there are no irritations" means: because they have been uprooted by the third path, the meaning is "for one in whose mind there are no irritations." Now since "becoming" means success, "non-existence" means failure. Likewise, "becoming" means growth, "non-existence" means deterioration. "Becoming" means eternal, "non-existence" means annihilation. "Becoming" means merit, "non-existence" means evil. And "non-existence" and "non-becoming" are in meaning one and the same. Therefore, "and who has transcended such becoming and non-becoming" - here, that which is called "becoming and non-becoming," manifold by way of success, failure, growth, deterioration, eternalism, annihilation, merit, and evil. The meaning should be understood thus: by all four paths, according to their origination, by this or that method, he has transcended such becoming and non-becoming.

**7.** "For whom applied thoughts" - here, for whatever monk, the three applied thoughts of sensual pleasure, anger, and violence, the three applied thoughts concerning relatives, country, and immortality, the three applied thoughts connected with compassion for others and connected with material gain, honour, fame, and non-contempt - these nine applied thoughts, by the method stated in the Samantabuddhaka, having reviewed the danger in each and every one, by determination of the opposite, are scattered by the three lower paths capable of abandoning each respective one, and exceedingly fumigated, tormented, and burnt - this is the meaning. And having thus scattered them, "internally well-assigned without remainder" means in one's own internal aggregate-continuity and in the mind that is internal to the internal, so that they do not come to be again - thus without remainder cut off by the path of arahantship. For what is cut is called "trimmed." As it is said: "with trimmed hair and beard." Thus the meaning here should be understood.

**8.** Now, "whoever did not go too far" - here "whoever did not go too far" means whoever did not run beyond. "Nor fall behind" means did not stay behind. What is meant? For by excessively aroused energy, falling into restlessness, one goes too far; by excessively lax energy, falling into idleness, one falls behind. Likewise, by craving for existence, wearying oneself, one goes too far; by sensual craving, devoting oneself to sensual happiness, one falls behind. By the eternalist view, one goes too far; by the annihilationist view, one falls behind. Bewailing the past, one goes too far; longing for the future, one falls behind. By the view about the past, one goes too far; by the view about the future, one falls behind. Therefore, whoever, having avoided these two extremes, proceeding along the middle practice, did not go too far nor fall behind - thus it is said. "Who overcame all this obsession" - and by that middle practice culminating in the path of arahantship, he overcame all this threefold obsession originating from feeling, perception, and applied thought, reckoned as craving, conceit, and wrong view; he passed beyond, transcended - this is the meaning.

**9.** In the next verse, however, "having known 'all this is false' in the world" - this alone is the distinction. Its meaning is - "All" means without remainder; it is said to mean complete and not lacking. Yet even this being so, what is intended here is only the conditioned, the mundane classification of aggregates, sense bases, and elements that is subject to insight. "False" means devoid of the state of being true. In whatever way it is grasped by foolish people under the influence of mental defilements as "permanent" or "happiness" or "beautiful" or "self," because of the absence of such a state, it is said to mean "false." "This" - he said this showing that very all by way of its evident nature. "Having known" means having known through path wisdom, and that moreover through non-delusion, not through domain. "In the world" - the connection is: having known "all this is false," the entire class of phenomena classified as aggregates and so on, in the spatial world.

**10-13.** Now, in the four verses following this, the distinctions are: free from greed, without lust, without hate, and without delusion. Here, "greed" is by way of coveting. This is an all-inclusive designation for the first unwholesome root, or for unrighteous greed. That which was stated thus: "Sometimes states of greed arise even towards those who are like mothers, states of greed arise even towards those who are like sisters, states of greed arise even towards those who are like daughters." "Lust" is by

way of finding pleasure; this is a designation for lust for the five types of sensual pleasure. "Hate" is by way of being hostile; this is a designation for the wrath previously stated. "Delusion" is by way of being confused; this is a designation for not knowing regarding the four noble truths. Therein, since this monk, loathing greed, began insight meditation thinking "When indeed shall I, having removed greed, dwell free from greed," therefore, showing the means for the abandoning of greed, the seeing of the false nature of all activities, and the benefit of the abandoning of greed as the abandoning of the near and far shore, he spoke this verse. The same method applies in those following this as well. Some, however, say - "By the very same aforesaid method, for each and every monk who, having loathed those mental states, had begun insight meditation, each single verse here was spoken." Whichever one finds pleasing, that should be accepted. This same method applies in the four verses following this.

**14.** Now here this is the explanation of the meaning - They lie in the continuity in the sense of not being abandoned, thus "underlying tendencies" - this is a designation for sensual lust, aversion, conceit, wrong view, sceptical doubt, lust for existence, and ignorance. They are "roots" in the sense that associated mental states conform to their own character; They are "unwholesome" in the sense of being insecure; They are also "roots" because they are the support of mental states; They are "unwholesome" in the sense of being blameworthy and having painful results; Both of these are designations for greed, hate, and delusion. For they have been pointed out thus by the method beginning with "Greed, monks, is both unwholesome and an unwholesome root." Thus, these underlying tendencies, because of being abandoned by each respective path, do not exist whatsoever for one, and these unwholesome roots are likewise uprooted - "uprooted" is just the meaning. For those skilled in the characteristics of grammar accept the insertion of the syllable "se" in the reflexive plural. But the commentary teachers explain that "se" is an indeclinable particle. Whichever one finds pleasing, that should be accepted. Here, however, it has been said: "Although such a monk is one who has eliminated the mental corruptions, and one who has eliminated the mental corruptions neither takes up nor abandons; having abandoned, he stands firm." Nevertheless, by the characteristic of a present tense expression in proximity to the present, it is said "gives up the near and far shore." Or alternatively, one who is attaining final Nibbāna through the Nibbāna element without residue of clinging should be understood as giving up the near and far shore, reckoned as one's own internal and external sense bases.

Therein, the absence of underlying tendencies should be understood in two ways: by the order of mental defilements and by the order of paths. For by the order of mental defilements, there is the absence of the underlying tendency to sensual lust and the underlying tendency to aversion by the third path, of the underlying tendency to conceit by the fourth path, of the underlying tendency to wrong view and the underlying tendency to sceptical doubt by the first path, and of the underlying tendency to lust for existence and the underlying tendency to ignorance by the fourth path itself. By the order of paths, however, there is the absence of the underlying tendency to wrong view and the underlying tendency to sceptical doubt by the first path. By the second path there is the diminution of the underlying tendency to sensual lust and the underlying tendency to aversion, by the third path their complete absence, and by the fourth path the absence of the underlying tendency to conceit,

the underlying tendency to lust for existence, and the underlying tendency to ignorance. Therein, since not all underlying tendencies are unwholesome roots; For only the underlying tendencies to sensual lust and lust for existence are included under the unwholesome root of greed. And the underlying tendency to aversion and the underlying tendency to ignorance go by the term "hate is an unwholesome root, delusion is an unwholesome root" just so; but the underlying tendencies to wrong view, conceit, and sceptical doubt are not any unwholesome root. Or because he set forth the abandoning of mental defilements by way of the absence of underlying tendencies and by way of the uprooting of unwholesome roots, therefore -

"For one in whom there are no underlying tendencies whatsoever, and the unwholesome roots are uprooted."

Thus the Blessed One said.

**15.** "Disturbance-born" means here however, mental defilements that have arisen first are called "disturbances" in the sense of fever of passion, while those subsequently arisen are called "disturbance-born" because of being born from those disturbances. "The near shore" is called identity. As he said - "'The near shore', monk, this is a designation for identity." "For coming" means for rebirth. "Conditions" means conditions only. What is meant? But for one in whom, because those mental defilements synonymous with disturbance-born, which had become conditions for the grasping of the aggregates of clinging, have been abandoned by the noble path, there are no whatsoever, that monk gives up the near and far shore, in the manner already stated previously.

**16.** "For one in whom there are cravings" - here too "cravings" (vanathajā) should be understood like "disturbance-born" (darathajā). But in the meaning of the word, this is the distinction: "Vanute" or "vanoti" means "vana" - it requests, resorts to, associates with - this is the meaning. This is a designation for craving. For it is called "vana" because of longing for and resorting to objects. That which, by way of prepossession, crosses over and extends the craving is "vanatha"; this is a designation for the underlying tendency of craving. "Born from craving" (vanathā jātā) is "craving-born" (vanathajā). Some, however, say: "All mental defilements too are called 'vanatha' in the sense of being a thicket, while those subsequently arisen are 'vanathajā' (craving-born)." And this indeed is the meaning intended here in the Uruga Sutta, while the other is in the Dhammapada verse. "For shackles, for becoming" (vinibandhāya bhavāya) means for the shackle of becoming (bhavavinibandhāya). Or alternatively, the meaning is: for the shackling of the mind to objects and for rebirth in the future. "Rooted in" (hetukappā) means just "rooted in causes" (hetuyeva).

**17.** "Whoever the mental hindrances" - here, "mental hindrances" means they hinder the mind, or the practice of welfare; "they hinder" means mental hindrances; the meaning is "they conceal." "Having abandoned" means having discarded. "Five" is the delimitation of their number. Because of the absence of trouble, he is free from trouble. Because of having crossed over doubt, he has crossed over doubt. Because of the disappearance of the dart, he is free from the dart. What is meant? Whatever monk, having seen the danger in the mental hindrances both in general and in particular by the method stated in the Samantabhaddaka, having abandoned the five mental hindrances beginning with sensual desire by each respective path, and

because of their very abandoning, through the absence of trouble termed as the suffering of mental defilements, is free from trouble; because of having crossed over the doubt that occurs by the method beginning with "Was I in the past course of time?" he has crossed over doubt; "Therein, what are the five darts? The dart of lust, the dart of hate, the dart of delusion, the dart of conceit, the dart of wrong view" - because of the disappearance of the five darts thus stated, he is free from the dart. That monk gives up the near and far shore in the manner already stated previously.

And here too, the abandoning of mental hindrances should be understood in two ways: by the order of mental defilements and by the order of paths. For by the order of mental defilements, the abandoning of the mental hindrance of sensual desire and the mental hindrance of anger occurs by the third path, and of the mental hindrance of sloth and torpor and the mental hindrance of restlessness by the fourth path. And of the mental hindrance of remorse termed as regret that occurs by the method beginning with "Indeed I have not done what is wholesome," and of the mental hindrance of sceptical doubt, by the first path. By the order of paths, however, the abandoning of the mental hindrance of remorse and the mental hindrance of sceptical doubt occurs by the first path; there is the diminution of the mental hindrance of sensual desire and the mental hindrance of anger by the second path, and their complete abandoning by the third. The abandoning of the mental hindrance of sloth and torpor and the mental hindrance of restlessness occurs by the fourth path. Thus:

"Whoever, having abandoned the five mental hindrances, is free from trouble, has crossed over doubt, is free from the dart;  
That monk gives up the near and far shore, as a snake its worn-out old skin."

The Blessed One concluded the teaching with the pinnacle of arahantship itself. At the conclusion of the teaching, that monk became established in arahantship. Some say: "For whichever of those monks whichever verse was taught, at the conclusion of each respective verse, each respective monk became established in arahantship."

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the commentary on the Suttanipāta, the explanation of the Uraga Sutta is concluded.*

## 2. Commentary on the Dhaniya Sutta

**18.** "My rice is cooked" is the Dhaniya Discourse. What is the origin? The Blessed One was dwelling at Sāvattihī. At that time Dhaniya the herdsman was dwelling on the bank of the Mahī. This is his former connection - While the Scriptures of the Blessed One Kassapa were flourishing, for twenty thousand years, day by day, he gave twenty ticket meals to the Community. He, having passed away from there, arose among the gods. Thus, having spent one interval between Buddhas in the heavenly world, in the time of our Blessed One, in the middle of the Videha country there is a place called the Mountain Country; there is a city named Dhammakoraṇḍa; in that city he was reborn as a merchant's son, and lives in dependence on a herd of cattle. For he has about thirty thousand head of cattle, and twenty-seven thousand cows are milked for milk. Herdsmen are not permanent dwellers. During the four months of the rainy season they dwell on dry ground, and during the remaining eight months they

dwelt wherever grass and water are easily obtained. And that is either a riverbank or the bank of a natural lake. Then he too, in the rainy season, having departed from the village where he had been dwelling, seeking a place for the comfortable abiding of the cattle - the Great Mahī, having split, on one side the Kālamahī and on the other side going under the designation of the Great Mahī itself, flowing, having come together again near the ocean, continued on. Having entered the place that it had made into an island, having built a shed for the calves and a dwelling for himself, he made his residence there. He has seven sons, seven daughters, seven daughters-in-law, and many labourers. Herdsmen know the signs of the rains. When birds make their nests in the treetops, and crabs, having closed their doors near the water, use the door near the dry ground, then they take it that there will be good rainfall. But when birds make their nests in low places on the surface of the water, and crabs, having closed their doors near the dry ground, use the door near the water, then they take it that there will be poor rainfall.

Then that Dhaniya, having observed the signs of good rainfall, when the rainy season was approaching, having departed from the island, on the far bank of the Great Mahī, in a place not submerged by water even when the sky rained for seven weeks, having made his own dwelling place, having enclosed it all around, having built calf-sheds, he made his residence there. Then, when the collection of firewood, grass, and so on had been done, when all the sons, children, labourers, and servants had been brought together, when various kinds of solid food and edibles had been prepared, cloud masses arose all around in the four directions. He, having had the cows milked, having had the calves settled in the calf-sheds, having had smoke made in the four directions for the cattle, having had all the attendants fed, having had all tasks done, having had lamps lit here and there, himself having eaten rice with milk, lying on a great bed, having seen his own splendid achievement, having become gladdened in mind, having heard the sound of thunder in the western direction, lying down, he uttered this inspired utterance: "My rice is cooked, my milk is milked."

Herein this is the explanation of the meaning - "My rice is cooked" means his meal is prepared. "My milk is milked" means milk obtained by milking the cows. "I" points out oneself; "am" indicates one's such condition. The meaning is: "I am one whose rice is cooked and whose milk is milked." "Thus" - the meaning is "he speaks thus." But in the analytic explanation, its meaning has been explained thus: "'Thus' is word-connection, word-combination, word-completion, syllable-conjunction, smoothness of phrasing, word-sequence." That too should be understood as referring to this very thing. For whatever term is stated by the preceding term, the word "thus," while making clear this very meaning - "he speaks thus" - of each and every one, becomes a word-connection with the following term such as "Metteyya" or "the Blessed One" and so on, and not otherwise.

"Dhaniya the herdsman" is the combination of names of that merchant's son. For among those five kinds of wealth beginning with immovable property and so on, setting aside the wealth that follows one such as generosity and morality and so on, more than immovable wealth from fields, sites, parks and so on, more than movable wealth from cattle and horses and so on, more than portable wealth from gold and silver and so on, more than personal wealth from crafts and skills and so on, with reference to that cattle-wealth which is very helpful to the world through providing

the five dairy products, and which is thus distinguished as "there is no wealth equal to cattle" - because of being endowed with that, he is Dhaniya; because of tending cattle, he is a herdsman. For whoever tends his own cattle, he is called a "herdsman." Whoever, having been hired for wages by others, he is a cowherd. But this one tended his own; therefore he is called a herdsman.

"Near the bank" means in the vicinity of the bank. "Of the Mahī" means of the river named Mahāmahī. One whose dwelling is together with attendants who are equal and agreeable is "one dwelling with his family," and this one was of such a kind. Therefore he said "dwelling with my family." "Thatched" means made sheltered from the rain with coverings of grass and leaves. "Hut" is a designation for a dwelling house. "Kindled" means brought, or lit. "Fire" (ginī) means fire (aggi). In various places fire is expressed as "ginī." "If you wish" means now "if you desire" is what is said. "Rain" means pour, trickle, release water - this is the meaning. "O sky" - he addresses the cloud. This is the word commentary here for now.

But this is the explanation of the meaning - Thus this Dhaniya the herdsman, lying on a great bed in his own sleeping quarters, having heard the thunder of the clouds, saying "my rice is cooked," explains the means for the appeasement of bodily suffering and the cause of bodily happiness as stored up by himself. Saying "my milk is milked," the means for the appeasement of mental suffering and the cause of mental happiness. "Near the bank of the Mahī" indicates the success of his dwelling place; "dwelling with my family" indicates the absence of sorrow whose proximate cause is separation from the beloved at such a time. "My hut is thatched" indicates the warding off of the departure of bodily suffering. "My fire is kindled" - because cowherds make three fires by way of an enclosure fire, a smoke fire, and a wood fire. And all of these were made at his house; therefore, with reference to the enclosure fire in all directions, saying "my fire is kindled," he explains the prevention of the approach of wild beasts; with reference to the smoke fire made with cow dung and so on in the midst of the cattle, the freedom of the cattle from affliction by gadflies, mosquitoes and so on; with reference to the wood fire at the sleeping place of the cowherds, the warding off of the affliction of cold for the cowherds. Thus explaining, because of the absence of any affliction caused by rain for himself or for the cattle or for his attendants, filled with joy and happiness, he said - "So if you wish, rain, O sky."

**19.** Thus, while Dhaniya was speaking this verse, the Blessed One heard it with the divine ear element, purified and surpassing the human, while dwelling in the perfumed chamber at the great monastery of Jetavana. And having heard, surveying the world with the Buddha-eye, he saw Dhaniya and his wife: "These two are both accomplished in their causal conditions. If I go and expound the Teaching, both, having gone forth, will attain arahantship. If I do not go, tomorrow they will be destroyed by a flood of water." At that very moment, having gone through the sky from Sāvattthī seven hundred yojanas to Dhaniya's dwelling place, he stood above his hut. Dhaniya kept speaking that verse again and again, he did not bring it to conclusion; even when the Blessed One had arrived, he spoke it. And the Blessed One, having heard that, in order to show "they are not content or confident with just this much, but they are so in this way" -

"I am without wrath, free from barrenness, my dwelling for one night is near the bank of the Mahī;

My hut is unveiled, my fire is quenched, so if you wish, rain, O sky."

He spoke this reply verse, similar in phrasing but not similar in meaning. For indeed the terms "my rice is cooked" and "without wrath" and so on do not agree in meaning, like the near and far shores of the great ocean; but herein the phrasing agrees to some extent, thus they are similar in phrasing. Therein, the meaning of the terms similar to the previous verse should be understood by the very method already stated.

But this is the explanation of the distinctive terms, by term and by meaning - "Without wrath" means one whose intrinsic nature is non-anger. For that wrath which originates from the grounds of resentment of the kind previously stated, for some person, even when arising very slightly, having scorched the heart, is appeased; and by one arisen stronger than that, a certain person merely makes a contortion of the face; by one stronger than that, a certain person, wishing to speak harshly, merely makes a movement of the jaw; another, by one stronger than that, speaks harshly; another, by one stronger than that, seeking a stick or a knife, looks around in the directions; another, by one stronger than that, touches a stick or a knife; another, by one stronger than that, having seized sticks and so on, runs after; another, by one stronger than that, delivers one or two blows; another, by one stronger than that, even deprives a relative or blood-relation of life; a certain one, by one stronger than that, afterwards being remorseful, deprives even himself of life, like the minister who dwelt in the village of Kāla in the island of Sīhaḷa. And to this extent wrath has reached the highest expansion. That was abandoned by the Blessed One altogether at the seat of enlightenment itself, its root cut off, made like a palm stump; therefore the Blessed One said "I am without wrath."

"Free from barrenness" means one from whom barrenness has departed. For those five mental rigidities that were stated as being in the nature of bondage of the mind, and in a mind that has become barren - just as in a barren piece of ground, even when the sky rains for four months, crops do not grow, just so, even when the rain of wholesome causes beginning with hearing the Good Teaching rains, the wholesome does not grow - those too were abandoned by the Blessed One altogether at the seat of enlightenment itself; therefore the Blessed One said "I am free from barrenness."

"The dwelling for one night would be" means a dwelling for one night. For just as Dhaniya had taken up a permanent dwelling there for the four rainy season months, not so the Blessed One. For the Blessed One took up dwelling there for that very night out of well-wishing for him. Therefore he said "a dwelling for one night." "Unveiled" means with the roof removed. "Hut" means individual existence. For individual existence, dependent on this or that reason, is called "body," "cave," "physical form," "embodiment," "boat," "chariot," "wound," "banner," "ant-hill," "hut," and "small hut." But here, just as a hut named "house" dependent on timber and so on, because it has gone by the term dependent on bones and so on, it is called "hut." As he said -

"Just as, friends, dependent on timber and dependent on creepers and dependent on clay and dependent on grass, space being enclosed, it goes by the term 'house'; just so, friends, dependent on bones and dependent on sinews and dependent on flesh and dependent on skin, space being enclosed, it goes by the term 'materiality.'"

Or it is the hut where the monkey of consciousness dwells. As he said -

"This is a hut of a skeleton, a monkey's dwelling place;  
The monkey, having entered the hut with five doors;  
Goes round about from door to door, shaking again and again."

That hut, because of beings being covered by the roof of craving, conceit, and wrong view, rains down again and again the rain of mental defilements beginning with lust. As he said -

"What is covered rains upon, what is opened does not rain upon;  
Therefore open what is covered, thus it will not rain upon that."

This verse is spoken in two places, in the chapter and in the Theragāthā. In the chapter it is spoken dependent on this meaning: "Whoever conceals an offence, for him mental defilements and offences again and again rain upon; but whoever does not conceal, for him they do not rain upon." In the Theragāthā: "For one who has the roof of lust and so on, because of the arising of lust and so on regarding desirable objects and so on, what is covered rains upon. Or whoever accepts arisen mental defilements, for him the hut of individual existence, covered by the roof of accepted mental defilements, rains down the rain of mental defilements again and again. But for one whose roof of mental defilements has been destroyed by the wind of the knowledge of the path of arahantship, it is unveiled, and for him it does not rain upon." This is the meaning intended here. For the aforesaid roof was destroyed by the Blessed One by the very same aforesaid method, therefore he said "my hut is unveiled." "Quenched" (*nibbuto*) means calmed. "Fire" (*gini*) means fire (*aggi*). For by the elevenfold fire all this is blazing. As he said - "Blazing with the fire of lust" - in detail. That fire was quenched for the Blessed One at the very foot of the Bodhi tree by the sprinkling of the water of the noble path, therefore he said "my fire is quenched."

And speaking thus, he admonishes, exhorts, and instructs Dhaniya, who is satisfied with what should not bring satisfaction, by means of an indirect expression. How? By saying "without wrath," he indicates: Dhaniya, you are satisfied thinking "my rice is cooked," but the cooking of rice must be done for as long as life lasts through the expenditure of wealth, and the expenditure of wealth has as its proximate cause the suffering of safeguarding and so on; this being so, you are satisfied with nothing but suffering. But I, being satisfied thinking "I am without wrath," am satisfied because of the absence of suffering visible here and now and pertaining to the future life - thus he explains. By saying "free from barrenness," he indicates: you, being satisfied thinking "my milk is milked," though one whose task is not done, are satisfied having thought "my task is done"; but I, being satisfied thinking "I am free from barrenness," am satisfied as one whose task is indeed done - thus he explains. By saying "my dwelling for one night is near the bank of the Mahī," he indicates: you, being satisfied that you dwell with your family near the bank of the Mahī, are satisfied with a fixed dwelling of four months. And a fixed dwelling comes about through attachment to a residence, and that is painful; this being so, you are satisfied with nothing but suffering. But I, being satisfied with a dwelling for one night, am satisfied with an

unfixed dwelling, and an unfixed dwelling comes about through the absence of attachment to a residence, and the absence of attachment to a residence is happiness - thus I am satisfied with nothing but happiness - thus he explains.

Saying "my hut is unveiled," you, being satisfied that "my hut is thatched," are satisfied with the house being thatched; yet even though your house is thatched, the rain of mental defilements rains down upon the hut of your individual existence, by which, being carried along by the four great floods produced thereby, you would reach calamity and disaster. This being so, you are satisfied with what should not be a source of satisfaction. But I, being satisfied that "my hut is unveiled," am satisfied because of the absence of the roof of mental defilements upon the hut of individual existence. And thus, with my hut unveiled, that rain of mental defilements does not rain down upon it, by which, being carried along by the four great floods produced thereby, I would reach calamity and disaster. This being so, I am satisfied with what is indeed a source of satisfaction - thus he explains. Saying "my fire is quenched," you, being satisfied that "my fire is kindled," are satisfied having thought "I have accomplished the prevention of misfortune" when you have not accomplished the prevention of misfortune. But I, being satisfied that "my fire is quenched," am satisfied because of having truly accomplished the prevention of misfortune through the absence of the fever of the eleven fires - thus he explains. Saying "so if you wish, rain, O sky," he explains: this utterance befits those like us who have departed from suffering, who have attained happiness, and who have accomplished all tasks - "so if you wish, rain, O sky; whether you rain or do not rain, there is for us neither growth nor deterioration. But why do you speak thus?" Therefore, what was said - "thus speaking, he abuses Dhaniya, who is satisfied with what should not be a source of satisfaction, by way of another topic, exhorts and instructs him" - that is properly said.

**20.** Even having heard this verse spoken by the Blessed One, Dhaniya the herdsman, without saying "Who is this speaking a verse?", being satisfied with that well-spoken utterance, wishing to hear such again, spoke yet another verse: "Gadflies and mosquitoes." Therein, "gadflies" (andhakā) is a designation for black flies; some say it means tawny flies. "Mosquitoes" (makasā) means mosquitoes indeed. "Are not found" (na vijjare) means there are not. "Marsh" (kacche) - there are two kinds of marsh: a river marsh and a mountain marsh. Here it means a river marsh. "Where grass has grown" (ruḥhatīṇe) means where grass has sprung up. "Graze" (carantī) means they take their meal. "Even rain" (vuṭṭhimpī) - there are many kinds of rain such as wind-rain and so on; we shall explain those in the Āḷavaka Sutta. But here it is said with reference to rainfall. "Could endure" (saheyyun) means they would bear. The remainder is well-known. Here Dhaniya, explaining the security of the cattle through the absence of those gadflies and mosquitoes which, having gathered together and drinking blood, bring cattle to calamity and disaster in just a moment - therefore as soon as they appear, the cowherds kill them with dust and branches - and having stated the absence of the toil of long-distance travel through grazing on grass grown in the marsh, and explaining the absence of hunger and fatigue: "Just as the cattle of others, being afflicted by the contact of gadflies and mosquitoes, wearied by long-distance travel, withering from hunger, could not endure even a single fall of rain, my cattle are not like that; but my cattle, being free from the aforesaid conditions, could endure rain even twice or thrice" - thus he explains.

**21.** Thereupon the Blessed One, because Dhaniya, dwelling on the island, having seen danger, having bound a raft, having crossed over the Great Mahī, having come to that marshy land, imagining "I have come well, I stand in a fearless place," spoke thus, and yet he stood in a place with danger, therefore, praising his own place of arrival as more superior and more sublime than that one's place of arrival, he spoke this verse "The raft is bound," similar in meaning but not similar in phrasing.

Therein, "raft" (bhisī) means a raft that has been spread out and made broad - this is what is called in the world. But in the Noble One's Teaching and discipline, this is a designation for the noble path. For the noble path -

"Path, road, way, track, straight road, highway;  
Boat, bridge over, and raft, mattress, and footbridge."

"Course, production, and so on, is made known here and there."

By this verse too, it should be understood that the Blessed One, exhorting him by the former method, said this meaning - Dhaniya, you, having bound a raft, having crossed over the Mahī, have come to this place; yet again your raft will have to be bound, and the river will have to be crossed, and this place is not secure. But by me, having combined the path factors in one consciousness, the raft was bound by the binding of knowledge. And that is well prepared, because of the completeness of the thirty-seven qualities conducive to enlightenment, because of having reached the state of one flavour, by the non-surpassing of one another, because of the absence of need to bind again, and because of the inability of anyone among gods and humans to release it. And by that I have crossed over, gone to the shore region formerly aspired to. And even in going, I have not gone to just some region like stream-enterers and so on. Rather, gone beyond, gone to the elimination of all mental corruptions, to the far shore of all phenomena, to the supreme security, Nibbāna; or "one who has crossed over" means one who has attained omniscience; "gone beyond" means one who has attained arahantship. If one asks, having removed what has one gone beyond? Having removed the flood - having crossed over, having surpassed the fourfold flood beginning with the flood of sensuality, one has gone to that far shore. And now, because there is nothing more to be crossed by me, there is no need for the raft; therefore it is fitting for me alone to say "so if you wish, rain, O sky."

**22.** Having heard that too, Dhaniya, by the former method just as before, spoke this verse: "My wife is loyal." Therein, "wife" defines his spouse. "Loyal" means obedient, compliant in doing whatever is asked. "Not covetous" means a woman is indeed greedy with five kinds of greed - greed for food, greed for adornment, greed for other men, greed for wealth, greed for wandering about. For thus a woman, through greed for food of various kinds such as rice, cakes, liquor and so on, at least eats even the food of one under probation, eats even what warms the hand, and even without giving double the wealth, drinks liquor. Through greed for adornment, when not obtaining other ornaments, at least even with water and oil, having smoothed down the hair, wipes the face. Through greed for other men, at least even when called by a son to such a place, first thinks in terms of sexual misconduct. Through greed for wealth: "Having seized the king of swans, you have fallen away from the gold."

Through greed for wandering about, having the habit of going to parks and so on, she destroys all wealth. Therein, Dhaniya, showing "not even one greed exists in my wife," said "not covetous."

"For a long time she has lived with me" means living together for a long time, raised together from childhood onwards. By that he shows that she does not know other men. "Agreeable" means thus, not knowing other men, she clings to my mind alone - this he shows. "I hear nothing bad of her" means "she has laughed or chatted with such and such a man by name" - thus of her I do not hear any fault of transgression - this he shows.

**23.** Then the Blessed One, exhorting Dhaniya who was satisfied with his wife by these virtues, by the former method just as before, spoke this verse "My mind is loyal," similar in meaning and similar in phrasing. Therein the terms are of manifest meaning only. But this is the intention - Dhaniya, you are satisfied thinking "My wife is loyal," but she may or may not be loyal to you; The mind of another is difficult to know, especially that of a woman. For even those who carry a woman in the womb are unable to protect her; thus, because of the very difficulty of guarding the mind, it is not possible for those like you to know whether a woman is not covetous, or a companion, or agreeable, or sinless. But my mind is loyal, responsive to exhortation, it functions under my control; I do not function under its control. And that loyal nature of his was manifest to all people at the Twin Miracle, when streams of fire and streams of water of six colours were proceeding. For in the creation of fire, the fire kasina must be attained; in the creation of water, the water kasina; in the creation of blue and so on, the blue and other kasinas. For even for Buddhas, two consciousnesses do not proceed together; but by the loyal nature of just one, he was thus the wielder of power. And that, through the departure from all bonds of mental defilements, is liberated; because of being liberated, that same is not covetous, not your wife. And because of having been trained for a long time by giving, morality, and so on from the time of the Buddha Dīpaṅkara onwards, it is a companion, not your wife. That very mind, because of having been tamed by unsurpassed mastery, is well-tamed; because of being well-tamed, having abandoned the frequenting of the six doors by its own authority, because of following only my intention by the power of the mind, it is agreeable, not your wife.

"No evil is found in me" - by this, however, the Blessed One shows the absence of evil in that mind of his own, as Dhaniya does regarding his wife. And that absence of evil should be understood not only at the time of being a Perfectly Enlightened One, but also while dwelling in the midst of the household for twenty-nine years during the time of having lust and so on. For even then, no bodily misconduct or verbal misconduct or mental misconduct conforming to the household state and censured by the wise had ever arisen in him. Furthermore, Māra too followed the Truth-finder for seven years - six years while not yet fully awakened and one year after fully awakening - thinking "Perhaps I might see even so much as a hair-tip's pricking worth of evil conduct in him." He, not having seen any, being disenchanted, spoke this verse -

"For seven years I followed the Blessed One, step by step;  
I did not find a chance against the Perfectly Enlightened One, the mindful."

Even during the time of the Buddha, the young man Uttara followed him for seven months, wishing to see his fundamentals of conduct. He, not having seen any fault whatsoever, concluded "The Blessed One is of pure conduct." For there are four things the Truth-finder need not guard against. As he said -

"There are, monks, these four things the Truth-finder need not guard against. What are the four? The Truth-finder, monks, is of pure bodily conduct; there is no bodily misconduct of the Truth-finder that the Truth-finder should guard against, thinking 'Let not another know this of me.' Of pure verbal conduct, etc. Of pure mental conduct, etc. The Truth-finder, monks, is of pure livelihood; there is no wrong livelihood of the Truth-finder that the Truth-finder should guard against, thinking 'Let not another know this of me.'"

Thus, since evil does not exist in the Truth-finder's mind not only at the time of being Perfectly Enlightened One, but even before, therefore he said - "No evil is found in me." The intention of that is - Evil of my mind alone cannot be heard of, not of your wife. Therefore, if what is to be said by one satisfied with these virtues is "so if you wish, rain, O sky," it is I alone who should say this.

**24.** Having heard that too, Dhaniya, wishing to drink even further the elixir of well-spoken words, showing his state of freedom, said "I am maintained by my own wages." Therein, "maintained by my own wages" shows: maintained by one's own food and clothing, I live by doing my own work, I do not take another's wages and do another's work. "Children" means daughters and sons; they are all called collectively "children" together. "Together with me" means present, not away from home. "Healthy" means free from illness; he shows that all have strong thighs, arms and power. "I hear nothing bad of them" means I do not hear anything bad of them such as "they are thieves" or "they are adulterers" or "they are immoral."

**25.** When this was said, the Blessed One, exhorting Dhaniya by the former method just as before, spoke this verse - "I am not a hired servant." Here too the terms are of manifest meaning only. But this is the intention - You, having thought "I am a freeman," are satisfied, but in the ultimate sense, even though living by doing your own work, you are indeed a slave because of being a slave of craving, and you are not released from the claim of being a hired servant. For this has been said: "The world is deficient, unsatisfied, a slave of craving." But in the ultimate sense, I am not a hired servant of anyone. For I am not a hired servant of anyone, whether of another or of oneself. Why? Because I wander in the entire world as one who has completed his task. For from the feet of Dīpaṅkara up to enlightenment, I was a hired servant of omniscient knowledge. But having attained omniscience, I am one who has completed his task, like a royal soldier who has received his wages. By that very completed state of omniscience and by the happiness of supramundane concentration, I live. For me now, because of the absence of anything further to be done or of any practised acquaintance, there is no need to be attained by wages, unlike those whose conception in rebirth has not been abandoned. "Bhaṭṭiyā" is also a reading. Therefore, if what is to be said by one satisfied with freedom is "so if you wish, rain, O sky," it is I alone who should say this.

**26.** Having heard that too, Dhaniya, still unsatisfied with the nectar of well-spoken words, showing the completeness of his own cattle herd of five kinds, said "there are barren cows." Therein, "barren cows" means untamed grown calves. "Suckling calves" means young calves drinking from the cow, or milk-giving cows. "Cows in calf" means pregnant ones. "Breeding cows" means cows that have come of age and desire mating with bulls. "A bull, the lord of the herd" means one which, having been bathed by the cowherds early in the morning, fed, given the five-finger mark, and having had a garland tied on - is sent off with "Come, dear one, lead the cows to pasture, guard them, and bring them back"; and being thus sent, he keeps those cows away from improper pastures, grazes them in proper pastures, protects them from the danger of lions, tigers, and so on, and brings them back - he showed that such a bull, the lord of the herd, is here in my cattle herd.

**27.** When this was said, the Blessed One, exhorting Dhaniya in the same way just as before, spoke this counter-verse "there are no barren cows." And here this is the intention - Here in our Dispensation, there are no prepossessions termed "barren cows" in the sense of being untamed and in the sense of being mature; or underlying tendencies termed "suckling calves" in the sense of being the root with reference to young calves, and in the sense of trickling with reference to milk-giving cows; or volitions of meritorious, demeritorious, and imperturbable volitional activities termed "cows in calf" in the sense of bearing the womb of conception; or longing craving termed "breeding cows" in the sense of aspiring to bondage; or volitional activity consciousness termed "bull, lord of the herd" in the sense of lordship, in the sense of being the forerunner, and in the sense of being the foremost - there is not. I am satisfied with this nonexistence which has become freedom from all bondage. But you are satisfied with the existence which has become the basis for sorrow and so on. Therefore it is fitting for me alone, who is satisfied with freedom from all bondage, to say "so if you wish, rain, O sky."

**28.** Having heard that too, Dhaniya, wishing to attain even further the deathless flavour of well-spoken words, showing the success of the stake-binding of his own herd of cattle, said "The stakes are planted." Therein, "stakes" means the posts for binding cattle. "Planted" means the small ones were driven into the ground by hammering, and the large ones were placed after digging. "Unshakeable" means immovable. "Ropes" means a special type of cord-binding made for the purpose of tying calves, fitted with knotted snares. "Made of muñja" means made of muñja grass. "New" means recently made. "Well-fashioned" means well-formed, or of well-rounded form. "Not indeed can they" means they will indeed not be able to. "Even the suckling calves to break" means even the young calves to cut through.

**29.** When this was said, the Blessed One, having known the time of maturity of Dhaniya's faculties, exhorting him by the very same former method, spoke this verse illustrating the four truths: "Like a bull having cut through." Therein, "bull" means a protector of cattle, a leader of cattle, a lord of the herd, an ox. Some, however, say: "The chief of a hundred cattle is a bull (usabha), the chief of a thousand is a great bull (vasabha), the chief of a hundred thousand is a leading bull (nisabha)." Others say: "The foremost in a single village field is a bull (usabha), the foremost in two is a great bull (vasabha), unobstructed everywhere is a leading bull (nisabha)." All these are obsessions; but yet whether "bull" (usabha) or "great bull" (vasabha) or "leading

bull" (nisabha) - all these should be understood in the sense of being unmatched. As he said - "A leading bull indeed, friend, is the ascetic Gotama." The letter "ra" serves as a word-connector. "Bonds" means rope-bonds and defilement-bonds. "Nāga" means an elephant. "Rotten creeper" means the gaḷocī creeper. Just as indeed even a body of golden colour is a putrid body, even a dog of a hundred years is a cur, even a jackal born that very day is called "an old jackal," so too even a fresh gaḷocī creeper, because of being without substance, is called "a rotten creeper." "Having torn apart" means having cut. "Womb" and "lying" together make "lying in a womb." Therein, by the inclusion of "womb," the womb-born mode of generation is meant; by the inclusion of "lying," the remaining ones. Or all of those should be understood as stated by way of lying in a womb. The remainder here is clear from the meaning of the terms.

Now here this is the intention - Dhaniya, you are satisfied with bondage, but I, being distressed by bondage, endowed with strength and energy, like a great bull having cut through the bonds - the five higher mental fetters - by the strength and energy of the fourth noble path, like an elephant having torn apart a rotten creeper - the bonds of the five lower mental fetters - by the strength and energy of the three lower paths; or alternatively, like a bull having cut through the bonds - the underlying tendencies - and like an elephant having torn apart a rotten creeper - the prepossessions - having cut through and torn apart, I stand thus. Therefore I shall not again go to lying in a womb. I, completely released from all suffering having birth-suffering as its basis, shine - saying "so if you wish, rain, O sky." Therefore, if you too wish to speak as I do, cut those bonds. And here, the bonds are the truth of origin; lying in a womb is the truth of suffering; "shall not go to" - here the non-approach is the truth of cessation by way of without residue of clinging; "having cut through, having torn apart" - here the cutting and the tearing apart are the truth of cessation by way of with residue of clinging; that by which one cuts and tears apart, that is the truth of the path.

Thus, having heard this verse illustrating the four truths, at the conclusion of the verse, four persons - Dhaniya, his wife, and his two daughters - became established in the fruition of stream-entry. Then Dhaniya, through the practice of unwavering confidence in the Truth-finder, with faith born from the root and established, having seen with the eye of wisdom the body of the Teaching of the Blessed One, with his heart stirred by the natural order, thought - "'I have cut through the bonds, and lying in a womb is no more for me' - making Avīci as the lower limit and up to the highest point of existence, who else will roar such a lion's roar apart from the Blessed One? Surely my Teacher has come." Thereupon the Blessed One emitted the radiance from his body, resplendent with a net of six-coloured rays, as if golden-hued like a sprinkling of liquid gold, into Dhaniya's dwelling, saying "Now look at your ease."

**30.** Then Dhaniya, having seen the dwelling as if the moon and sun had entered within, and as if blazing all around with a thousand blazing lamps, gave rise to the thought "The Blessed One has come." And at that very time the rain cloud too shed rain. Therefore the compilers of the recitation said "Filling both the low ground and the high." Therein, "the low ground" means a small lake. "The high" means sloping upward. Thus, having made all this uphill and downhill even, filling it, the great rain cloud shed rain; it is said to mean it began to rain. "At that very moment" means at whatever moment the Blessed One emitted the radiance from his body, and Dhaniya

emitted a radiance of mind made of faith thinking "My Teacher has come," at that moment it rained. Some, however, explain that "the sunrise too was at that very moment."

**31-32.** Thus, at that moment of the arising of faith in Dhaniya, the pervading of the Truth-finder's radiance, and the sunrise, having heard the sound of the raining god, Dhaniya, filled with joy and happiness, spoke this matter - two verses beginning with "It is a gain for us indeed, not small" are to be stated.

Therein, since Dhaniya, together with his sons and wife, having seen the body of the Teaching of the Blessed One through the penetration of the noble path, having seen the material body with the supramundane eye, obtained the attainment of faith with the mundane eye. Therefore he said - "It is a gain for us indeed, not small, that we have seen the Blessed One." Therein, "indeed" (vata) is an indeclinable particle in the sense of astonishment. "No" means "for us." "Not small" (anappakā) means extensive. The remainder is clear in itself. "We go to you for refuge" (saraṇaṃ taṃ upemā) - here, however, although his going for refuge was accomplished through the penetration of the path, therein he had gone only by way of determination; now he makes the handing over of himself by speech. Or, by means of the path, having attained the state of refuge through handing over, the state of unshakeable refuge, making that known to others by speech, he undertakes the going for refuge through prostration. "The one with vision" (cakkhumā) means the Blessed One is one with vision through five eyes - the natural eye, the divine eye, the wisdom eye, the all-encompassing eye, and the Buddha eye. Addressing him, he said - "We go to you for refuge, O One with Vision." "Be our Teacher, you, great sage" - this statement he speaks to fulfil the going for refuge also through entering the state of a pupil; "Both Gopī and I are loyal, may we live the holy life in the presence of the Fortunate One" - this is by way of undertaking.

Therein, "holy life" (brahmacariya) is a designation for abstinence from sexual intercourse, the path, the duties of an ascetic, the Dispensation, and contentment with one's own wife. For in such passages as "one leading a chaste life" (brahmacārī), abstinence from sexual intercourse is called the holy life. In such passages as "But this holy life of mine, Pañcasikha, leads exclusively to disenchantment," it means the path. In such passages as "I directly know, Sāriputta, that I have practised the holy life endowed with four factors," it means the duties of an ascetic. In such passages as "This holy life is successful and prosperous," it means the Dispensation.

"We do not transgress our wives, and our wives do not transgress us;  
Apart from them we live the holy life, therefore our young ones do not die."

In such passages, it means contentment with one's own wife. But here, the holy life of the higher path preceded by the holy life of the duties of an ascetic is intended. "In the presence of the Fortunate One" (sugate) means in the presence of the Fortunate One. For the Blessed One is called the Fortunate One because of having gone well without approaching the two extremes, because of being endowed with the beautiful going of the noble path, and because of having gone to the beautiful state termed Nibbāna. And here the locative expression is used in the sense of proximity; therefore the meaning is "in the presence of the Fortunate One." "We practise" (carāmaṣe) means "we practise" (carāma). For what is said in Sanskrit as "carāmasī," that is here

"carāmase." But the commentary teachers say that "se" is an indeclinable particle. For that very reason, here, with reference to the sense of request, they also assign the reading "carema se." Whichever one finds pleasing, that should be accepted.

Thus Dhaniya, having requested the going forth from the Blessed One by way of the statement of practising the holy life, explaining the purpose of the going forth, said:

"May we become ones who have gone beyond birth and death, ones who make an end of suffering." The far shore of birth and death is Nibbāna; we go to that by the path of arahantship. "Of suffering" means of the suffering of the round of rebirths.

"Ones who make an end" means ones who bring about the disappearance.

"Bhavāmase" means "may we become," or alternatively, "Oh, may we indeed become so." This should be understood by the method stated in the passage "carāmase." And even having spoken thus, both again, it is said, having paid homage to the Blessed One, requested the going forth thus: "Give us the going forth, Blessed One."

**33.** Then Māra the Evil One, having seen those two both paying homage and requesting the going forth - "These wish to go beyond my domain; come, let me create an obstacle for them," having come, showing the virtue of the household life, spoke this verse: "One with children rejoices in children." Therein, "rejoices" means is satisfied, is happy. "In children" means in sons and also in daughters; the instrumental expression is used in the sense of association or in the instrumental sense; one rejoices together with children, one rejoices with children as the instrumental cause - thus it is said. "One with children" means a person who has children. "Thus" means he speaks thus. "Māra" means a certain mischievous son of a god in the plane of those who wield power over others' creations. For he kills whomever he is able among those who wish to go beyond his domain. Whomever he is not able to kill, he wishes for that one's death too. Therefore he is called "Māra." "The Evil One" means an inferior person, or one of evil conduct. This is the word of the compilers of the recitation, and such are found in all verses. And just as one with children rejoices in children, so too a cowherd's wife likewise rejoices in cattle. One who has cattle, he too is a cowherd's wife; together with cattle, or with cattle as the instrumental cause, likewise rejoices - this is the meaning.

Having said thus, he now points out the establishing reason for that meaning:

"Clinging is indeed the rejoicing of a man." Therein, "clinging" means four kinds of clinging - The clinging of sensual pleasures, the clinging of aggregates, the clinging of mental defilements, and the clinging of volitional activities. For sensual pleasures, because of being the foundation of the happiness stated thus: "whatever happiness and pleasure arises dependent on the five types of sensual pleasure, this is the gratification of sensual pleasures," by this meaning of the word "happiness is founded here," they are called "clinging." The aggregates too, because of being the foundation of suffering rooted in the aggregates; the mental defilements too, because of being the foundation of suffering in the realms of misery; the volitional activities too, because of being the foundation of suffering in existence. But here the clinging of sensual pleasures is intended. That is twofold by way of beings and activities.

Therein, that which is bound to beings is the principal one; showing that, having said "in children, in cattle," he stated the reason - "Clinging is indeed the rejoicing of a man." Its meaning is - Since these clings of sensual pleasures are the rejoicing of a man, they cause a man to rejoice by bringing about joy and pleasure, therefore this

should be known: "One with children rejoices in children, a cowherd's wife likewise rejoices in cattle, and you are one with children and a cowherd's wife, therefore with these, rejoice, do not look forward to the going forth. For one gone forth, these clingings do not exist; this being so, even while aspiring for the end of suffering, you will be nothing but afflicted."

Now he points out the establishing reason for that meaning too: "For he who is without clinging does not rejoice." Its meaning is - Since one for whom these clingings do not exist, separated from dear relatives, without possessions and requisites, does not rejoice, therefore you, having renounced these clingings, gone forth, will be nothing but afflicted.

**34.** Then the Blessed One, having understood "this is Māra the Evil One, come as an obstacle to these," as if knocking down a fruit with a fruit, breaking Māra's argument with that very same simile brought by Māra, having turned that very same verse around, showing "clinging is the basis for sorrow," said "one with children grieves over children." Therein, everything is clear from the meaning of the terms. But this is the intention - Do not, Evil One, speak thus: "one with children rejoices in children." For indeed, from all that is dear and beloved, there is separation and parting; this is a destiny not to be transgressed. And through the parting from those dear and beloved ones - children and wife, cattle, horses, mares, gold, money, and so on - beings whose hearts are pierced by the dart of excessive sorrow become even mad men, mentally deranged; they undergo death, and suffering like death. Therefore, understand it thus - One with children grieves over children. And just as one with children grieves over children, so too a cowherd's wife likewise grieves over cattle. Why? Clinging is indeed the sorrowing of a man. And because clinging is indeed the sorrowing of a man, therefore "for he who is without clinging does not grieve." Whoever, through the abandoning of attachment to clinging, is without clinging, he is content with a robe for tending the body, with almsfood for tending the belly; wherever he goes, he goes having taken only these with him. Just as a winged bird, etc. he understands: 'There is no more of this state of being.' Thus, through the uprooting of all sorrow, "for he who is without clinging does not grieve." Thus the Blessed One concluded the teaching with the pinnacle of arahantship. Or alternatively, whoever is without clinging, whoever is free from defilement, he does not grieve. For as long as mental defilements exist, just so long all clingings have sorrow as their fruit. But through the abandoning of mental defilements, there is no sorrow. Thus too he concluded the teaching with the very pinnacle of arahantship. At the conclusion of the teaching, both Dhaniya and Gopī went forth. The Blessed One went through space to Jeta's Grove. They, having gone forth, realised arahantship. And at their dwelling place, cowherds caused a monastery to be built. That is known even today as the Cowherds' Monastery.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the commentary on the Suttanipāta, the explanation of the Dhaniya Sutta is concluded.*

### 3. Commentary on the Khaggavisāṇa Sutta

"Towards all beings" - this is the Rhinoceros Horn 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. For the origin of the Dvayatānupassanā and so on is from one's own disposition; of the Metta Sutta and so on, from another's disposition; of the Uraga Sutta and so on, from a circumstantial arising; of the Dhammika Sutta and so on, 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 Paccekabuddha 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. If he does not attain 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 - Buddhas, Individually Enlightened Ones, 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 powerful. For those with predominant energy, faith and wisdom are weak, but energy is powerful. 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 all 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 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, etc. 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."

And "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 here, 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 it 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 Buddhas 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 life, he aspired. "Desire" means the desire to do. For whomever that is powerful, for him it 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 and crossing over 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 from 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 one that revolves, 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 abode realms, 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 - 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; likewise for the Buddha's mother and father, attendant, and son. Less than that is not possible. The reason here 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. Individually Enlightened Ones, not reaching the time of a Buddha, arise only during 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; having given the going forth to others, they 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.

**35.** 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 are none who attain 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, however, 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 minor 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 reached 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, 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, is unable to perform the aforesaid duty or to attend to the meditation subject, but rather, desiring rice gruel or medicine, early in the morning, having taken his bowl and robe, enters the village. There, having obtained rice gruel or medicine or a meal, 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 reports back but does not take away." And monks such as these, having drunk rice gruel, having undertaken 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 there is no monk who has attained arahantship having drunk rice gruel.

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 obsessions of household life, 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. The universal means friendliness and recollection of death. That is called "universal" because it should be desired everywhere. Friendliness should be desired everywhere in residences and so on. For in residences, a monk abiding in friendliness is dear 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 is a certain one among the ten foulnesses, circular meditation objects, and recollections, or the defining of the four elements itself, which should always be maintained because it has been taken up in accordance with one's temperament - that is called "the portable" because it should always be maintained, guarded, and developed; and that same is also called "the root meditation subject." Therein, the manner in which one first attends to the universal meditation subject and afterwards attends to the portable meditation subject - we shall show that by means of the defining of the four elements.

For this one reviews the body as it is placed, as it is disposed, according to the elements - whatever in this body among the twenty portions is hard, having the nature of roughness, that is the solid element. Whatever among the twelve performs the function of binding, having the nature of moisture, that is the liquid element. Whatever among the four performs the function of ripening, having the nature of hotness, that is the heat element. But whatever among the six performs the function of distending, having the nature of air, that is the air element. But whatever herein is a hole, an opening, not touched by the four primary elements, that is the space element. The consciousness that cognises that is the consciousness element. Beyond that there is no other being or person. It is only a heap of sheer activities.

Having thus attended to the meditation subject from the beginning, the middle, and the end, having known the time, having risen from his seat, having dressed, he goes to the village for almsfood in the manner already stated previously. And while going, just as blind worldlings in going forward and so on become confused thinking "the self goes forward, the going forward was produced by the self," or "I go forward, the going forward was produced by me," so, not being confused thus, when the consciousness "I shall go forward" arises, together with that very consciousness, the consciousness-originated sustaining air element arises. That pervades this collection of bones, which is a composite of the solid element and so on, conventionally called "body"; thereupon, by the diffusion of the air element through the activity of consciousness,

this collection of bones conventionally called "body" goes forward. As he thus goes forward, at the lifting of each foot, among the four elements, the heat element, accompanied by the air element, arises in excess; the others are weak. But in the carrying forward, swinging across, and lowering, the air element, accompanied by the heat element, arises in excess; the others are weak. But in the descent, the liquid element, accompanied by the solid element, arises in excess; the others are weak. In the placing down and pressing, the solid element, accompanied by the liquid element, arises in excess; the others are weak. Thus these elements break up right there in each place together with each respective consciousness that produced them.

"Therein, who is the one that goes forward, or whose is the going forward?" - thus, in each one of the modes beginning with the lifting of each foot, the elements that have arisen, and the remaining material phenomena not separable from them, the consciousness that originated them, and the remaining immaterial phenomena associated with them - these are the material and immaterial phenomena. Beyond that, in the carrying forward, swinging across, and so on, they do not reach another mode; they break up right there in each place. Therefore they are impermanent. And what is impermanent, that is suffering. What is suffering, that is non-self - thus he goes attending to the meditation subject complete in every respect. 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 sixty or seventy 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 a mental defilement arisen while going right there in the going itself; in standing, in sitting, restrain a mental defilement arisen while lying down right there in the going 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 "This monk knows your arisen thought; this is unsuitable for you" - having reprovved himself thus, 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 goes to the former spot itself, like the Elder Mahāphussadeva, the dweller at Ālindaka in the island of Sīhaḷa.

He, it is said, dwelt 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 - "This elder goes turning back again and again; is he indeed lost on the road, or has he forgotten something?" they conversed. He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. And on the 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 radiance?" 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 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 Ceylon itself. 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," and 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 that very place. Those monks, having undertaken insight within the three months themselves, having attained arahantship, at the great invitation ceremony performed the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavalli Pavilion, and like the monks who entered the rains retreat at the Kalambatittha monastery, lifting his foot with a mind engaged only in the meditation subject, having reached 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 allayed 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 one who both 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 he becomes 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 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 one lying in the womb 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 receives 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. While he was still only sixteen years of age, the king consecrated him in the kingship, and appointed various entertainments for him. The consecrated prince exercised kingship by the name of Brahmadata over twenty thousand cities in the whole of Jambudīpa. For in Jambudīpa formerly there were eighty-four thousand cities. Those, declining, were sixty; declining further, they were forty; but at the time of complete decline there are twenty. 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, having ascended the mansion, he dwells in the happiness of attainment; no one is 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, and 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, 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. They reported it a second time and a third time as well. Thereupon, having hidden himself, having seen it himself, having assembled all the ministers, he announced it. They - "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 - "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," he said. 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, reported it. The king asked: "What is this?" "The kingdom of Bārāṇasī, Sire." The king said: "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 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 - "We, great king, shall capture him alive and bring him right here," having convinced the king by various means, saying "Come, great king," they 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 the king of Bārāṇasī, having gone to the hostile king's camp, having had lamps brought out from all the pots, raised a shout with the army ablaze with light. 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, and obtained a kingdom in the countryside near the king of Bārāṇasī itself. They were companions to one another.

Then Brahmadata, having seen both armies standing together exchanging friendly greetings, thought "Through the guarding of my mind alone, in this crowd 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 the happiness of 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 rains. 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 by the abandoning of 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 thus the 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; as follows - conduct in postures in the four postures for those accomplished in aspiration, conduct in sense bases in the 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 paths 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 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 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. An Individually Enlightened One who has fully awakened, 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 and having emerged 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 complete.*

**36.** "For one in whom bonding has arisen" - what is the origin? 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 endure 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 appointed 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 it 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. Then they sent word to the king of Bārāṇasī: "A girl has been obtained; will he come himself, or shall we bring her?" And he sent word: "If I come, there will be oppression of the countryside; you yourselves bring her."

The ministers, having taken the girl and having gone out from the city, sent word to the prince - "A girl resembling the golden image has been obtained." 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, or not?" The king commanded: "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. She, being extremely delicate, 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 that very night. The ministers lamented: "We have fallen from honour." The king and the citizens lamented: "The family lineage is destroyed." There was a great uproar in the city. For the prince, upon merely hearing, great sorrow arose. Thereupon the prince began to dig up the root of sorrow. He thought - "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?" Thereupon, "birth is dependent on becoming" - thus, by the power of former meditative development, wisely attending, having seen dependent origination in forward and reverse order, meditating on activities, seated right there, he realised individual enlightenment. Having seen him seated, made happy by the happiness of the path and fruition, with peaceful faculties, with peaceful mind, having made prostration, the ministers said - "Do not grieve, Sire, the Indian subcontinent is great; we shall bring another more beautiful than that." He said - "I am not one who grieves; free from sorrow, I am an Individually Enlightened One." From here onwards all is the same as the former verse, except for the explanation of the verse.

Now in the explanation of the verse, "saṃsaggajātassa" means of one in whom bonding has arisen. Therein, bonding is fivefold by way of bonding through seeing, hearing, body, 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!" having split his heart, died. That very young monk is the illustration.

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 calamity and disaster, is the illustration.

Lust arisen through mutual fondling of limbs is called physical contact. And the young monk who chanted the Teaching is an example here. It is said that at the Great Monastery a young monk was speaking the Teaching. There, when a great crowd had come, the king too came together with the royal harem. 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 through mutual addressing and conversing 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 Maricivaṭṭi, the great 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, is produced, exists, 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 others, 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; seeing this 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 an inspired utterance in the manner already stated previously. Beyond that, everything is similar to what was stated in the previous verse.

*The explanation of the verse on association is complete.*

**37.** "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 into the hands of four ministers, practises 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 food-bearer, reported everything. The king on the second day himself went to the law-courts. Thereupon a great multitude of people - Making a great noise saying "The ministers 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, 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 -

"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."

Therein, "friends" is by way of friendliness. "Companions" is by way of being good-hearted. For 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 - household life and 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. "Friends and companions" means those friends and companions. "Having compassion" 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, 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; it is said with reference to the deterioration of one's own attainment. "Intimacy": there are three kinds of intimacy - By way of intimacy of craving, of views, and of 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. That is intended here. For because of that his attainment had declined. Therefore he said - "Seeing this danger in intimacy, I have attained." The remainder should be understood as similar to what was stated.

*The explanation of the verse on friendship and amity is complete.*

**38.** "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 others 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 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 was 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 liberate 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 at the king. Thereupon the king, looking around thinking "Is there indeed anyone uninvolved 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 them 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, pointing out that 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 having sat down right there, seeing with insight, he realised individual enlightenment. When asked about his meditation subject by the former method, he spoke this verse -

"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."

Therein, "bamboo" means bamboo. "Spreading" means extended. The word "ca" has the meaning of emphasis, or this is the word "eva"; here the letter "e" has been lost by euphonic connection. 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 greed 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.

**39.** "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 died there, he was reborn in hell; having been tormented there, by the remainder of the result, he took conception as a female in the womb of the millionaire's wife. The limbs of those 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 even 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 washed his face at Lake Anotatta, having chewed a betel-creeper toothstick, reflecting "Where shall I walk for almsfood today?", having seen that millionaire's daughter, having known "When she has made an offering to me, that action will go to utter elimination," near the cave there was a red arsenic plateau of sixty yojanas; having stood there, having dressed, 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 taken his bowl, having filled it 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 approached the Individually Enlightened One, having given the bowl into his hands, having paid homage, with the bunch of flowers in hand she aspired: "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: "Venerable sir, dwelling in the womb is suffering; without approaching that, may there be conception in a lotus flower thus." 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 to the Individually Enlightened One 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 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, satisfied, sent words of endearment and presents, saying "What shall we do?" The merchant's son sent people: "Very quickly, very quickly bring the millionaire's daughter; 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 of 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 interior of a lotus. And they gave him the name "Mahāpaduma 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. The king did not obtain a son in the womb of even one of them. 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." The king, setting aside the chief queen, had the remaining dancing 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 too." The king reported this matter to the chief queen. She said - "Great king, whatever woman is a speaker of truth and is moral, 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 strokes them again and again. When the moral princess, while stroking the five precepts, had just arisen the thought of aspiring for a son, Sakka's seat became warm.

Then Sakka, reflecting on the cause of the warming of his seat, having understood this matter, thinking "I shall give the boon of a son to the moral princess," having come through the sky and having stood before the queen, asked "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 is passing away from here to be reborn in a higher heavenly world," having gone to his mansion, he requested "Dear Mahāpaduma, go to the human world." He said - "Great king, do not speak thus; 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." "What need have you, dear son, of 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.

Thereupon Mahāpaduma, 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, the chief queen, towards the break of dawn, 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 lotus pond at the stone-slab pool. She, when the night became light, guarding the precepts, having gone there in the same way, 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 entered, took hold of that flower. As soon as the flower was taken, the petals opened out. There she saw a child like a golden image poured upon a tray. Having seen him, she uttered the cry "A son has been obtained by me!" The great multitude released thousands of acclamations, and 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 field; 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, entered 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?" Thereupon, even though being told by them "Those who have gone forth, Sire, are not ones heading for wrath; they sustain themselves with whatever is given by another with a gladdened mind" - thinking "This ascetic is indeed angry with me, 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 "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 just as before, when asked about the meditation subject by the chaplain, seated in the sky, he spoke this verse -

"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."

Therein, "deer" means there are two kinds of deer - the eṇi deer and the pasada deer. But further, this is a designation for all forest-dwelling quadrupeds. But here the pasada deer is intended. "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 blinded Māra, who, having destroyed his track, has gone beyond the sight of the Evil One'" - in detail.

"A wise man" means a wise person. "Freedom" means living according to one's own will, not being dependent on others. "Seeing" means looking with the eye of wisdom. Or alternatively, the freedom of phenomena and the freedom of persons. For supramundane states are free because they do not come under the control of mental defilements, and persons endowed with them are also free; the description of their nature is "freedom." "Seeing that" - What is meant? "Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort, when indeed might I too go thus?" - thus, for me who was bound by you standing around here and there, unable to go wherever I wished, through the absence of going wherever one wishes, having seen the benefit in going wherever one wishes, gradually serenity and insight meditation went to fulfilment. Thereupon I attained individual enlightenment. Therefore, another wise, intelligent man too, seeing freedom, should wander alone, like a rhinoceros horn. The remainder should be understood by the method already stated.

*The explanation of the verse on the deer in the forest is complete.*

**40.** "There is calling out" - what is the origin? In the past, it is said, there was a king named Ekavajjika-Brahmadatta who was of a gentle nature. Whenever the councillors wished to discuss with him what was appropriate or inappropriate, they would lead him aside individually, one by one. One day, when he had gone for a midday rest, a certain councillor requested him to go aside, saying "Sire, there is something to be heard by me." He, having risen, went. Again one requested a boon while he was seated at the great state room, one while on an elephant's back, one while on horseback, one while 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 aside. Another requested him while he was going on a journey through the country; having heard his word too, having dismounted from the elephant, 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, by the former method itself, spoke this inspired utterance verse -

"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."

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 coveted, 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 Teaching and the individual, having undertaken insight, gradually I have attained individual enlightenment. The remainder is just by the method already stated.

*The explanation of the verse on addressing is complete.*

**41.** "Amusement and delight" - what is the origin? In Bārāṇasī there was a king named Brahmadatta who had an only son. And that only son of his was dear, agreeable, and dear as life. He went about taking his 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." He, thus gradually meditating on dependent origination in forward and reverse order, realised individual enlightenment. The remainder is exactly the same as what was said for the verse on association, except for the explanation of the meaning of the verse.

Now, in the explanation of the meaning, "amusement" means sport. That is twofold - bodily and verbal. Therein, bodily means they play with elephants, they play with horses, they play with chariots, they play with bows, they play with sword-hilts, and so on. Verbal means singing, reciting verses, mouth-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 verse on play and delight is complete.*

**42.** "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 in 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 indeed, 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.

Thereupon the king thought: "These ascetics say that 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. And it is not possible 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 very 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 -

"Belonging to the four directions and non-impinging, being content with  
whatsoever;  
Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn."

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 too he is one belonging to the four directions. "Non-impinging" means he is not struck by fear anywhere in those 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 verse on the four directions is complete.*

**43.** "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." 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, let it be so; 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 too dwelt with him in all postures, placing him on his lap and on his chest, as if he were his own born son. Thereupon the queen's attendants thought: "The king treats the boy with very great kindness; the hearts of kings are exceedingly trusting; 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 taken by the hand and pulled, did not cling to the king as before. The king, investigating "What is this?", having known the circumstances, having become disgusted, thinking "Alas, these, even though thus 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; thinking "The king has gone forth together with his retinue," people bring superior requisites. The king has the superior requisites distributed according to seniority. Therein, those who receive the good things are satisfied. The others grumble: "We, while doing all duties such as sweeping the residential cells and so on, receive coarse food and worn-out cloth." He, having known that too, thinking "Alas, even when it is being given according to seniority they 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 -

"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."

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 individual enlightenment. The remainder should be understood by the former method.

*The explanation of the verse on difficult to maintain is complete.*

**44.** "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, 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, without even seeing that tree, out of former familiarity, he commanded his sleeping place right there. The ministers, even though knowing, out of fear that "it has been commanded by the king," 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 and beautiful to behold. And the piece of ground beneath it, strewn with sand resembling pearl petals, 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 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, he realised individual enlightenment. Thereupon, at the time for departure, when the ministers said "It is time to go, great king," having said "I am not a king" and so on, by the former method he spoke this verse -

"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."

Therein, "having laid aside" means having removed. "The characteristics of a layman" means hair, beard, white garments, ornaments, garlands, scents, cosmetics, women, sons, female slaves, male slaves, and so on. For 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 one 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" - for thus thinking, having undertaken insight, I have attained individual enlightenment. The remainder should be understood by the former method.

The commentary on the Koviḷāra verse is complete. The first chapter is concluded.

**45-46.** "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 happily. Come, let us learn a craft." Thereupon both, being ones with previously accumulated action, walking for almsfood in villages, market towns, and so on, went to a borderland village. And Individually Enlightened Ones enter that village at the time of the alms round. Then the people, having seen the Individually Enlightened Ones, with enthusiasm arisen, prepared seats, offered superior solid and soft food, revered, and venerated them. This occurred to them - "There are none of high family equal to us, and 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 too." 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 hermitage, 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, 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 -

"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."

Therein, "prudent" means naturally skilful, wise, accomplished in kasiṇa preliminary work 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, the wise one is also one by whom evil

has been despised. "Like a king abandoning a conquered kingdom" means just as a hostile 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 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 verse on the companion is complete.*

**47.** "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 sirs, 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 unchangingly, as if eating the Deathless. The king, thinking "They are unchanging for one day because of having made a promise; I shall know tomorrow," invited them for the morrow as well. Then on the second day too he did likewise. They too consumed in the same way. Then the king, thinking "Now, 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 eaten in the same way unchangingly, having spoken a blessing to the king, departed. The king, when they had recently departed, having thought "These ascetics 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 -

"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."

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 sustaining and through the removal of remorse. But not having obtained these friends who are foremost and equal, having avoided 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. For I too, practising thus, have attained this success.

*The explanation of the verse on the blameless eater is complete.*

**48.** "Having seen of gold" - what is the origin? A certain king of Bārāṇasī 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, thinking "Just so, in living in a group there is clashing, in living alone there is no clashing," looking at that slave girl again and again, reflected. 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. 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." The king - "Go away, do not anoint me," he said. 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 - "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 reading. "Radiant" means habitually shining; it is said to mean "brilliant." The remainder is of clear meaning. But this is the connection - Having seen golden bracelets on the arm, thus reflecting "When there is living in a group there is clashing, in living alone there is no clashing," having undertaken insight, I have attained individual enlightenment. The remainder is just by the method already stated.

*The explanation of the verse on the golden bracelet is complete.*

**49.** "Thus with a companion" - what is the origin? A certain king of Bārāṇasī, while still young, desiring to go forth, commanded the ministers: "Take the queen and maintain the kingdom; I shall go forth." The ministers convinced him: "No, 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." 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 him: "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 convinced the king by many reasons: "Wait, great king, until he becomes competent." Thereupon, when the prince had become competent, having assembled the ministers, saying "This one is 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.

The king, having gone as far as his own kingdom's boundary, having drawn a line with his walking staff, said: "This line is not to be crossed." 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, he says: "It is cold, father; it is hot, father; flies are biting, father; I am hungry, father; I am thirsty, father." The king spends the night just consoling him. During the day too, having walked for almsfood, he offers him food; that is mixed food, abundant in millet, varaka grain, green peas and so on. The prince, although concealing it, eating it through the force of hunger, within just a few days withered like a lotus placed in the heat. But the aspirant for individual enlightenment, by the power of reflection, ate without any change whatsoever.

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. Then the king, having stood not far from that fence, sent him off saying: "Here, dear son, your mother is seated; go." And until he reached that place, he stood looking on, thinking "Let no one harm him." The prince went running to his mother's presence. And the guard men, having seen him, reported to the queen. The queen, surrounded by twenty thousand dancing women, having gone, received him, and asked about the king's news. Then, having heard "He is coming from behind," she sent men. But the king at that very moment went to his own dwelling. 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, having reached his own dwelling, seated there, having seen with insight, having realised individual enlightenment, at the foot of the mañjūsaka tree, in the midst of the Individually Enlightened Ones, spoke this inspired utterance verse -

"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."

That is clear from the meaning of the terms. Now here this is the intention - That talk of mine while persuading him through living together with this 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 and attachment. And 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 verse on future danger is complete.*

**50.** "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 for the three seasons. He amused himself there with all achievements like a divine prince. He, while still young, requested 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 too, 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 in the same manner, having again left the Order, having gone forth a third time, rightly practising, having realised individual enlightenment, having spoken this inspired utterance verse, he again spoke this very declaration verse in the midst of the Individually Enlightened Ones -

"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."

Therein, "sensual pleasures" means there are two kinds of sensual pleasures: objective sensual pleasures and defilement sensual pleasures. Therein, objective sensual pleasures are phenomena such as agreeable forms and so on; defilement sensual pleasures are desire and so on, all varieties of lust. But here objective

sensual pleasures are 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 a deformed form, with a 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 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 verse on sensual pleasure is complete.*

**51.** "Calamity and" - what is the origin? In Bārāṇasī, it is said, a boil arose on the king. Severe painful feelings occurred. 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 probed it, bound the wound with a bandage, and rightly exhorted him regarding food and conduct. The king, through coarse food, became thin in body, and his boil withered. He, perceiving himself comfortable, ate rich food. And thereby, having regained his strength, he indulged in sensual objects. His boil again 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 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.

"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."

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 severe affliction. 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. "It afflicts" (upaddavati), thus "misfortune" (upaddavo); generating harm, it overcomes; the meaning is "it overwhelms"; this is a designation for royal punishment 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 the basis for all misfortunes. 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 very 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 should be understood by the method already stated.

*The explanation of the verse on calamity is complete.*

**52.** "Cold and" - what is the origin? In Bārāṇasī, it is said, there was a king named Sītāluka Brahmadatta. He, having gone forth, dwells in a forest hut. And in that region, in the cold season it is cold, and in the hot season it is hot 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 distinction." Then again it occurred to him - "Those who have gone forth are not subject to the control of requisites, and they keep such a mind under 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.

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

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 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 verse on the cool one is complete.*

**53.** "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 up to the third time, having departed, he was still followed. 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, and do not frighten anyone," and provided the elephant with his requisites, guards, and elephant equipment.

Then one day the king, seated on the elephant's back, thought: "This one, having exercised kingship for twenty years, was tormented in hell, and by the remainder of the 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 -

"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."

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 habits pleasing to humans 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, by the happiness of meditative absorption, 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" - this is the meaning. And just as this one has fully grown shoulders because of the well-formed state of his 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 an upright body similar to a lotus, or because of being born in the noble birth-lotus?" And just as this one is eminent by strength, power, speed 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 verse on the serpent is complete.*

**54.** "It is impossible for one" - 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 that having gone forth he 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. And the father, 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 watchmen, 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 manner already stated previously, he stood in the pleasure grove. A royal servant, having seen, informed the king: "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 place to stay, 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?" He said: "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; 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 balustrade, 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 -

"It is impossible for one delighting in company to touch the temporary liberation."

Having said this half verse, with his body still visible, he went 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, secluded, 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." "It is impossible, that is without cause" - thus it is said, with the elision of the nasal 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 an instrumental 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 - 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 verse on impossibility is complete.*

*The second chapter is concluded.*

**55.** "Wrigglings of views" - what is the origin? In Bārāṇasī, it is said, a certain king, 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 a counteractant of the round of rebirths, an end of 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 - "What is that?" Thereupon, by the method beginning with "the world is finite," they spoke of eternalism and annihilationism. Then 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 explanatory verse in the midst of the Individually Enlightened Ones -

"Having gone beyond the wrigglings 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."

Its meaning is - "Wrigglings of views" means the sixty-two wrong views. For those are wrigglings 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 wrigglings of views, or views themselves are wrigglings - wrigglings 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, this is the

truth." By this he explains 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 explanation of the verse on the show of views is complete.*

**56.** "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 too thought "Now he will give, now he will give." The king too, out of fear of disrepute, said nothing. Thereupon the cook, thinking "This king has no tongue-consciousness," on the second day offered a flavourless meal. The king, while eating, even though knowing "The cook today is worthy of censure," 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, and by the former method spoke this verse -

"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."

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. "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 explanation of the verse on freedom from greed is complete.*

**57.** "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 from the storehouse to the outside, asked the ministers "What is this, my good men?" "Now, great king, new grain will arise; to make room for it, these people are throwing away the old grain and so on." The king - "What, my good men, is the provision for the women's quarters, the army, and so on complete?" "Yes, great king, it is 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." He, having seen them plundering the storehouse a second time and a third time as well, commanded in the same way. For the third time also he prevented him, having said such things as "Great king, giving is a doctrine of fools" 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 -

"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."

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 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 one of such a kind; but rather one should wander alone, like a rhinoceros horn.

*The explanation of the verse on the evil companion is complete.*

**58.** "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 - 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 - "I am named Sutabrahmadatta; I do not reach satisfaction with learning. Come, I shall listen to a varied teaching of the Good Teaching in their presence" - delighted, having given the water of dedication, having served food, at the conclusion of the meal, having taken the bowl of the senior monk of the Community, having paid homage, he sat down in front saying "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; now tomorrow I shall listen to a 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 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.

Thereupon the king began to investigate the meaning of their words, thinking "These say 'We are very learned,' yet there is no varied talk from them; what has been said by these?" 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 earth and space themselves are pointed out, so 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 -

"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."

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 because of having penetrated 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. 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 explanation of the verse on the very learned is complete.*

**59.** "Play, delight" - what is the origin? In Bārāṇasī, 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 noon period of the day, arrived. Then, still unadorned, 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 passed away. Thus on the second day too and on the third day too. Then, for him thus engaged in adornment, a back disease arose. He had this thought - "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 -

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

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 having the habit of not longing for that adornment, not greedy, free from craving, abstaining from adornment and beautification, a speaker of truth, one should wander alone. Therein, adornment is twofold - householder's adornment and homeless one's adornment. Therein, householder's adornment is cloaks, turbans, garlands, perfumes, and so on; homeless one's adornment is bowl-decoration and so on. Adornment itself is the state of beautification. Therefore, abstaining from beautification by the threefold abstinence. "A speaker of truth" because of unerring speech - the meaning should be seen thus.

*The explanation of the verse on the ground for adornment is complete.*

**60.** "Son and wife" - what is the origin? It is said that the son of the king of Bārāṇasī, 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 -

"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."

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 explanation of the verse on children and wife is complete.*

**61.** "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. "Threefold dancers" means, it is said, 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 great dancers' mansion. Those dancing women 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 - 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, only 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 -

"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."

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 verse on attachment is complete.*

**62.** "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 -

"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."

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 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 verse on splitting is complete.*

**63.** "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 watching the variety of dancers. It is said that he, having seen a certain householder's wife who had come to watch the dancers, gave rise to lust. Thereupon, having attained a sense of urgency, again thinking "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 -

"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."

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; or one abstaining from long journeys and unsettled journeys. "With guarded faculties" means one whose faculties are protected by way of the remaining among the six faculties, apart from those separately stated here. "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 thus, being devoid of the flow of defilements, 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 verse on eyes downcast is complete.*

**64.** "Having laid aside" - what is the origin? In Bārāṇasī, it is said, this one 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 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, while standing right there on the elephant's back, took 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, one should go forth having become covered all around with the ochre robe." He, having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, spoke this inspired utterance verse -

"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."

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 verse on the coral tree is complete.*

*The third chapter is concluded.*

**65.** "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. And having come out from the water-sport 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 -

"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."

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, having been covetous through making greed for flavours, I was one who supported another; not being so, by whatever craving one, being greedy, makes greed for flavours. Having abandoned that craving, he shows "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, "añña" refers to mental defilements. By not nourishing them, "not supporting another" - this too 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 verse on greed for flavour is complete.*

**66.** "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 realised individual enlightenment, making clear his own accomplishment of practice, spoke this inspired utterance verse -

"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."

Therein, "obstructions" means just the mental hindrances. Those have been stated in meaning in the Uruga 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. "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 destroyed, 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 verse on obstruction is complete.*

**67.** "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, 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 -

"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."

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 the serenity of the fourth meditative absorption itself. "Pure" means 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 plane of access to the first meditative absorption, happiness at the plane of 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" etc. All that is stated in the Aṭṭhasālinī, the commentary on the Dhammasaṅgaha. Since previously, in the three beginning with

the first meditative absorption, having turned one's back on pain, displeasure, and happiness, and here in the fourth meditative absorption itself, having turned one's back on pleasure, by this practice, having attained equanimity, serenity, and purity, one wanders alone. The remainder is obvious everywhere.

*The commentary on the verse on having turned one's back is complete.*

**68.** "Putting forth strenuous energy" - what is the origin? A certain borderland king, it seems, whose army measured a thousand warriors, was small in kingdom but great in wisdom. One day, having thought "Although I am small, yet by a wise one it is possible to seize the entire Indian subcontinent," he sent a messenger to the neighbouring king - "Within seven days 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. Then the king - "What use are these to me? Are there, my good fellows, warriors of mine?" he said. Then "I am a warrior, great king! I am a warrior, great king!" - that thousand warriors rose up.

The king, having thought "I shall examine these," having prepared a funeral pyre, 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 warriors - "What will you do now, dear ones?" They said - "This, great king, is not manliness; this is a woman's deed. 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; the other warriors fled. The petty king runs ahead saying "I shall kill him"; the hostile king begged him for safety. Thereupon, having given him safety, having made him take an oath, having made him his own man, having marched together with him against another king, having stood at the border of his kingdom, he 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 become lord of the whole 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. It would indeed be good if I were to seek the supramundane state with this knowledge." Thereupon, having given the kingdom to the king of Bārāṇasī, and having sent his children and wife back to his own country, having accepted the going forth, having undertaken insight, having realised individual enlightenment, making clear his own achievement of energy, he spoke this inspired utterance verse -

"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."

Therein, "one whose energy is aroused" means putting forth strenuous energy. By this he shows his own arousal of energy, the initial energy. Ultimate reality is called Nibbāna; for the attainment of that means for the attainment of the 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 powerful energy. "With conduct not lazy" - by this is meant the non-sinking of the body in standing, sitting, 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 supreme truth with the body and, having penetrated it with wisdom, one sees." Or alternatively, by this he shows energy associated with the path. For that 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 - thus "possessed of strength and power"; 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 wise nature of striving. 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 verse on putting forth strenuous energy is complete.*

**69.** "Seclusion" - what is the origin? Of this verse, the origin is similar to the origin 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 of oneself into seclusion, the cultivation of unity, solitude - 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 the object; insight, path, and fruition are so called because of the burning of adverse mental states such as the perception of beings and so on; and here the fruitions are so only 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, "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, not giving up this seclusion of the body and seclusion of the mind, he is to be called one who has attained by the practice reckoned as insight that has reached its peak - "one should wander alone" - thus the connection should be understood.

*The commentary on the verse on seclusion is complete.*

**70.** "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 gone, reported "She has a husband." 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 -

"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."

Therein, "elimination of craving" means Nibbāna, thus the non-continuance of craving itself whose danger has been 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 reached the fixed course 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 it is 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 verse on the elimination of craving is complete.*

**71.** "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 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. The king 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 cut off 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 too - "When indeed might I too, having broken through the net of craving and wrong view or the net of 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 too - "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 -

"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."

Therein, "a lion" - there are four lions: the grass lion, the tawny lion, the dark lion, and the maned lion. The maned lion is declared the foremost among them. That very one 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 is just craving. But clinging therein arises through delusion in one devoid of investigation, 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 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 is concentration; insight is wisdom. Thus, when those two phenomena are accomplished, the three aggregates too are accomplished. Therein, through the aggregate of morality one is devoted. 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 ignorance and craving 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 verse on not trembling is complete.*

**72.** "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 it, a royal servant informed the king. The king, thinking "A lion, it is said, is not frightened by sound," caused sound to be made by drums, conch shells, small drums, and so on. 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. The lion, thinking "There is an enemy of mine," having established himself firmly on four feet, roared the lion's roar. Having merely 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. He, being unable to hold it back, having hung from a tree branch, having fallen to the ground, going along a footpath, having reached the dwelling place of the Individually Enlightened Ones, there 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 -

"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."

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 previously, therefore it has not been elaborated.

*The commentary on the verse on the one powerful with fangs is complete.*

**73.** "Friendliness, equanimity" - what is the origin? A certain king, it seems, was an obtainer of meditative absorption beginning with friendliness. He, thinking "the kingdom creates 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 -

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."

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 before.

*The commentary on the verse on the boundless states is complete.*

**74.** "Lust and hate" - what is the origin? It is said that near 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 sound, 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 -

"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."

Therein, lust, hate, and delusion have been stated in the Uraga Sutta. "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 verse on the extinction of life is complete.*

**75.** "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 another king, requested attendance. They attended there indeed, but received nothing. The king too, 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 test these ones, whether they would do thus again or not?" He, as if afflicted by the previous illness, showing himself to be in 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. They too departed in the same way. Thereupon, having seen them come back even a fourth time, being disenchanted, thinking "Alas, these have done a difficult thing, who departed without concern, having abandoned me while I was ill," having abandoned the kingdom, having gone forth, seeing with insight, having realised individual enlightenment, he spoke this inspired utterance verse -

"They associate and serve for the sake of gain, friends without reason are rare today;  
People with wisdom for their own benefit are unclean, one should wander alone, like a rhinoceros horn."

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,  
And whoever is a companion in happiness and suffering;  
The friend who shows what is beneficial,  
And whoever is compassionate towards friends" -

Endowed with the noble disposition of a friend as stated thus, friends are rare today. Their wisdom is established in themselves, they look only at themselves, not at others - thus "those with wisdom for their own benefit." "Those with wisdom for what is seen" - this too, it is said, is an ancient reading; just now their wisdom is only in what is seen, they do not look to the future - this is what is said. "Unclean" means possessed of unclean, ignoble bodily, verbal, and mental action. The remainder should be understood by the method stated previously.

*The commentary on the verse on the purpose of reason is complete.*

*The fourth chapter is concluded with eleven verses.*

Thus this Rhinoceros Horn Discourse, measuring forty-one verses, should be understood both in connection and in meaning, having combined it everywhere as appropriate by the method of explanation stated in certain places. However, due to

fear of excessive elaboration, it has not been combined everywhere by us.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the Suttanipāta Commentary, the commentary on the Khaggavisāṇa Sutta is concluded.*

#### 4. Commentary on the Kasibhāradvāja Sutta

"Thus have I heard" - this is the Kasibhāradvāja Discourse. What is the origin? The Blessed One, while dwelling among the Magadhans in the Southern Hills at Ekanāḷā, a brahmin village, having completed the before-meal function among these two Buddha-functions, the before-meal function and the after-meal function, at the end of the after-meal function, surveying the world with the Buddha-eye, having seen the brahmin Kasibhāradvāja as one accomplished with the decisive support for arahantship, and having known "When I go there, it will proceed accordingly; then, at the conclusion of the discussion, having heard the proclamation of the Teaching, this brahmin, having gone forth, will attain arahantship," having gone there, having raised a discussion, he spoke this discourse.

Therein one might ask "What is the before-meal function of the Buddhas, and what is the after-meal function?" It is said - The Buddha, the Blessed One, having risen right early, having performed the bodily preparation of washing the face and so on for the purpose of assisting the attendant and for bodily comfort, having spent the time until the hour for the alms round on a secluded seat, at the time for the alms round, having dressed, having tied the waistband, having put on the robe, having taken the bowl, sometimes alone, sometimes surrounded by the Community of monks, enters a village or a market town for almsfood, sometimes in the ordinary way, sometimes with many wonders occurring. That is: As the Protector of the World enters for almsfood, going ahead again and again, gentle breezes clean the ground. Rain clouds, releasing drops of water, having settled the dust on the road, remain above as a canopy. Other winds, having gathered flowers, scatter them on the road; raised areas of ground sink down, sunken areas rise up; at the time of placing the foot the ground becomes level; lotus flowers of pleasant touch, the size of chariot wheels, receive his feet; as soon as the right foot is placed within the gate, six-coloured rays, issuing forth from the body, making the mansions, pinnacled buildings and so on appear as if tinted with liquid gold, as if surrounded by variegated cloths, run here and there; elephants, horses, birds and so on, remaining in their own respective places, make sounds in a sweet manner; likewise drums, lutes and other musical instruments, and ornaments worn on the bodies of human beings; by that sign human beings know "Today the Blessed One has entered here for almsfood." They, well dressed and well robed, taking scents, flowers and so on, having come out from their houses, having proceeded to the middle of the street, having reverently venerated the Blessed One with scents, flowers and so on, having paid homage - "Give us, venerable sir, ten monks; give us twenty; give us a hundred monks" - having requested, having taken even the Blessed One's bowl, having prepared a seat, they reverently serve with almsfood.

The Blessed One, having finished the meal, having surveyed their continuities of consciousness, expounds the Teaching in such a way that some become established in going for refuge, some in the five precepts, some in one of the fruits of stream-

entry, once-returning, or non-returning, some, having gone forth, in the highest fruit, arahantship. Having thus assisted the people in such and such ways, he rises from his seat and goes to the monastery. There he sits down on the excellent Buddha-seat prepared in the circular pavilion, waiting for the monks to finish their meal. Then, when the monks have finished their meal, the attendant informs the Blessed One. Then the Blessed One enters the perfumed chamber. This is the before-meal function. And whatever has not been stated here should be understood by the very method stated in the Brahmāyu Discourse.

Then the Blessed One, having thus completed the before-meal function, having sat down at the attendance hall of the perfumed chamber, having washed his feet, having stood on the footstool, exhorts the community of monks - "Monks, strive with diligence; the arising of a Buddha is rare in the world, the attainment of human existence is rare, the achievement of faith is rare, going forth is rare, hearing the Good Teaching is rare in the world." Then the monks, having paid homage to the Blessed One, ask about a meditation subject. Then the Blessed One gives a meditation subject according to the monks' temperament. They, having learnt the meditation subject, having paid respect to the Blessed One, go to their own respective dwelling places; some to the forest, some to the root of a tree, some to one among mountains and so on, some to the abode of the Four Great Kings, etc. some to the abode of those who wield power. Then the Blessed One, having entered the perfumed chamber, if he wishes, mindful and fully aware, lies down for a moment in the lion's posture on his right side. Then, his body refreshed, having risen, in the second portion he surveys the world. In the third portion, in dependence on whatever village or market town he dwells, there the people, having given a gift before the meal, after the meal, well dressed and well adorned, having taken perfumes, flowers and so on, gather together at the monastery. Then the Blessed One, having gone with a wonder suitable to the assembly that has arrived, having sat down on the excellent Buddha-seat prepared in the Teaching hall, expounds the Teaching suited to the time and suited to the measure. Then, having known the proper time, he dismisses the assembly.

Then if he wishes to bathe his limbs. Then, having risen from the Buddha-seat, having gone to the place where water was prepared by the attendant, having taken the bathing cloth from the attendant's hand, he enters the bathing room. The attendant too, having brought the Buddha-seat, prepares it in the precincts of the perfumed chamber. The Blessed One, having bathed his limbs, having put on a well-dyed double cloth, having tied the waistband, having arranged the upper robe, having come there, sits down, alone for a moment in seclusion. Then monks, coming from here and there, go to the attendance upon the Blessed One. There some ask questions, some about a meditation subject, some request hearing of the Teaching. The Blessed One, fulfilling their intention, spends the first watch of the night.

In the middle watch of the night, the deities of the entire ten-thousand world system, gaining the opportunity, having approached the Blessed One, ask questions, as prepared, even down to four syllables. The Blessed One, answering the questions of those deities, spends the middle watch of the night. Then, having divided the last watch of the night into four portions, he determines upon the walking path for one portion; for the second portion, having entered the perfumed chamber, mindful and

fully aware, he lies down in the lion's posture on his right side; he spends the third portion in fruition attainment; for the fourth portion, having entered the great compassion attainment, he surveys the world with the Buddha-eye for the purpose of seeing beings with little dust in their eyes, with much dust in their eyes, and so on. This is the after-meal function.

Thus, at the conclusion of the fourth portion of this after-meal function, termed the surveying of the world, surveying the world with the Buddha-eye in order to see beings who have not made aspirations and who have made aspirations regarding the Buddha, the Teaching, and the Community, and regarding giving, morality, Observance, and other such deeds, and who are not accomplished with decisive support and who are accomplished with decisive support, having seen the brahmin Kasibhāradvāja as one accomplished with the decisive support for arahantship, and having known "When I go there, a discussion will arise; then at the conclusion of the discussion, having heard the proclamation of the Teaching, this brahmin, having gone forth, will attain arahantship," having gone there, having raised a discussion, he spoke this discourse.

Therein, "thus have I heard" and so on was spoken by the Venerable Ānanda, when asked by the Venerable Elder Mahākassapa, while conducting the recital of the Teaching at the time of the First Great Communal Recitation, to the five hundred Worthy Ones; "I, ascetic, plough and sow" was spoken by Kasibhāradvāja; "I too, brahmin, plough and sow" and so on was spoken by the Blessed One. Having combined all of that together, it is called the "Kasibhāradvāja Sutta."

Therein, "thus" - this word "evaṃ" has the meaning of manner, illustration, and emphasis. For in the sense of manner, by this he explains this meaning -The word of that Blessed One, which is subtle in various methods, arising from manifold dispositions, accomplished in meaning and phrasing, of various wonders, profound in the Teaching, meaning, instruction, and penetration, having a nature discernible by all beings in accordance with each one's own language - who is able to comprehend it in every way? Then indeed, "thus have I heard, by me too it was heard in one manner." In the sense of illustration, freeing himself thus: "I am not self-originated, this was not realised by me," "thus have I heard, by me it was thus heard" - he illustrates the entire discourse that is now to be spoken. In the sense of emphasis, showing his own power of retention in accordance with the state of being praised thus by the Blessed One: "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda; of those with perfect behaviour, of those who are mindful, of those who are resolute, of attendants, namely Ānanda," he generates in beings the desire to hear: "Thus have I heard, and that, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise." "By me heard" - here the word "me" has the meaning of "by me," and the word "heard" has the meaning of ear-door consciousness. Therefore "thus have I heard" means "thus it was reflected upon by me through the cognitive process preceded by ear-consciousness" - this is what is said.

"On one occasion" means on one time. "Blessed One" means one who is fortunate, one who has destroyed, one who has been devoted - this is what is said. "Was dwelling among the Magadhans" - the Magadhans are princes who are provincial rulers; their abode, though a single province, is called "Magadhā" by conventional

usage. In that Magadhan province. Some, however, elaborate in many ways by such methods as "because the Cetiya king, having spoken a lie, while sinking into the earth, was told 'do not sink deep,' or because the men seeking that king, digging the earth, were told 'do not dig deep,' therefore Magadhā." Whichever one finds pleasing, that should be accepted. "Dwells" means he cuts off the discomfort of one posture with another posture and carries on, maintains, his individual existence without letting it fall - this is what is said. Or through the divine, brahma, and noble abidings, he carries various welfare for beings - thus he dwells. "Carries" means he brings together, leads to, generates, produces - this is what is said. For thus, when beings err regarding sensual pleasures, then, it is said, the Blessed One dwells with the divine abiding for the purpose of producing in them the wholesome root of non-greed - "Perhaps, having seen this practice, having generated approval therein, they might become dispassionate towards sensual pleasures." But when they err against beings for the sake of dominion, then he dwells with the divine abiding for the purpose of producing in them the wholesome root of non-hate - "Perhaps, having seen this practice, having generated approval therein, they might appease hate through non-hate." But when those gone forth dispute on account of the Teaching, then he dwells with the noble abiding for the purpose of producing in them the wholesome root of non-delusion - "Perhaps, having seen this practice, having generated approval therein, they might appease delusion through non-delusion." But with the posture-dwelling he never does not dwell, because without that there is no maintaining of individual existence. This is the summary here; but in detail we shall explain in the commentary on the Maṅgala Sutta.

"In the Southern Hills" - the mountain that stands surrounding Rājagaha, the province on its southern side is called "the Southern Hills"; "in that province" is what is said. There the monastery too has that same name. "At Ekanāḷā, a brahmin village" - "Ekanāḷā" is the name of that village. And many brahmins dwell here, or it is a brahmin estate; therefore it is called "a brahmin village."

"Now at that time" means at whatever time the Blessed One, having folded his legs crosswise on the unconquered divan, having fully awakened to the unsurpassed perfect enlightenment, having set in motion the excellent wheel of the Teaching, in the Magadhan country, in dependence on Ekanāḷā, the brahmin village, dwells in the great monastery of the Southern Hills, waiting for the maturing of the brahmin's faculties - at that operative time, is what is said. "Kho pana" - this pair of particles here should be seen as merely an expletive, or for the purpose of showing a different subject matter. "Of the brahmin Kasibhāradvāja" - that brahmin lives by ploughing, and "Bhāradvāja" is his clan; therefore he is called thus. "About five hundred" - just as - In "knowing moderation in food" here the word "matta" is used in the sense of measure, so too here; therefore five in measure, neither less nor more - five hundred ploughs is what is said. "Yoked" means harnessed; the meaning is harnessed with straps to the yoke, having placed it on the shoulders of the oxen.

"At sowing time" means at the time of sowing, at the time of casting seed, is what is said. Therein, there are two kinds of sowing: mud-sowing and dust-sowing. Dust-sowing is intended here. And that indeed on the first day was the auspicious sowing. Herein, this is the excellence of equipment - Three thousand oxen were made ready; on all of them golden horn-caps were fastened, their hooves were made of silver; all

were adorned with white garlands, with all kinds of fragrant perfumes, and with five-fingered scent-marks, complete in major and minor limbs, endowed with all auspicious marks; some were black, the very colour of collyrium; some were white, the colour of crystal; some were red, the colour of coral; some were spotted, the colour of cat's-eye gems. Five hundred farmer men, all wearing new white garments, adorned with garlands, with flower-pads placed on their right shoulders, their body parts gleaming with yellow orpiment, red arsenic, and collyrium markings, go in groups of ten ploughs each. The tips of the ploughs, the yokes, and the goads were bound with gold. To the first plough eight oxen were yoked, to the rest four each; the remainder were brought for the purpose of replacing the tired ones. In each group, with one seed-cart each, one ploughs and one sows.

But the brahmin, having had his beard-trimming done early, having bathed, anointed with fragrant perfumes, having put on a garment worth five hundred, having arranged over one shoulder a cloth worth a thousand, with two on each finger making twenty signet rings, with lion-shaped earrings in his ears, and having fastened a Brahmā-turban on his head, having placed a golden necklace on his neck, surrounded by a company of brahmins, gives directions at the work. Then his brahmin wife, having had milk-rice cooked in many hundreds of vessels, having loaded them on great carts, having bathed with scented water, adorned with all ornaments, surrounded by a company of brahmin women, went to the work. His house too was well anointed everywhere with perfumes, with oblations well made with flowers; and the field too had banners raised at those various places. The assembled company together with the household servants and labourers who had come to the work was two and a half thousand. All wore new garments; and for all of them milk-rice food was prepared.

Then the brahmin, having had the golden dish from which he himself eats washed, having filled it with milk-rice, having prepared it with ghee, honey, molasses and so on, had the plough-oblation performed. The brahmin wife, having had the five hundred farmers take vessels made of gold, silver, bronze, and copper and sit down, having taken a golden ladle, goes about serving milk-rice. But the brahmin, having had the oblation performed, having put on red-gold-laced sandals, having taken a red-gold staff, goes about giving directions, saying "Give milk-rice here, give ghee here, give sugar here." Then the Blessed One, while seated just in the perfumed chamber, having known that the brahmin's food distribution was taking place, thinking "This is the time to tame the brahmin," having dressed, having tied the waistband, having put on the double robe, having taken the bowl, came out from the perfumed chamber, as befits the unsurpassed trainer of persons to be tamed. Therefore the Venerable Ānanda said "Then the Blessed One, having dressed in the earlier period of the day."

Therein, "atha" is an indeclinable particle used at the beginning of a statement introducing a new subject; "kho" is an expletive particle. "Blessed One" is by the method already stated. "In the earlier period of the day" means the time of the earlier part of the day; the meaning is "in the earlier period of the day"; or "a time in the forenoon" is "the earlier period of the day"; what is meant is "one moment in the forenoon." Thus the accusative case is obtained in the sense of absolute connection. "Having dressed" means having put on; this should be understood by way of

changing the monastery inner robe. For the Blessed One was not unclothed before that. "Taking his bowl and robe" means having taken the bowl with the hands and the robe with the body; the meaning is having received and having worn. It is said that when the Blessed One wished to enter for almsfood, like a bee into the midst of a pair of blooming lotuses, the bowl made of stone the colour of sapphire comes into the midst of his pair of hands. Therefore, having thus received with the hands the bowl that had come in this way, and having worn the robe put on all round with the body - thus its meaning should be understood. For in whatever manner one takes something, it is simply called "having taken," just as "he departs having taken only these with him."

"Where" means by which path. "Workplace" means a place for carrying out work. "There" means by that path. "Approached" means he went; what is meant is that he went by the path by which one goes to the workplace of the brahmin Kasibhāradvāja. Then why did the monks not follow the Blessed One? It is said - Whenever the Blessed One wishes to approach somewhere entirely alone, at the time for the alms round he closes the door and enters inside the perfumed chamber. Thereupon the monks know by that sign - "Today the Blessed One wishes to enter the village entirely alone; surely he has seen some person to be trained." They, having taken their own bowl and robe, having circumambulated the perfumed chamber, go on the alms round. And at that time the Blessed One acted thus. Therefore the monks did not follow the Blessed One.

"Now at that time" means at whatever time the Blessed One approached the workplace, at that time the food distribution of that brahmin was taking place; the meaning is that the participation in a meal was taking place. What we said before - "The brahmin wife, having taken vessels made of gold, silver, bronze, and copper for the five hundred farmers who were seated, having taken a golden ladle, goes about serving milk-rice." Then the Blessed One approached where the food distribution was. Why? For the purpose of assisting the brahmin. For the Blessed One does not approach the food distribution out of desire to eat like a poor man. For the Blessed One has as relatives two times eighty thousand Sakyan and Koliyan kings; they are willing to give regular meals from their own prosperity. But the Blessed One did not go forth for the sake of food; but rather he went forth thinking "Having relinquished the five great relinquishments over many incalculable aeons, having fulfilled the perfections, being liberated I shall liberate, being tamed I shall tame; being at peace I shall bring peace, having attained final Nibbāna I shall lead others to final Nibbāna." Therefore, because of his own state of being liberated, etc. and because of his state of having attained final Nibbāna, delivering others, etc. and leading others to final Nibbāna, wandering in the world, he approached where the food distribution was for the purpose of assisting the brahmin - this should be understood.

"Having approached, he stood to one side" means thus, having approached, he stood to one side. "To one side" (ekamantaṃ) is a neuter expression denoting a state; it means to one place, to one side - this is what is said. Or it is an accusative case used in the locative sense; within the region of sight of him, at a place suitable for hearing a discussion, where the brahmin could see him standing, there at a high place he stood. And having stood, he emitted all around a bodily radiance, yellowish like the lustre of gold, outshining the radiance of a thousand moons and suns, measuring

eighty cubits in extent, by the pervading of which the brahmin's work-shed, walls, trees, ploughed earth, lumps of clay and so on appeared as if made of gold. Then the people, having eaten the milk-rice, having seen the Perfectly Enlightened One standing to one side - whose body was adorned with the thirty-two excellent marks attended by the eighty minor features, decorated with the encircling fathom-radiance on a pair of arms, with a resplendent glorious appearance blazing with a crest of garlands, like a moving lotus lake, like the expanse of the sky with a host of stars blazing with a net of rays, and like a blazing golden mountain peak, shining with splendour - having washed their hands and feet, having raised joined palms, having surrounded him, they stood. Thus surrounded by them, the brahmin Kasibhāradvāja saw the Blessed One standing for almsfood. Having seen the Blessed One, he said this: "I, ascetic, plough and sow."

But why did he speak thus? Was it through lack of confidence in the Blessed One who is pleasing on all sides, inspiring, who has attained the highest taming and tranquillity? Or was it through stinginess regarding a ladleful of almsfood, even though having prepared milk-rice for two and a half thousand people? Neither of the two. But having seen the people who, unsatisfied by the sight of the Blessed One, had abandoned their work, displeasure arose in him thinking "He has come to cause disruption to my work." Therefore he spoke thus. And having seen the excellency of marks of the Blessed One, this too occurred to him: "If this one had applied himself to work, he would have been like a crest-jewel on the heads of the people in the whole of Jambudīpa; what purpose indeed would not have succeeded for him? Yet in just this way, through laziness, not having applied himself to work, walking for almsfood at the ploughing festival and so on, eating, he goes about mostly devoted to bodily strength." Therefore he said - "I, ascetic, plough and sow, and having ploughed and sown, I eat." My work activities do not fail, and I am not endowed with marks as you are - this is the intention. You too, ascetic, etc. eat; what purpose would not succeed for one so endowed with marks? - this is the intention.

Furthermore, he had heard - "It seems that a prince has been born in the Sakyan royal family; he, having abandoned the sovereignty of a universal monarch, has gone forth." Therefore, having known "Now this is he," imputing reproof saying "Having abandoned the sovereignty of a universal monarch, it seems you are wearied," he said "I, ascetic." Furthermore, this brahmin was of sharp wisdom; he does not speak casting down the Blessed One, but having seen the Blessed One's beauty of form, esteeming his achievement of wisdom, he spoke thus even for the purpose of setting a discussion in motion - "I, ascetic." Thereupon the Blessed One, by way of those amenable to instruction, showing his own state of being the foremost farmer and sower in the world with its gods, said "I too, brahmin."

Then a thought arose for the brahmin - "This ascetic says 'I plough and sow.' Yet I do not see his gross ploughing implements such as yoke, plough, and so on. Is he indeed speaking falsely, or not?" - surveying the Blessed One from the soles of his feet up to the tips of his hair above, having known through palmistry, on account of having made an aspiration in that regard, the achievement of the thirty-two excellent marks, with esteem arisen at that very moment thinking "This is impossible, there is no

chance that one of such form should speak falsely," having abandoned the address of "ascetic," addressing the Blessed One by clan, he said "But we do not see of Master Gotama."

And having said thus, the brahmin of sharp wisdom, having known "This was said by him with reference to a profound meaning," wishing to ask and know that meaning, addressed the Blessed One in verse. Therefore the Venerable Ānanda said "Then the brahmin Kasibhāradvāja addressed the Blessed One in verse." Therein, "in verse" means by an utterance regulated by syllables and terms. "Addressed" means he spoke.

**76-77.** Therein, the brahmin by "ploughing" speaks of the combination of ploughing implements such as yoke, plough, and so on. But since speaking by having planted by way of correspondence with a previously stated subject is the power of the Buddhas, the Blessed One, making clear the power of the Buddha, planting by way of correspondence with a previously stated subject, said - "Faith is the seed." But what is the correspondence with a previously stated subject here? Was not the Blessed One asked by the brahmin about the combination of ploughing implements such as yoke, plough, and so on, and yet planting by way of correspondence with the unasked seed, he said - "Faith is the seed" - and this being so, would not this discourse be without connection? It is said - There is no discourse of the Buddhas that is without connection, nor do the Buddhas speak without having planted the correspondence with a previously stated subject. And here the connection should be understood thus - For the Blessed One was asked about ploughing by this brahmin by way of ploughing implements such as yoke, plough, and so on. He, out of compassion for him, without omitting what was unasked, thinking "this was not asked," in order to make known the ploughing with its root, with its support, with its implements, and with its fruit, showing the ploughing beginning from the root, said - "Faith is the seed." For the seed is the root of ploughing, because when it exists ploughing is to be done, when it does not exist ploughing is not to be done, and because ploughing is to be done in proportion to it. For when there is seed they do the ploughing, when there is none they do not. And skilled farmers plough the field in proportion to the seed, not less, thinking "lest our crop should decline," and not more, thinking "lest our effort should be in vain." And since the seed itself is the root, therefore the Blessed One, showing the ploughing beginning from the root, planting the previously stated subject of his own ploughing by way of correspondence with the seed, the previously stated subject of that brahmin's ploughing, said - "Faith is the seed." Thus here the correspondence with a previously stated subject should be understood.

If one asks: having spoken only of what was asked, why was what was unasked not stated afterwards? Because of its being beneficial and because of its being capable of connection with the Teaching. For this brahmin is wise, but because of being born in a family of wrong view, he is devoid of faith. And one who is wise but devoid of faith, not proceeding in his own domain through the faith of others, does not attain distinction; and even his weak faith, having the characteristic of merely the confidence of the departure from the state of turbidity of mental defilements, occurring together with powerful wisdom, does not accomplish the success of purpose, like an ox yoked in a single shaft together with an elephant. Therefore faith is beneficial for him. Thus, because of its being beneficial for that brahmin, this

meaning, which should be stated even afterwards by one establishing that brahmin in faith, was stated first through skilfulness in teaching, just as elsewhere too "faith binds provisions" and "faith is a person's companion" and "faith here is the foremost wealth for a person" and "by faith one crosses the flood" and "the great elephant with faith as his trunk" and "the noble disciple with faith as his pillar, monks" and so on. And rain is beneficial for the seed; that, being stated immediately after it, is fitting. Thus, because of being capable of connection with the Teaching, this meaning, which should be stated even afterwards, was stated first; and other such things like the pole and strap and so on.

Therein, faith has the characteristic of serene confidence, or the characteristic of placing trust; its function is leaping forward; its manifestation is disposition, or its manifestation is absence of turbidity; its proximate cause is the factors of stream-entry, or its proximate cause is things worthy of belief; like the clarity of a mirror, the surface of water, and so on, it is the state of confidence of the mind; like a water-clearing gem for water, it makes the associated mental states clear. "Seed" is fivefold - Root-seed, stem-seed, joint-seed, cutting-seed, and seed-seed as the fifth. All of that, in the sense of growing, goes by the term "seed" only. As he said - "And this is seed in the sense of growing."

Therein, just as the seed, which is the root of the brahmin's ploughing, performs two functions - below it is established by the root, above it raises up a sprout; so faith, which is the root of the Blessed One's ploughing, is established below by the root of morality, and above raises up the sprout of serenity and insight meditation. And just as that, having taken the essence of earth and the essence of water through the root, grows through the stalk for the purpose of obtaining the ripening of grain; so this, having taken the essence of serenity and insight meditation through the root of morality, grows through the stalk of the noble path for the purpose of obtaining the ripening of the grain of noble fruition. And just as that, having become established in good soil, having attained growth, increase, and expansion through roots, sprouts, leaves, stalks, stems, and flowers, having produced milk, brings forth a head of rice laden with many rice-fruits; so this, having become established in the continuity of consciousness, having attained growth, increase, and expansion through the purifications of morality, consciousness, view, overcoming of uncertainty, knowledge and vision of what is the path and what is not the path, knowledge and vision of the practice, brings forth the fruition of arahantship laden with many analytical knowledges and direct knowledges, having produced the milk of purification of knowledge and vision. Therefore the Blessed One said - "Faith is the seed."

Therein one might ask: "When more than fifty wholesome mental states arise together, why is faith alone called the seed?" It is said - Because of performing the function of a seed. For just as among those, consciousness alone performs the function of cognising, so faith performs the function of a seed, and it is the root of all wholesome states. As he said -

"One in whom faith has arisen approaches, approaching he attends, attending he gives ear, having given ear he hears the Teaching, having heard he retains the Teaching, he investigates the meaning of the teachings retained, investigating the meaning the teachings yield to pondering, when there is acquiescence in pondering the teachings desire arises, having desire arisen he strives, having striven he

scrutinises, having scrutinised he strives, being resolute he realises the supreme truth with the body and, having penetrated it with wisdom, he sees."

It burns (tapati) unwholesome mental states and the body, thus "austere asceticism" (tapo); this is a designation for sense restraint, energy, ascetic practices, and performance of austerities. But here sense restraint is intended. "Rain" (vuṭṭhi) is of many kinds, such as rain from clouds, wind and rain, and so on. Here rain from clouds is intended. For just as the brahmin's seed and the crop rooted in seed, supported by rain from clouds, grows, does not wither, and reaches accomplishment, so too the Blessed One's faith, supported by sense restraint, and the mental states beginning with morality that are rooted in faith, grow, do not wither, and reach accomplishment. Therefore he said - "austere asceticism is the rain." In "wisdom is my" (paññā me), the word "my" (me) stated here should be connected with these terms too, as "faith is my seed, austere asceticism is my rain." What does he make clear by that? Just as, brahmin, when a seed has been sown by you, if there is rain, that is good, but if there is not, then water must be given, likewise, when by me the pole of shame and the yoke and plough of wisdom have been bound together as one by the strap of mind, and having yoked the oxen of energy, and having pierced with the goad of mindfulness, and having sown the seed of faith in the field of one's own continuity of consciousness, there is indeed no absence of rain. But this is my rain - austere asceticism constantly and continuously.

A person understands by means of it, or one oneself understands, thus "wisdom" (paññā); it is of many kinds according to the classification of sensual-sphere and so on. But here, path wisdom together with insight is intended. "Yoke and plough" (yuganaṅgala) means the yoke and the plough. For just as the brahmin has a yoke and plough, so too the Blessed One has the twofold wisdom. Therein, just as the yoke is a decisive support for the pole, is in front of it, is bound to the pole, is a support for the straps, and holds the oxen going together, so too wisdom is a decisive support for mental states headed by shame. As he said - "All wholesome mental states have wisdom as higher" and "For wisdom is foremost, the skilled say, like the king of stars among the stars." And it is in front in the sense of being the forerunner of wholesome mental states. As he said - "Morality and shame and also the principle of the good become followers of the wise." It is bound to the pole because of not being attained without separation from shame; it is a support for the straps because of being a support condition for the strap of concentration reckoned as mind; it holds the oxen of energy going together because of preventing the state of being over-exerted or sluggish. And just as the plough fitted with a ploughshare at the time of ploughing breaks through the compactness of the earth and splits apart the root networks, so too wisdom conjoined with mindfulness at the time of insight breaks through the compactness of continuity, mass, function, and object of mental states, and splits apart all the root networks of mental defilements. And that indeed is only the supramundane; the other, however, may also be mundane. Therefore he said - "wisdom is my yoke and plough."

A person is ashamed by means of it, or one is oneself ashamed, being disgusted at the occurrence of the unwholesome - thus it is "shame" (hiri). By the mention of that, due to the state of accompanying, moral fear is indeed included. "Pole" (īsā) means the wooden shaft that holds together the yoke and plough. For just as the brahmin's

pole holds the yoke and plough, so too the Blessed One's shame holds the yoke and plough reckoned as mundane and supramundane wisdom, because in the absence of shame there is an absence of wisdom. And just as the yoke and plough bound to the pole is functional, unshakeable, and firm, so too wisdom bound to shame is functional, unshakeable, firm, and uninterrupted by shamelessness. Therefore he said "shame is the pole."

"It knows" (munāti) - thus it is mind (mano); this is a designation for consciousness. But here, by the heading of mind, the concentration associated with it is intended. "Strap" (yotta) means a rope binding. That is threefold: the binding of the yoke together with the pole, the binding of the oxen together with the yoke, and the binding of the oxen together with the driver. Therein, just as the brahmin's strap, having made the pole, yoke, and oxen bound together as one, sets them to their own task, so too the Blessed One's concentration, having bound all those mental states of shame, wisdom, and energy to a single object by the state of non-distraction, sets them to their own task. Therefore he said - "mind is the strap."

A person remembers by means of it a matter done long ago and so on, or one oneself remembers - thus it is "mindfulness" (sati); it has the characteristic of non-forgetting. "It splits" - thus it is a "ploughshare." "One drives by means of this" - thus it is a "goad" (pājana). That is here called "pācana" (goad); this is a designation for a driving stick. Ploughshare and goad together make "ploughshare and goad." Just as the brahmin has a ploughshare and goad, so the Blessed One has mindfulness associated with insight and associated with the path. Therein, just as the ploughshare protects the plough and goes in front of it, so mindfulness, searching out the courses of wholesome mental states, or establishing the object, protects the plough of wisdom; for thus in such passages as "he dwells with a mind protected by mindfulness" and so on, it is called "safeguarding." And by way of non-forgetting, it is in front of it. For wisdom understands mental states attended to by mindfulness, not those that are forgotten. And just as the goad, showing the oxen the fear of being pricked, does not allow them to sink down and prevents them from going off the path, so mindfulness, showing the oxen of energy the fear of the realms of misery, does not allow sinking into idleness, and having prevented wandering in the improper resort reckoned as the types of sensual pleasure, engaging them in the meditation subject, prevents going off the path. Therefore he said - "mindfulness is my ploughshare and goad."

**78.** "Guarded in body" means guarded by the threefold bodily good conduct. "Guarded in speech" means guarded by the fourfold verbal good conduct. By this much, the morality of restraint according to the Pātimokkha is stated. "Restrained in food in the belly" - here, because all requisites are included by way of food, the meaning is restrained and self-controlled with regard to the fourfold requisites as well, free from impurities. By this, the morality of purity of livelihood is stated. "Restrained in the belly" means restrained in the belly, self-controlled, eating moderately; it is said to mean "knowing moderation in food." By this, through the aspect of moderation in eating, the morality of the wise use of requisites is stated. What does he make clear by that? Just as you, brahmin, having sown the seed, make a thorn fence or a tree fence or a wall enclosure for the purpose of protecting the crop, and thereby herds of cattle, buffaloes, and deer, not gaining entry, do not

plunder the crop, so I too, having sown the seed of faith, make a threefold enclosure consisting of guarding of body, speech, and food for the purpose of protecting the crop of various kinds of wholesome states. Thereby herds of cattle, buffaloes, and deer in the form of unwholesome mental states beginning with lust, not gaining entry, do not plunder the wholesome crop of various kinds.

"I make truth the weeding" - here, "truth" is non-deception by two doors. "Weeding" means cutting, reaping, uprooting. And this should be understood as an accusative case used in the instrumental sense. For the meaning here is "by means of truth I do the weeding." What is meant? Just as you, having done the external ploughing, do the weeding of grasses that spoil the crop by hand or by sickle; so I too, having done the internal ploughing, do the weeding of the grasses of deception that spoil the wholesome crop by means of truth. Or alternatively, here "truth" should be understood as the truth of knowledge, which is called "knowledge of things as they really are." It should be connected thus: "By that I do the weeding of the grasses of perception of self and so on." Or alternatively, "weeding" means a cutter, a reaper, an uprooter - this is the meaning. This being so, just as you make a slave or a labourer a weeder, saying "weed the grasses," you make him a cutter, a reaper, an uprooter of grasses; so I make truth - it is fitting to say this by the accusative case itself. Or alternatively, "truth" means dogmatic truth. That I make to be weeded, I make it to be cut, to be reaped, to be uprooted - thus too it is fitting to say this by the accusative case itself.

"Meekness is my release" - here, that which is called "meekness" as morality itself in the sense of "bodily non-transgression, verbal non-transgression," that is not what is intended here; that has already been stated by the method beginning with "guarded in body"; but the fruition of arahantship is what is intended. For that too is called "meekness" because of being delighted in beautiful Nibbāna. "Release" means the unyoking of the yoke-animal. What is meant? Just as your release, since it must be yoked again in the evening, or on the second day, or in the coming year, is really no release at all; it is not so with me. For there is no such thing as a release in between for me. For I, from the time of the Buddha Dīpaṅkara, the One of Ten Powers, having yoked the oxen of energy to the plough of wisdom, ploughing the great ploughing for four incalculable aeons and a hundred thousand cosmic cycles, did not release them until I fully awakened to perfect enlightenment. And when, having spent all that time, for me seated on the unconquered divan at the foot of the Bodhi tree, the fruition of arahantship accompanied by all virtues arose, then that was released by me through the attainment of the cessation of all zeal, and it will not need to be yoked again. With reference to this meaning the Blessed One said - "meekness is my release."

**79.** "Energy is my beast of burden" - here, "energy" means the striving stated by the method beginning with "bodily or mental arousal of energy." A beast of burden in the yoke is a beast of burden, the meaning is one that bears the yoke. For just as the brahmin's plough, pulled by the beast of burden in the yoke, breaks through the compactness of the ground and splits apart the root networks, so the Blessed One's plough of wisdom, pulled by energy, breaks through the compactness as stated above and splits apart the networks of mental defilements. Therefore he said - "Energy is my beast of burden." Or alternatively, those bearing the front yoke are the yoke-bearers, those bearing the root yoke are the draught-bearers; Yoke-bearers and

draught-bearers together are the beasts of burden. Therein, just as for the brahmin, the beasts of burden of the type of four oxen at each plough, bearing the load, accomplish the destruction of grass roots both arisen and unarisen and the success of the crop, so for the Blessed One, the beasts of burden of the type of the energy of the four right strivings, bearing the load, accomplish the destruction of unwholesome roots both arisen and unarisen and the success of the wholesome. Therefore he said - "Energy is my beast of burden."

"Carrying to freedom from bondage" - here, because of being secure from the mental bonds, Nibbāna is called "freedom from bondage"; it is carried towards that, or carried facing towards it - this is the "carrying." The carrying towards freedom from bondage is "carrying to freedom from bondage." What does he make clear by that? Just as your beast of burden is driven facing the eastern direction or one or another of the western and other directions, so my beast of burden is driven facing Nibbāna.

And being thus driven, it goes without turning back. Just as your beast of burden bearing the plough, having reached the end of the field, turns back again, this one, without turning back, goes on from the time of Dīpaṅkara. Or because the mental defilements abandoned by each respective path do not need to be abandoned again and again, unlike your grass cut by the plough which needs to be cut again at another time, for this reason too, this one, abandoning the mental defilements standing together with views by the influence of the first path, the gross ones by the second, those having a residuum by the third, and all mental defilements by the fourth, it goes without turning back. Or alternatively, "goes without turning back" means having become devoid of turning back, it goes - this is the meaning. "That" means that beast of burden. Thus here the word-analysis should be understood. And while thus going, unlike your beast of burden which does not go to that state where, having gone, a farmer, free from sorrow, free from sorrow, free from defilement, does not grieve, but this one goes to that state where, having gone, one does not grieve. Where, urging this beast of burden of energy with the goad of mindfulness, having gone, a farmer like me, free from sorrow, free from sorrow, free from defilement, does not grieve - it goes to that state reckoned as the Deathless, Nibbāna, which is the uprooting of all the darts of sorrow.

**80.** Now, making the conclusion, the Blessed One spoke this verse -

"Thus this ploughing is ploughed, it has the Deathless as its fruit;  
Having ploughed this ploughing, one is freed from all suffering."

The meaning of this in brief is as follows - Brahmin, this ploughing with faith as seed, supported by the rain of austere asceticism, is ploughed by me, having made the yoke and plough made of wisdom and the pole made of shame bound together as one with the strap made of mind, having fixed the ploughshare of mindfulness to the plough of wisdom, having taken the goad of mindfulness, having guarded with the protection of body, speech, and food, having made truth the weeding, with meekness as the release, with energy as the beast of burden, heading towards freedom from bondage, going without turning back, the ploughing is ploughed, and has been brought to the end of its work, the fourfold fruit of asceticism - that has the Deathless as its fruit; that ploughing has the Deathless as its fruit. The Deathless is called Nibbāna; the meaning is that it has Nibbāna as its benefit. But this ploughing does

not have the Deathless as its fruit for me alone; rather, whoever - whether a warrior or a brahmin or a merchant or a worker or a householder or one gone forth - ploughs this ploughing, everyone, having ploughed this ploughing, is freed from all suffering, is freed from all the suffering of the round of rebirths, the suffering of pain, the suffering of activities, and the suffering of change. Thus the Blessed One concluded the teaching, having made Nibbāna the final goal with the pinnacle of arahantship for the brahmin.

Then the brahmin, having heard the teaching of profound meaning, having understood "having eaten the fruit of my ploughing, one becomes hungry on the very next day, but this one's ploughing has the Deathless as its fruit; having eaten its fruit, one is freed from all suffering," being confident, he began to give milk-rice to show the sign of his confidence. Therefore it is said "Then Kasibhāradvāja." Therein, "mahatīyā" means "great" (mahatīyā); this is the meaning. "In a bronze dish" means in a golden dish, in his own golden plate worth a hundred thousand. "Having served" means having touched, having heaped up - this is what is said. "Offered to the Blessed One" means having made it variegated with ghee, honey, molasses, and so on, having covered it with a canopy of fine cloth, having lifted it up, he respectfully offered it to the Truth-finder. How? "Let Master Gotama eat the milk-rice. Master is a farmer." Then he stated the reason establishing the state of being a farmer: "For whatever, etc. ploughs," because Master, etc. ploughs - this is what is said. Then the Blessed One said "What is gained by reciting verses is not to be eaten by me."

**81.** Therein, "gained by reciting verses" means gained by reciting through verses; it is said to mean obtained by having spoken verses. "By me" means by me. "Not to be eaten" means it is not worthy of being eaten. "For those who see clearly" means for those who rightly see the purity of livelihood, or for those who see all around, for those who see clearly; it is said to mean "of the Buddhas." "This is not the principle" means "what is gained by reciting verses should be eaten" - this is not the principle, this is not the practice; therefore the Buddhas reject what is gained by reciting verses, they refuse it, they do not eat it. But were the verses recited by the Blessed One for the purpose of the milk-rice, that he speaks thus? They were not recited for that purpose. But yet, having stood near the field from early morning and not having obtained even a ladleful of almsfood, then having made known the entire virtues of the Buddha, what was obtained thereby is similar to what is obtained by dancers and actors and so on having danced and sung; therefore it is said "gained by reciting verses." And since such is not allowable for the Buddhas, therefore it is said "not to be eaten." And this is not in conformity with fewness of wishes; therefore too it was said thus out of compassion for future generations. When indeed even those who reject material gain arisen through their own virtue made known by others, just as the potter Ghaṭikāra who was of few wishes, how then would the Blessed One, endowed with fewness of wishes that has reached its culmination, consent to material gain arisen through making known his own virtues by himself? Since it is indeed proper for the Blessed One to say this.

Thus far, freeing himself from this worldly reproach that "having made the undevoted brahmin who did not wish to give into one wishing to give by singing verses, the ascetic Gotama accepted the food; this teaching of his is for the sake of material gains," having explained the purity of the teaching, now explaining the purity of

livelihood, he said "brahmin, when the Teaching exists, this is the way of living." Its meaning is: When the principle of purity of livelihood, or the principle of the tenfold good conduct, or the principle of the Buddhas' practice exists, is found, is unimpaired, is occurring, this is the way of living - entirely pure, fit for stretching out the hand in open space - the search, the quest, the livelihood of the Buddhas, O brahmin.

**82.** When this was said, the brahmin, having given rise to displeasure thinking "He rejects my milk-rice, this food is, it is said, not allowable, I am indeed unfortunate, I do not get to give a gift," also thought "Perhaps he might accept something else." Having known that, the Blessed One thought "I came having determined the time for the alms round - 'Within this much time I shall inspire confidence in this brahmin,' but the brahmin gave rise to displeasure. Now, having disturbed his mind towards me with that displeasure, he will not be able to penetrate the excellent Deathless Teaching" - and so, for the purpose of generating confidence in the brahmin, fulfilling the wish desired by him, he said "With other food and drink serve the complete one." Therein, "the complete one" means one who is complete in all virtues, or one who is unbound from all bonds - this is the meaning. "The great sage" because of seeking great virtues such as the aggregates of morality and so on. "One who has eliminated the mental corruptions" because of having completely eliminated all mental corruptions. "In whom remorse is allayed" because, taking remorse of hands and feet and so on as the beginning, all remorse has been allayed. "Attend upon" means serve food, honour. Thus, even though it was aroused in the brahmin's mind, he speaks only by way of indirect expression, but does not say "Give, bring." The remainder here is clear in itself.

Then the brahmin, having thought "This milk-rice was brought for the Blessed One; I am not worthy to give it to anyone by my own desire," said "Then to whom should I give it?" Thereupon the Blessed One, having known "That milk-rice, setting aside the Truth-finder and a disciple of the Truth-finder, is of indigestible nature for another," said - "I do not see anyone." Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods; by the expression "including Māra," the inclusion of the sixth sensual-sphere god; by the expression "including Brahmā," the inclusion of the fine-material-sphere Brahmā gods; but that the immaterial-sphere beings might eat is inconceivable. By the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil. By the expression "generation," the inclusion of the world of beings; by the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here it should be understood that by three expressions, the world of space, and by two, by way of generation, the world of beings is included. This is the summary; but in detail we shall explain in the Āḷavaka Sutta.

But why would it not be properly digested by anyone among those including the gods and so on? Because of the infusion of subtle nutritive essence into gross food. For in this milk-rice, as soon as it was taken with reference to the Blessed One, nutritive essence was infused by the deities, just as in Sujātā's milk-rice, and in Cunda's pig's delight while it was being cooked, and in the morsels taken again and again by the Blessed One at Verañjā, and in the molasses remaining in Kaccāna's hidden pot in the

Medicine Section. That, because of the infusion of subtle nutritive essence into gross food, does not undergo digestion for the gods. For the gods have subtle bodies; for them, gross human food does not properly undergo digestion. For human beings too it does not undergo digestion. For human beings have gross bodies; for them, subtle divine nutritive essence does not properly undergo digestion. But for the Truth-finder it undergoes digestion by the natural fire itself, it is properly digested. "By the power of bodily strength and the power of knowledge" - some say that for a disciple of the Truth-finder who has eliminated the mental corruptions, this undergoes digestion by the power of concentration and by moderation in eating; but for others, even those possessing supernormal powers, it does not undergo digestion. Or the reason here is inconceivable; this is the domain of a Buddha.

"If so, you" means since I do not see another, it is not allowable for me, and what is not allowable for me is not allowable even for my disciple, therefore "you, brahmin" is what is meant. "Where there is little green vegetation" means where there is little green grass, or where there is little growing green grass, resembling the surface of a rock. "Without living creatures" means in water without living creatures, or in a great mass of water devoid of living creatures that would be killed by the spreading over of the milk-rice. This was said for the purpose of protecting the grasses together with the living creatures dependent on the grasses, and the insects. "Hisses, sizzles" means it makes such a sound. "Emitted smoke" means it emits smoke all around. "Sent forth steam" means likewise it emits smoke excessively. Why did this happen? By the power of the Blessed One, not of the water, not of the milk-rice, not of the brahmin, not of other gods, demons, and so on. For the Blessed One determined thus for the purpose of arousing religious emotion in the brahmin regarding the Teaching. "Just as" is merely an indication of a simile; "as a ploughshare" is just this much that is meant. Agitated in mind, with hair standing on end in body. For it is said that on his body the ninety-nine thousand pores of the skin stood on end like gems and ivory pegs set in a golden wall. The remainder is well-known.

And having fallen at his feet, appreciating the Blessed One's proclamation of the Teaching, he said this to the Blessed One: "Excellent, Master Gotama, excellent, Master Gotama." For here this word "excellent" is in the sense of appreciation. But its explanation of the meaning will become evident in detail in the commentary on the Maṅgala Sutta. And because it is in the sense of appreciation, therefore it should be understood that "Good, good, Master Gotama" is what is meant.

"In fear, in wrath, in praise, in haste, in curiosity and wonder;  
In laughter, in sorrow, and in confidence, a wise person makes repetition."

And by this characteristic, it should be understood that here it is said twice on account of confidence and on account of praise. Or alternatively, "excellent" means extremely desirable, extremely agreeable, extremely beautiful - this is what is meant.

Therein, with one word "excellent" he extols the teaching, and with the other his own confidence. For this is the intention here - "Excellent, Master Gotama, that is to say, Master Gotama's proclamation of the Teaching; excellent, that is to say, my confidence having come to Master Gotama's proclamation of the Teaching." Or alternatively, he extols the word of the Blessed One itself with reference to two meanings each time - The word of Master Gotama is excellent because of the removal

of faults, excellent because of the achievement of virtues; likewise, because of generating faith, because of generating wisdom, because of being meaningful, because of being well-phrased, because of having clear terms, because of having profound meaning, because of being pleasant to the ear, because of reaching the heart, because of not exalting oneself, because of not disparaging others, because of being cool with compassion, because of being bright with wisdom, because of being delightful at first encounter, because of being able to withstand scrutiny, because of being pleasant when heard, because of being beneficial when investigated - it should be connected with such qualities as these and so on.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means having taken him by the hand, would say "this is the path." "In the darkness" means in the fourfold darkness of the fourteenth day of the dark fortnight, midnight, dense forest thicket, and cloud cover. This is the meaning of the terms for now.

But this is the connection of the intention: Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and had fallen into what is not the Good Teaching; just as one might reveal what had been concealed; So by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by pointing out to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the holding up of the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in the darkness of delusion and not seeing them; because it was expounded to me by Master Gotama through these methods, the Teaching has been made clear in many ways.

Or alternatively, by a certain measure, because this Teaching, through the insight into suffering and through the abandoning of the illusion "beautiful" in the unattractive, is similar to setting upright what had been overturned; through the insight into the origin and through the abandoning of the illusion "pleasure" in what is suffering, is similar to revealing what had been concealed; through the insight into cessation and through the abandoning of the illusion "permanent" in what is impermanent, is similar to pointing out the path to one who was lost; through the insight into the path and through the abandoning of the illusion "self" in what is non-self, is similar to a lamp in the darkness; therefore, just as one might set upright what had been overturned, etc. One might hold up a lamp so that "those with eyes might see forms" - thus it has been made clear.

Because moreover here, through faith, ardour, bodily restraint, and such qualities, the aggregate of morality has been made clear; through wisdom, the aggregate of wisdom; through being conscientious and so on, the aggregate of concentration; through freedom from bondage, cessation - thus the three aggregates as the noble path and cessation have been made clear in their own form as two noble truths.

Therein, the path is the opposite of the origin, cessation is the opposite of suffering - thus two by way of the opposite. Thus, by this method, the four truths have been made clear. Therefore, it should be understood that it has been made clear in many ways.

In "I" and so on, "eso aha" is "esāhaṃ." "I go for refuge" - although he had already gone for refuge by prostration, having fallen at his feet, by the going for refuge through prostration, now he spoke while undertaking it by speech. Or alternatively, having gone for refuge to the Buddha alone by prostration, now, making that the beginning, he spoke in order to go for refuge to the Teaching and the Community as well. "From this day forth" means having made today the beginning. Or the reading is "ajjadagge"; the letter "da" serves as a word-connector; the meaning is "having made today the foremost." "Endowed with life" means "for life" (pāṇupeta); endowed as long as my life continues; having no other teacher, gone for refuge by the three goings for refuge - may Master Gotama remember and know me as one who has gone for refuge. This is what is said. To this extent, by this, practice conforming to what was heard has been shown. Or, having shown the accomplishment of the Teacher by "setting upright" and so on, by this beginning with "I," the accomplishment of the pupil has been shown. Or, having shown the acquisition of wisdom by that, by this the acquisition of faith has been shown. Now, what should be done by one who is wise and who has thus acquired faith - wishing to do that, he requests the Blessed One saying "May I receive." Therein, with a mind inspired by the Blessed One's supernormal powers and so on, thinking "Even the Blessed One, having abandoned the sovereignty of a universal monarch, went forth; how much more so should I," he requests the going forth through faith; therein, aspiring to fulfilment, he requests full ordination through wisdom. The remainder is well-known.

But in "alone, withdrawn" and so on, "alone" means by bodily seclusion; "withdrawn" means by mental seclusion; "diligent" means by not abandoning mindfulness in the meditation subject; "ardent" means with ardour reckoned as bodily and mental energy; "resolute" means dwelling through disregard for body and life, by dwelling in one or another posture. "Before long" is said with reference to the going forth. "Sons of good family" - sons of good family are twofold: sons of good family by birth and sons of good family by conduct. But this one was a son of good family in both ways. "From home" means from the house. What is beneficial for houses is household life; the work of supporting the family through ploughing, cow-keeping, and so on is meant. "There is no household life therein" is homelessness; this is a designation for the going forth. "Go forth" means they approach, they draw near. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the final goal of the holy life of the path; what is meant is the fruition of arahantship. For it is for the sake of that that sons of good family go forth. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through one's own wisdom; the meaning is having known it without dependence on others. "Having attained, he dwelt" means having reached, or having accomplished, he dwelt. And dwelling thus, birth is eliminated, etc. he directly knew. By this, he shows his plane of reviewing.

But which birth of his is eliminated, and how did he directly know it? It is said - It is not his past birth that is eliminated, because it was already eliminated before; not the future, because of the absence of effort regarding the future; not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path - that is eliminated because of the development of the path, by reaching the state of non-arising. He knows that by reviewing the mental defilements abandoned through path development, knowing "even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future."

"Lived" means dwelt, lived through completely; done, practised, accomplished - this is the meaning. "The holy life" means the holy life of the path. "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. "There is no more of this state of being" means now there is no further path development for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements. Or alternatively, "of this state of being" means from this state of being, from this, of such a kind - now, beyond the present continuity of aggregates, there is no further continuity of aggregates. But these five aggregates, fully understood, remain like a tree with its root cut off - thus he directly knew. "A certain one" means one. "Of the Worthy Ones" means of the Worthy Ones. The intention here is indeed that the Venerable Bhāradvāja was among the great disciples.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the Suttanipāta Commentary, the commentary on the Kasibhāradvāja Sutta is concluded.*

## 5. Commentary on the Cunda Discourse

**83.** "I ask the sage of abundant wisdom" is the Cunda Discourse. What is the origin? In brief, to begin with, among the four origins classified as one's own disposition, another's disposition, occurrence of a situation, and dependent on a question, the origin of this discourse is dependent on a question. In detail, however, on one occasion the Blessed One was wandering on a journey among the Mallas together with a large Community of monks, and arrived at Pāvā. There the Blessed One stayed at Pāvā in the mango grove of Cunda, the smith's son. From here onwards up to "Then the Blessed One, having dressed in the earlier period of the day, taking his bowl and robe, together with the Community of monks, approached the dwelling of Cunda, the smith's son; having approached, sat down on the prepared seat" - up to that point it should be expanded according to the method that has come in the discourse.

Thus, when the Blessed One was seated together with the Community of monks, Cunda, the smith's son, while serving food to the Community of monks headed by the Buddha, offered golden vessels to the monks for the purpose of taking vegetables, lentil curry, and so on. When the training rule had not been laid down, some monks accepted the golden vessels and some did not accept them. But for the Blessed One

there was only one vessel - his own bowl made of stone; Buddhas do not take a second vessel. Therein, a certain evil monk, with a thieving mind, put a golden vessel worth a thousand, which had arrived for his own eating, into his key-bag. Cunda, having served the food, having washed his hands and feet, while paying homage to the Blessed One and looking over the Community of monks, saw that monk; but having seen him, as if not seeing, he said nothing to him, out of respect for the Blessed One and the elders, and also thinking "Let it not become a subject of speech for those of wrong view." He, wishing to know "Are ascetics indeed only those endowed with restraint, or are even such ones with broken restraint also ascetics?" in the afternoon period of the day, having approached the Blessed One, said "I ask the sage."

Therein, "I ask" - this is the same as the method stated in the analytic explanation by the method beginning with "there are three questions: a question for illuminating what has not been seen." "The sage" - this too is the same as the method stated right there by the method beginning with "wisdom is called knowledge. Whatever wisdom, understanding, etc. right view - endowed with that knowledge, the sage has attained wisdom; there are three moral perfections: bodily moral perfection" and so on, by that method stated right there. But here this is the summary. "I ask" - asking for permission; "the sage" - he addresses the Blessed One, the sage among sages. "Of abundant wisdom" and so on are words of praise; by them he praises that sage. Therein, "of abundant wisdom" means of extensive wisdom. And its extensiveness should be understood because it reaches the limit of all that is to be known. "Thus spoke Cunda, the smith's son" - this pair is the same as the method stated in the Dhaniya Discourse. From here onwards, however, without saying even this much, setting aside all that has been stated by the method already explained, we shall explain only what has not been stated.

"The Buddha" means the third Buddha among the three Buddhas. "The lord of the Dhamma" means the owner of the Dhamma, like a father to a son because of being the producer of the path-dhamma, and like a teacher of crafts, fields of knowledge, and so on produced by oneself; the lord of the Dhamma, the sovereign of the Dhamma, the king of the Dhamma, the one who wields authority over the Dhamma - this is the meaning. And this too was said -

"For, brahmin, the Blessed One was the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path. But now the disciples dwell following the path, having become endowed with it afterwards."

"Devoid of craving" means one from whom craving for sensual pleasure, craving for existence, and craving for non-existence have disappeared. "The highest of bipeds" means the highest of two-footed beings. Therein, although the Blessed One is not merely the highest of bipeds alone, but rather as far as there are beings, whether footless or two-footed, etc. or neither-percipient-nor-non-percipient, he is the highest of all of them. However, he is called "the highest of bipeds" by way of the superior delimitation. For bipeds are superior among all beings, since universal monarchs, great disciples, and individually enlightened Buddhas arise therein; and when it is said that he is the highest of those, it is as if it were said "the highest of all beings." "The excellent among charioteers" - one who drives is a charioteer; this is a

designation for elephant tamers and the like. And the Blessed One is the most excellent among them, because of his ability to tame persons to be tamed by unsurpassed taming. As he said -

"By an elephant tamer, monks, an elephant in training when driven runs in only one direction - eastern or western or northern or southern. By a horse trainer, monks, a horse in training, etc. by an ox trainer, monks, an ox in training, etc. or southern. But by the Truth-finder, monks, the Worthy One, the Perfectly Enlightened One, a person to be trained when driven runs through eight directions: one who is material sees forms - this is the first direction, etc. one enters and dwells in the cessation of perception and feeling - this is the eighth direction."

"How many" is a question concerning the classification of meaning. "In the world" means in the world of beings. "Ascetics" is an indication of the meaning to be asked about. "In̐gha" is an indeclinable particle used in the sense of entreaty. "Tadi̐gha" means "te in̐gha" (please tell me that). "Tell" means explain, speak thus.

**84.** When this was said, the Blessed One, seeing Cunda, the smith's son, not asking a householder's question by the method "What, venerable sir, is wholesome, what is unwholesome?" but asking an ascetic's question, reflecting and having known "He asks with reference to that evil monk," explaining his state of not being a recluse apart from mere conventional expression, said "There are four ascetics." Therein, "four" is the delimitation of the number. "Ascetics" - sometimes the Blessed One speaks of heretical teachers by the designation of ascetic; As it is said - "Whatever rites, curiosities, and blessings of the many ascetics and brahmins." Sometimes of worldlings; As it is said - "People perceive 'ascetics, ascetics,' monks." Sometimes of trainees; As it is said - "Here only, monks, is an ascetic, here is a second ascetic." Sometimes of those who have eliminated the mental corruptions; As it is said - "With the elimination of the mental corruptions, he is an ascetic." Sometimes of himself only; As it is said - "'Ascetic,' monks, this is a designation for the Truth-finder." But here, by three terms, including all noble ones and the virtuous worldling, and by the fourth, including even the other one who is not a recluse, a shaven one with an ochre robe around the neck, merely by conventional expression as an ascetic, he said "There are four ascetics." "There is no fifth" means in this Teaching and discipline there is no fifth ascetic even by mere conventional expression or mere acknowledgment.

"I reveal them to you" means I make those four ascetics known to you. "Questioned as a witness" means questioned face to face. "Conqueror by the path" means one who has conquered all mental defilements by the path - this is the meaning. "One who points out the path" means one who teaches the path to others. "One who lives on the path" - among the seven trainees, whatever trainee, because of dwelling on the supramundane path that is not yet completed, and a virtuous worldling lives on the mundane path; or a virtuous worldling, because of living for the sign of the supramundane path, should be understood as "one who lives on the path." "And the corrupter of the path" means whoever is immoral, having wrong views, is a corrupter of the path by practice contrary to the path - this is the meaning.

**85.** "These are your four ascetics" - when the four ascetics were thus set forth in brief by the Blessed One, being unable to penetrate thus: "This one here is such and such the conqueror by the path, this one the one who points out the path, this one lives on the path, this one is the corrupter of the path," Cunda, in order to ask again, said "Whom do you call the conqueror by the path?" Therein, "one who lives on the path, tell me" means he who lives on the path, tell me about him, being asked. The remainder is well-known.

**86.** Now the Blessed One, defining the four ascetics as well with four verses, said "Whoever has crossed over doubt, is free from the dart." Therein, "has crossed over doubt, is free from the dart" - this is the same as the method stated in the Uraga Sutta. But this is the distinction. Since by this verse "a conqueror by the path" means the Buddha-ascetic is intended, therefore because of having crossed over, by means of omniscient knowledge, the ignorance regarding all phenomena which is the counterfeit of doubt, he should be understood as "one who has crossed over doubt." For by the method stated above, even those who have crossed over doubt, namely stream-enterers and so on up to Individually Enlightened Ones as the final goal, because of the state of their knowledge being obstructed in the domains beginning with the once-returner's domain and ending with the Buddha's domain, are in a manner still those who have not crossed over doubt. But the Blessed One is one who has crossed over doubt in every way. "Delighting in Nibbāna" means delighted in Nibbāna; the meaning is one whose mind always inclines towards Nibbāna by way of fruition attainment. And the Blessed One is such. As he said -

"So I, Aggivessana, at the conclusion of that very talk, internally steady the mind, settle it, make it one-pointed, and concentrate it on that very same former sign of concentration."

"Not greedy" means not coveting any phenomenon through the greed of craving. "A leader of the world with its gods" means having expounded the Teaching in conformity with the inclinations and underlying tendencies, by accomplishing the penetration of the truths for immeasurable gods and humans in many discourses such as the Pārāyana, the Mahāsamaya, and so on, he is a leader, a guide, a helper across, one who causes to reach the far shore of the world with its gods - this is the meaning. "Such" means such a one, unchanging by the worldly adversities of the aforesaid kinds - this is the meaning. The remainder here is obvious.

**87.** Thus the Blessed One, having indicated the Buddha-ascetic as "conqueror by the path" with this verse, now indicating the ascetic who has eliminated the mental corruptions, said "the supreme as 'supreme'." Therein, "supreme" is Nibbāna; the meaning is the highest and best of all phenomena. "The supreme as 'supreme', whoever here, having known" means that supreme as just "supreme," whoever here in the Dispensation, having known through reviewing knowledge. "Declares and analyses the Teaching right here" means he declares the Nibbāna-teaching, because he himself has penetrated it, he makes it obvious to others thus "this is Nibbāna"; he analyses the path-teaching thus "these are the four establishments of mindfulness, etc. The noble eightfold path." Or he tells both by way of concise teaching to those who understand quickly, and analyses by way of detailed teaching to those who understand through elaboration. Thus telling and analysing, roaring the lion's roar that "this Teaching is right here in the Dispensation, not outside of it," he declares

and analyses. Therefore it was said "declares and analyses the Teaching right here." "That sage who cuts off uncertainty, without longing" means that one of such a kind - one who cuts off uncertainty through the penetration of the four truths for himself and through the cutting off of uncertainty for others by teaching; a sage through being endowed with moral perfection; without longing because of the absence of craving termed longing - they call the second monk, a path-pointer.

**88.** Thus, having himself produced the unsurpassed path and being unsurpassed as a path-pointer by his teaching, yet like a messenger or a letter-reader who bears the king's own message and makes it clear, having indicated the ascetic who has eliminated the mental corruptions as "one who pointed out the path," now indicating the trainee-ascetic and the virtuous worldling-ascetic, he said "Whoever in the stanza of the Teaching." Therein the word commentary is obvious indeed. Now here this is the explanation of the meaning - Whoever, because of the state of being a stanza of the Teaching of Nibbāna, in the stanza of the Teaching; well-expounded, because of being taught without approaching both extremes, or because of being taught in various ways such as the establishments of mindfulness and so on in accordance with dispositions; even though a possessor of the path, lives on the path because the function of the path is not yet completed; restrained through the self-control of morality; mindful with mindfulness well established in the body and so on, or with mindfulness as recollection of what was done long ago and so on; blameless because of the absence of even the slightest fault; and practising the blameless states reckoned as the thirty-seven qualities conducive to enlightenment, which are states in the sense of portions, by the practice of meditative development beginning from the knowledge of dissolution - they call that monk the third, one who lives on the path.

**89.** Thus the Blessed One, having indicated the trainee-ascetic and the virtuous worldling-ascetic as "one who lives on the path" with this verse, now indicating that shaven one with an ochre robe around the neck, only a mere conventional expression ascetic, said "having made a covering." Therein, "having made a covering" means having made a semblance, having assumed the appearance, having worn the mark - this is the meaning. "Of those of good conduct" means of Buddhas, Individually Enlightened Ones, and disciples. For their practices are beautiful, therefore they are called "those of good conduct." "A rusher" means one who rushes, the meaning is one who enters within. For an immoral person, just as a covering of grass, leaves, and so on is for the purpose of concealing dung, having made a covering of those of good conduct for the purpose of concealing his own state of immorality, rushes into the midst of monks saying "I too am a monk"; and when material gain is being given saying "This should be taken by a monk of so many rains retreats," he rushes forward to take it saying "I am of so many rains retreats." Therefore it is said "having made a covering of those of good conduct, a rusher." He corrupts the confidence that has arisen in the four families beginning with the warrior caste by practice that is not suitable - thus he is a corrupter of families. "Impudent" means endowed with bodily impudence in eight instances, verbal impudence in four instances, and mental impudence in many instances - this is the meaning. This is the summary here; but in detail we shall explain in the commentary on the Metta Sutta.

He is deceitful because of being endowed with deceit that has the characteristic of concealing what has been done. He is unrestrained through the absence of morality and self-control. He is chaff because of being similar to chaff. For just as chaff, though devoid of rice-grain inside, appears outside like paddy because of the husk, just so here a certain one, though devoid inside of the substance of virtues such as morality and so on, appears outside like an ascetic through the covering of good conduct and the appearance of an ascetic. He, thus because of being similar to chaff, is called "chaff." But in the Ānāpānassati Sutta, "This assembly is without prattle, monks; this assembly is free from prattle, monks; pure, established in its core" - thus even a good worldling is called "chaff." But here in the Kapila Sutta, "Then carry away the chaff, those who are not ascetics but think themselves ascetics" - thus one who is defeated is called "chaff." "Behaving with a semblance, he is a corrupter of the path" means having made that covering of those of good conduct, just as people know one who behaves thus: "This one is a forest-dweller, a tree-root dweller, a wearer of rag-robcs, an almsfood eater, of few wishes, content" - a person behaving thus with a semblance, with a fitting appearance, with externally polished conduct, should be understood as "a corrupter of the path" because of corrupting his own supramundane path and the path to a fortunate world for others.

**90.** Thus, having indicated by this verse the immoral ascetic who is merely so by conventional expression as "the corrupter of the path," now explaining their mutual unmixed nature, he said "and whoever has penetrated these." Its meaning is - "These four ascetics" - whoever householder, whether a warrior or a brahmin or anyone else, penetrated, knew, realised them by the aforesaid characteristic; learned by merely hearing the characteristic of these four ascetics; a noble disciple because of having heard that very characteristic in the presence of the noble ones; wise by merely understanding those very ascetics as "this one and this one has such a characteristic"; having known "not all are like this" one such as this corrupter of the path mentioned afterwards, and the others too - thus having seen, even having seen this evil monk doing such evil. Therein, this is the connection - "And whoever householder has penetrated these, a learned noble disciple, wise" - for him, having known by that wisdom that all are "not like this," while dwelling thus having seen, faith does not diminish; even having seen an evil monk doing such evil deeds, faith does not diminish, does not dwindle, does not perish.

Thus, having explained by this verse their unmixed nature, now praising the noble disciple who, even having thus seen, knows "not all are like this," he said "for how indeed by the corrupted." Its connection is - And this alone is fitting for a learned noble disciple, that is to say, the knowing that all are "not like this," even having thus seen a certain one doing evil. Why? For how could one make the uncorrupted equal to the corrupted, the pure equal to the impure? Its meaning is - For how could a learned noble disciple, wise, make equal, know as similar, the other triad of ascetics who are uncorrupted with the corrupter of the path who is corrupted through failure in morality, the pure triad of ascetics with the last one who is merely an ascetic by conventional expression, who is impure through impure bodily conduct and so on? At the conclusion of the discourse, neither path nor fruition was stated for the lay follower. For only his mere uncertainty was abandoned.

*In the Paramatthajotikā, the Khuddaka Commentary,*

## 6. Commentary on the Parābhava Sutta

"Thus have I heard" - the Parābhava Sutta. What is the origin? It is said that having heard the Maṅgala Sutta, this occurred to the gods - "By the Blessed One in the Maṅgala Sutta, while speaking of the growth and well-being of beings, definitively only prosperity was spoken of, not ruin. Come now, let us ask about their ruin too, that by which beings decline and perish." Then, on the second day from the day the Maṅgala Sutta was spoken, the deities in the ten-thousand world-circles, wishing to hear the Parābhava Sutta, having assembled in this single world-circle, having created subtle forms of ten, twenty, thirty, forty, fifty, sixty, seventy, or eighty in a space the size of the tip of a single hair, having surpassed all gods, Māras, and Brahmās in splendour and radiance, having surrounded the Blessed One who was shining, seated on the excellent Buddha-seat that had been prepared, they stood. Thereupon, a certain young god, commanded by Sakka, the lord of the gods, asked the Blessed One the question about ruin. Then the Blessed One spoke this discourse by way of questioning.

Therein, "thus have I heard" and so on was spoken by the Venerable Ānanda. The alternate verses were spoken by the young god in the manner beginning with "the person who is declining," and the alternate verses as well as the concluding verse were spoken by the Blessed One in the manner beginning with "easily understood is prosperity"; having combined all of that together, it is called the "Parābhava Sutta." Therein, regarding what should be said concerning "thus have I heard" and so on, all that we shall explain in the commentary on the Maṅgala Sutta.

**91.** Now, regarding "the person who is declining" and so on, "declining" means dwindling, perishing. "Person" means whatever being, whatever creature. "We ask, Gotama" - having pointed out himself together with the remaining gods and asking for permission, that young god addresses the Blessed One by his clan name. "Having come to ask you" - the meaning is: "We shall ask you" - thus they have come from various world-circles. By this he shows esteem. "What is the cause of one's ruin" - the meaning is: tell us who have thus come, what is the face, what is the door, what is the origin, what is the cause of the person who is declining, by which we may know the person who is declining. By this he asks about the cause of ruin of the person who is declining, spoken of here as "the person who is declining." For when the cause of ruin is known, by that similarity of cause it is possible to know whoever is a person heading for ruin.

**92.** Then the Blessed One, for the purpose of making it thoroughly obvious, having shown the opposite, explaining the cause of ruin by way of a teaching based on the standpoint of the person, said "easily understood is prosperity." Its meaning is - Whatever person is prospering, growing, not declining, he is easily understood; it is possible to understand easily, without difficulty, without trouble. Whatever person declines - thus "ruin" - he falls away, perishes; the cause of the person who is declining about which you ask me, he too is easily understood. How? For this lover of the Teaching prospers; he desires, yearns for, aspires to, listens to, and proceeds along the Teaching of the ten wholesome courses of action; because he can be known by seeing and hearing that practice, he is easily understood. The other too, a hater of

the Teaching, comes to ruin; he detests that very Teaching, does not desire, does not yearn for, does not aspire to, does not listen to, does not proceed along it; because he can be known by seeing and hearing that wrong conduct, he is easily understood. Thus here it should be understood that the Blessed One, showing the opposite, having shown in meaning the love of the Teaching as the cause of prosperity, shows the hatred of the Teaching as the cause of ruin.

**93.** Then that deity, delighting in what was spoken by the Blessed One, said "thus indeed." Its meaning is - Thus indeed, just as was stated by the Blessed One, so we understand this, we grasp it, we retain it; that is the first ruin, that which has the characteristic of hatred of the Teaching is the first ruin. Of the causes of ruin which we have come to understand, this for now is said to be one cause of ruin. Therein, the grammatical analysis is: "one declines by means of this" - thus it is "ruin." And by what does one decline? By that which is the cause of one's ruin, the reason, by that. For here the difference is only in the phrasing; but as regards meaning, there is no difference between "ruin" or "cause of one's ruin." Thus, having delighted, thinking "we understand one cause of ruin," out of desire to know further, said "Tell us the second, Blessed One, what is the cause of one's ruin?" And beyond this, in the third, fourth, and so on, the meaning should be understood by this same method.

**94.** And regarding the side of the explanation, since those various beings are endowed with those various causes of ruin, not one alone with all, nor all with one alone, therefore it should be known that in order to show those various causes of ruin for those various beings, he explained the various causes of ruin by way of a teaching based on the standpoint of persons only, by the method beginning with "the wicked are dear to him."

Herein this is the explanation of meaning in brief - "The wicked" means the six teachers, or whatever others too are endowed with unallayed bodily, verbal, and mental action; those wicked ones are dear to him, just as the naked ascetic Korakhattiya and others were to Sunakkhatta and others. "The virtuous" means the Buddhas, Individually Enlightened Ones, and disciples. Or whatever others too are endowed with allayed bodily, verbal, and mental action - "he does not hold the virtuous dear" means he does not make them his own dear ones, desirable, lovely, agreeable - this is the meaning. It should be known that here the difference in wording is made by way of those amenable to instruction. Or alternatively, "does not hold the virtuous dear" means does not associate with the virtuous - this is the meaning; just as in the meaning of "he associates with the king," those skilled in language discuss that it means "he holds the king dear." "Dear" means being fond of, being satisfied, being delighted - this is the meaning. "The teaching of the wicked" means the sixty-two wrong views, or the ten unwholesome courses of action. He approves of, yearns for, aspires to, and practises that teaching of the wicked. Thus by this verse, a threefold cause of ruin is stated: fondness for the wicked, not holding the virtuous dear, and approval of the wrong teaching. For a person endowed with this declines, falls away, and attains growth indeed not here nor beyond; therefore it is called "the cause of ruin." But in detail, we shall explain here in the commentary on the verse "non-association with fools, and association with the wise."

**96.** "Fond of sleep" means whoever, even while going, even while sitting down, even while standing, even while lying down, just sleeps. "Fond of company" means one

given to delight in company, engaged in attachment to useless talk. "Not exerting" means devoid of the power of energy, he is not of industrious nature; being urged by others, if he is a householder, he undertakes householder's work, or if one gone forth, he undertakes the work of one gone forth. "Lazy" means lazy by birth, utterly overpowered by sloth, he just remains standing in the place where he is standing, he just remains seated in the place where he is seated; by his own endeavour he does not adopt another posture. In the past, those who were too lazy to flee when a fire arose in the forest are an example here. This here is the superior definition; but even by an inferior definition, a lazy person should be understood as just lazy. Just as a flag is the mark of a chariot, just as smoke is the mark of fire, wrath is his mark - thus "known by his wrath." A person of hateful temperament, quick to anger, with a mind like a sore - such a person is of this kind. By this verse, a fivefold cause of ruin has been stated: fondness for sleep, fondness for company, inactivity, laziness, and being known by wrath. For one endowed with this, neither as a householder does he attain the growth of a householder, nor as one gone forth does he attain the growth of one gone forth; on the contrary, he only declines, he only goes to ruin; therefore it is called "the cause of ruin."

**98.** "Mother" should be understood as the genetrix. "Father" is just the begetter. "Old person" means due to the looseness of the body. "Past their youth" means by the passing beyond of youth, eighty or ninety years old, unable to do work by oneself. "Though being able" means being capable, living happily. "Does not support" means does not nourish. By this verse, the non-supporting, non-nourishing, and non-attendance upon mother and father is stated as just one cause of ruin. For one endowed with this, that which -

"By that service to mother and father, the wise;  
They praise him right here, and after death he rejoices in heaven."

The benefit in supporting mother and father has been stated. He does not attain that; on the contrary, attaining blame and being one to be shunned and an unfortunate realm of rebirth, thinking "He does not even support his mother and father, whom else will he support?" - he only goes to ruin; therefore it is called "the cause of ruin."

**100.** "Brahmin" because of having warded off evil things; "ascetic" because of being calmed. Or "brahmin" means one originating from a brahmin family; "ascetic" means one who has gone forth; or even any other beggar whatsoever. "Deceives with lying" means having invited saying "Speak, venerable sir, about requisites," or when asked, having promised, afterwards by not giving, he breaks that hope of his. By this verse, the deceiving of brahmins and others with lying is stated as just one cause of ruin. For one endowed with this reaches blame here, an unfortunate realm in the future state, and failure of intention even in a fortunate world. For this was said:

"A bad reputation arises for one who is immoral, failing in morality."

Likewise -

"Monks, one possessed of four qualities is deposited in hell as if carried there. Which four? One is a liar" and so on.

Likewise -

"Here, Sāriputta, a certain person, having approached an ascetic or a brahmin, invites him, 'Speak, venerable sir, about requisites.' That with which he invites, that he does not give. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that leads to failure for him. Here again, Sāriputta, etc. that with which he invites, that he does not give according to intention. If he, having passed away from there, comes to this state of being, whatever trade he undertakes, that does not turn out according to intention for him."

Thus, attaining these things beginning with blame, one only goes to ruin; therefore "the cause of ruin" was said.

**102.** "Of abundant wealth" means one who has abundant gold, silver, gems, and precious things. "With gold" means with coins. "With food" means accomplished with food of many lentil curries and vegetables. "Alone he eats sweet things" means he eats sweet foods without giving even to his own children, eating in a concealed place - thus "alone he eats sweet things." By this verse, through greed for food, stinginess with food is stated as just one cause of ruin. For one endowed with this, attaining things beginning with blame, what is to be avoided, and an unfortunate realm, only goes to ruin; therefore "the cause of ruin" was said. Everything should be connected in accordance with the discourse in the very manner already stated, but now, due to fear of excessive elaboration, without showing the method of connection, we shall state only the meaning.

**104.** "Proud of birth" means whoever, having generated conceit thinking "I am accomplished in birth," being obstinate because of that, having become bloated like a bellows filled with wind, does not bow down to anyone. The same method applies to those proud of wealth and proud of clan. "He despises his own relatives" means he despises even his own relatives on account of birth, as the Sakyans did Viṭaṭūbha. And on account of wealth too he despises them thinking "this one is a poor, destitute wretch," and does not perform even the slightest proper courtesy; those relatives of his wish only for his ruin. By this verse, fourfold by way of subject matter, but just one cause of ruin by way of characteristic, has been stated.

**106.** "One who indulges in women" means one filled with lust for women; whatever there is, having given all of it, he treats kindly woman after woman. Likewise, having laid aside all of one's own property, one devoted to the drinking of strong liquor is a drunkard. Having laid aside even the cloth one is wearing, one engaged in gambling is a gambler. By these three grounds, whatever is obtained, because of its destroying, "he destroys whatever is obtained" should be understood. Such a person only goes to ruin; therefore by this verse a threefold cause of ruin has been stated.

**108.** "With one's own wives" means with one's own wives. Whoever, not content with one's own wives, wrongs prostitutes, and likewise with others' wives - since he only goes to ruin through the giving of wealth to prostitutes and through associating with others' wives by royal punishment and so on, therefore by this verse a twofold cause of ruin has been stated.

**110.** "Past his youth" means having passed beyond youth, having become eighty or ninety years old, he brings home and takes under his care. "With breasts like timbaru fruit" means a young girl with breasts resembling timbaru fruit. "Through jealousy of her he does not sleep" means thinking "For a young woman, delight and communal

life together with an old man is disagreeable; let her not indeed desire a young man" - guarding her out of jealousy, he does not sleep. Since he, being burnt by sensual lust and jealousy, and not applying himself to work outside, only goes to ruin, therefore by this verse this not sleeping due to jealousy is stated as just one cause of ruin.

**112.** "A drunkard" means one who is greedy, of a covetous nature, regarding fish, meat, and so on. "A squanderer" means one whose habit is to destroy wealth for the sake of those things, having scattered it like dust. "Or even a man who is such" means a man too who is of such a kind - whoever places him in authority, having given him seals, signet rings, and so on, causes him to undertake that very assignment in household affairs, in works, or in trade and other business transactions. Since he, reaching the exhaustion of wealth through that person's fault, only goes to ruin, therefore by this verse the placing of such a person in authority is stated as just one cause of ruin.

**114.** "One of little wealth" means because of the absence of both accumulated wealth and a source of income. "Of great craving" means endowed with great craving for wealth, not satisfied with what is obtained. "Is born in a warrior family" means is born in a family of warriors. "And he desires kingship" means he, through that great greediness, by wrong means, out of order, desires kingship that has become his own inheritance or that is unobtainable or that belongs to another; since he, thus desiring, having given even that little wealth to warriors and so on, not attaining kingship, only goes to ruin, therefore by this verse the aspiration for kingship is stated as just one cause of ruin.

**115.** From here onwards, if that deity were to ask "Tell us the thirteenth, Blessed One, etc. tell us the hundred-thousandth, Blessed One," the Blessed One would speak on that too. But since that deity, thinking "What is the use of these questions? Not even one of them leads to growth," not wishing to hear those causes of ruin, having asked even this much, became remorseful and remained silent, therefore the Blessed One, having known her disposition, bringing the teaching to conclusion, spoke this verse "These causes of ruin in the world."

Therein, "wise" means possessed of investigation. "Having examined" means having investigated with the eye of wisdom. "Noble one" - not by the path, not by the fruition, but rather because he does not proceed to this calamity termed ruin, he is a noble one. Because of being accomplished with that vision, with that wisdom, by which having seen the causes of ruin he avoids them, he is accomplished in vision. "He attains a safe world" means it is said that such a one attains, clings to, approaches the heavenly world that is safe, secure, supreme, and free from danger. At the conclusion of the teaching, having heard the causes of ruin, having wisely striven in accordance with the spiritual urgency that had arisen, the deities who attained the fruitions of stream-entry, once-returning, and non-returning passed beyond counting. As he said -

"In the Great Assembly Discourse, and also in the Blessing Discourse;  
In the Samacitta, in the Exhortation to Rāhula, in the Wheel of the Teaching, in the Ruin.

"The assembly of deities there was immeasurable, incalculable;  
And the full realisation of the teaching here was incalculable by counting."

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the Suttanipāta Commentary, the commentary on the Parābhava Sutta is concluded.*

## 7. Commentary on the Aggikabhāradvāja Sutta

"Thus have I heard" - this is the Aggikabhāradvāja Discourse; it is also called the "Vasala Discourse." What is the origin? The Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. By the method stated in the Kasibhāradvāja Discourse, at the conclusion of the after-meal function, surveying the world with the Buddha-eye, having seen the brahmin Aggikabhāradvāja as one accomplished with the decisive support for the refuges and training rules, having known "When I go there, a discussion will arise; then at the conclusion of the discussion, having heard the proclamation of the Teaching, this brahmin, having gone for refuge, will undertake the training rules," having gone there, when a discussion had arisen, being requested by the brahmin for a proclamation of the Teaching, he spoke this discourse. Therein, "thus have I heard" and so on we shall explain in the commentary on the Maṅgala Discourse; "then the Blessed One, in the earlier period of the day" and so on should be understood by the method stated in the Kasibhāradvāja Discourse itself.

"Now at that time, of Aggikabhāradvāja" - whatever has not been stated before, that alone we shall explain. That is: For that brahmin, because he made offerings to the fire and attended to it, was well-known by the name Aggika, and Bhāradvāja by clan. Therefore it was said "of Aggikabhāradvāja." "Dwelling" means at the house. It is said that at the door of that brahmin's dwelling, in the middle of the street, there was a fire-offering hall. Therefore, where "at the dwelling door" should be said, because that area too was included within the dwelling itself, "at the dwelling" was said. Or it is a locative expression used in the sense of proximity; the meaning is "near the dwelling." "A fire was blazing" means the fire standing in the fire-hearth, with the embers raised up, having received the throwing in of firewood and the wind from fanning, was ablaze, filled with flames rising upwards. "An oblation was held up" means having bathed including the head, with great honour, milk-rice, ghee, honey, molasses, and so on had been prepared - this is the meaning. For whatever is to be offered into the fire, all of that is called "oblation." "Successively" means from house to house. For the Blessed One, for the purpose of assisting all people and for contentment with food, walks for almsfood without deviating from high and low families. Therefore it was said "walking for almsfood successively."

Then for what purpose does the brahmin's mind not become pleased upon seeing the Blessed One who is accomplished in every respect and all-pleasing? And why does he address the Blessed One with such harsh speech? It is said - This brahmin, it is said, was one of such view that "seeing an ascetic during auspicious ceremonies is inauspicious," and thereupon, having thought "At the time of eating for the Great Brahmā, this wretched shaveling ascetic approaches my dwelling," his mind was not pleased; on the contrary, he came entirely under the power of hate. Then, angered and displeased, he uttered words of displeasure beginning with "Stay right there,

shaveling" and so on. And therein too, since it is the view of brahmins that "a shaven-headed one is impure," therefore, loathing him as "This one is impure, therefore he is not a worshipper of gods and brahmins," he said "shaveling." Or, "Because of being shaven-headed, this one is polluted; he does not deserve to come to this place" - and also loathing the state of being an ascetic, thinking "Even having become an ascetic, he does not praise such bodily austerity" - he said "petty ascetic." Not merely through the power of hate alone, but also loathing him as "Having given the going forth to outcasts and by eating and using things together with them, this fallen one is even more evil than an outcast," he said "outcast" - Or, thinking "By the mere hearing and seeing of an oblation by those of outcast birth, evil comes about," he also spoke thus.

The Blessed One, even though spoken to thus, with a serene facial complexion, with a sweet voice, with a mind cooled by compassion towards the brahmin, making known his own quality of steadfastness and so on not shared with all beings, said "But do you know, brahmin?" Then the brahmin, having known the quality of steadfastness indicated by the Blessed One's serene facial expression, having heard the sweet voice uttered with a mind cooled by compassion, with his heart as if sprinkled with the Deathless, delighted, with clear faculties, with conceit subdued, having abandoned that conventional speech which was by nature based on birth and similar to the roar of Visuggi, thinking "Surely the one whom I regard as an outcast of low birth is not an outcast in the ultimate sense, nor is low birth itself the quality that makes one an outcast," said "I do not, Master Gotama." For this is a natural law, that one endowed with the cause, though harsh through not obtaining the requisite, becomes soft upon merely obtaining the requisite.

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

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

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

In such passages and so on, in the sense of beautiful. In passages such as "Listen to that, pay close attention" and so on, in the sense of strengthening. But here, in the sense of requesting.

"If so" (tena hi) is an indication of his intention; it means "if you wish to know." Or it is a word expressing reason; the connection with the other words should be understood thus: since you wish to know, therefore, brahmin, listen, pay close attention, I will speak to you in such a way that you will know. And therein, "listen" is for the prevention of distraction of the ear-faculty; "pay close attention" is for the prevention of distraction of the mind-faculty by the application of strengthening to attention. And here, the former is for the prevention of wrongly grasping the phrasing; the latter is for the prevention of wrongly grasping the meaning. And by the former he urges to

the hearing of the Teaching; by the latter, to the retention and examination and so on of the teachings heard. And by the former he explains: "This teaching has phrasing, therefore it should be heard"; by the latter: "It has meaning, therefore it should be attended to." Or, connecting the word "sādhuka" with both terms: "Because this teaching is profound in its nature and profound in its exposition, therefore listen well. Because it is profound in meaning and profound in penetration, therefore pay close attention" - explaining this meaning, he said - "Listen, pay close attention."

Thereupon, encouraging that brahmin who was as if despairing, thinking "How shall I find a footing in something so profound," he said - "I will speak." Therein, the intention should be understood thus: "I will speak in such a way that you will understand, with coherent phrases and sentences, by a clear method." Thereupon, having become filled with enthusiasm, "Yes, sir" - the brahmin Aggikabhāradvāja assented to the Blessed One - this is what is meant: he received and accepted; or he heard with readiness to practise in accordance with the advice. Then, with reference to what is now to be spoken as "the Blessed One said this," there was spoken that beginning with "prone to wrath and bearing grudges" and so on.

**116.** Therein, "prone to wrath" means having the habit of anger. "Bears grudges" means possessed of hostility through the strengthening of that very wrath. One who smears and wipes off the virtues of others is "one who depreciates others' worth"; he is evil and he depreciates others' worth, thus "evil and depreciating others' worth." "One with wrong views" means one whose right view has been destroyed, or one possessed of wrong view of ten bases that has failed, that is, gone to a deformed state. "Deceitful" means possessed of deceit having the characteristic of concealing faults existing in oneself. "One should know him as an outcast" means one should know such a person as an "outcast" because of the raining down, sprinkling, and flowing over of these inferior qualities - by all these he is born on the head of a brahmin. For this one is indeed an outcast in the ultimate sense; it is merely the satisfaction of one's own heart, not of another. Thus here the Blessed One, having made the refutation of that brahmin's wrath by the very first term, teaching the qualities beginning with wrath by way of a teaching based on the standpoint of persons, saying "one with qualities beginning with wrath is an inferior person," taught by one method for now both the outcast and the qualities that make one an outcast. And thus teaching, without disparaging others or extolling himself by saying "you" and "I," by the Teaching itself, impartially, by the true method, he established that brahmin in the state of an outcast, and himself in the state of a brahmin.

**117.** Now, this is the view of the brahmins: "Even when committing killing living beings, taking what is not given, and so on, one is still a brahmin." Refuting that view, and showing the danger therein to those who, being possessed of those various unwholesome mental states such as violence to beings and so on, not seeing the danger, give rise to those states, saying "these are low qualities that make one an outcast," and in order to teach by further methods both the outcast and the qualities that make one an outcast, he spoke verses beginning with "whether once-born or twice-born."

Therein, "once-born" means, setting aside the egg-born, the remaining beings born from modes of generation. For he is born only once. "Twice-born" means egg-born. For he is born twice - from the mother's womb and from the egg-shell. That once-born

or twice-born. "Whoever here a living being" means whoever here a being. "Injures" means deprives of life by an action originated from volition through the bodily door or originated from volition through the verbal door. "Pāṇāni hiṃsatī" is also a reading. Therein, the connection should be understood thus: "whether once-born or twice-born" - of such varieties - "whoever here injures living beings." "One who has no compassion for living beings" - by this he stated the absence of compassion by mind. The remainder here is the same as the method already stated. And in the verses following this, since without saying even this much, from here onwards, setting aside terms with obvious meaning, we shall give only the explanation of terms not yet explained.

**118.** "Kills" means strikes, destroys. "Besieges" means stands having surrounded with an army. As for "villages and market towns," here by the word "and" towns also should be mentioned. "Known as an oppressor" means by this killing and besieging, one is known in the world as a destroyer of villages, market towns, and towns.

**119.** "In a village or in the wilderness" means a village, a market town, and also a city - all of these are here "village" together with its precincts; setting that aside, the remainder is "wilderness." In that village or in the wilderness, whatever is cherished by others, whatever is owned and not relinquished by other beings, whether a being or an activity. "Takes by theft what is not given" means what is not given by them, not permitted, one takes with a thieving mind; by whatever means, by whatever mode of carrying away, one accomplishes the taking for oneself.

**120.** "Having taken on debt" means having taken a debt either by depositing something of one's own property and obtaining it by way of a pledge, or without depositing anything, by obtaining it by way of interest saying "Within this much time I will give this much interest," or "Whatever profit arises from this, my capital shall be yours alone," or "The profit shall be common to both of us" - thus having taken the debt by way of obtaining it through such and such an investment. "When pressed for payment, runs away, 'There is no debt to you'" means being pressed by that debtor saying "Give me my debt," by speaking thus "There is no debt to you; who is the witness that it was taken by me?" - even while dwelling at home, he runs away.

**121.** "Out of desire for a trifle" means out of desire for even a small amount of anything whatsoever. "A person going on the road" means any woman or man going on the path. "Having killed, takes a trifle" means having killed, having beaten, takes those goods.

**122.** "For one's own sake" means for the sake of one's own life, likewise "for another's sake." "For the sake of wealth" means for the sake of one's own wealth or another's wealth. The particle "ca" everywhere has the meaning of alternative. "Being asked as a witness" means questioned thus: "Tell what you know." "Speaks falsely" means one who knows says "I do not know," or one who does not know says "I know"; he makes owners into non-owners, and non-owners into owners.

**123.** "Of relatives" (ñātīnaṃ) means of those connected by kinship. "Of friends" (sakhīnaṃ) means of companions. "With wives" (dāresu) means with those belonging to others. "Is seen" (paṭidissati) means is seen in an offensive manner; the meaning is he is seen committing adultery. "By force" (sāhasā) means by violence, against one's will. "By mutual desire" (sampiyeṇa) means being desired by those wives of theirs

and himself desiring them; it is said to mean by the power of affection on both sides.

**124.** "Mother or father" - even though being a proximate cause for friendliness in this way; "an old person past their youth" - even though being a proximate cause for compassion in this way. "Though being able, does not support" means even having been endowed with wealth and endowed with provisions, does not nourish them.

**125.** "Sasu" means mother-in-law. "Strikes" means he hits with a hand or a clod of earth or with anything else. "Irritates" means he generates wrath in him by speech, with harsh words.

**126.** "Welfare" means whatever among welfare pertaining to the present life, pertaining to the future life, and ultimate welfare. "When asked being" means when being questioned. "Instructs in harm" means he tells only what is harmful to him. "Counsels with concealment" means even when telling the meaning, he counsels with concealed speech, with obscure terms and phrases, in such a way that the other does not understand; or keeping a closed fist of a teacher, having made him dwell for a long time, he counsels only incompletely.

**127.** "Whoever, having done" - here, evil desire has been stated by me in the preliminary section. That which has come thus: "Here a certain one, having practised misconduct by body, having practised misconduct by speech, having practised misconduct by mind, for the purpose of concealing that, directs an evil wish - he wishes 'May they not know me.'" "Of concealed actions" means one whose actions would be concealed by doing in such a way that others do not know, and by not revealing what has been done.

**128.** "Another's family" means a relatives' family or a friend's family. "One who has come" means one in whose family he has eaten, when that person has come to his own house, he does not honour in return with beverages, food and so on, or does not give, or gives leftover food - this is the intention.

**129.** "Whoever a brahmin or" - this is the same as the method stated in the Parābhava Sutta.

**130.** "Has arrived at mealtime" (bhattachāle upaṭṭhite) means when mealtime has arisen. "Upaṭṭhitan" is also a reading; the meaning is "has come at mealtime." "Irritates with speech and does not give" means without thinking "This one is well-wishing towards me, he has come to make me perform merit by force," he irritates with unsuitable harsh words, and at least does not even give him so much as a face-to-face audience, let alone food - this is the intention.

**131.** "Whoever here speaks what is untrue" means whoever here, according to the signs that appear, speaks the utterance of the wicked thus: "On such and such a day, this and that will happen to you." "Asanta" is also a reading; the meaning is "untrue." "Speaks" means says "In such and such a village by name I have such household wealth, come let us go there, you will be my mistress of the house, I will give you this and that" - like a cheat deceiving another's wife or another's female slave. "Seeking to gain" means seeking, searching for; the intention is: wishing to flee after having deceived that person and taken whatever he can.

**132.** "Yo cattānan" means "whoever" and "oneself." "Samukkaṃse" means exalts by means of birth and so on, places in a high position. "Pare ca mavajānātī" means by those very things one despises others, makes them low. The syllable "ma" serves as a word-connector. "Nihīno" means declined from growth in virtues, or gone to a state of baseness. "Sena mānena" means by that conceit of one's own, reckoned as exalting and despising.

**133.** "One who irritates others" means one who generates anger in others by body and speech. "Miserly" means a great miser, whoever prevents others from giving to others or from doing other meritorious deeds - this is a designation for him. "Having evil desires" means endowed with the desire for esteem for qualities one does not possess. "Stingy" means connected with stinginess regarding residence and so on. "Fraudulent" means endowed with fraudulence having the characteristic of displaying qualities one does not possess, or one who speaks incorrectly, even though not wishing to do it, with such words as "I will do it." He has no shame having the characteristic of disgust towards evil, he has no moral fear having the characteristic of alarm arising from fright - thus he is shameless and without moral fear.

**134.** "The Buddha" means the Perfectly Enlightened One. "Abuses" means reproaches with such words as "not omniscient" and so on, and his disciple with such words as "practising badly" and so on. "Whether a wandering ascetic or a householder" - this is indeed a qualification of the disciple: either one gone forth as his disciple, or a householder as a donor of requisites - this is the meaning. Or an outsider wandering ascetic, or any householder whatsoever, abuses with an untrue fault - thus here the ancient teachers accept the meaning.

**135.** "Being unworthy" means being one who has not eliminated the mental corruptions. "Claims to be a Worthy One" means he claims "I am a Worthy One"; in such a way that they know him as "This is a Worthy One," so he utters speech, he exerts himself bodily, he wishes and accepts with the mind. "Thief" means a stealer. "In the world including the Brahmās" - he said by way of the superior -it means "in the entire world." For in the world, those who plunder others' wealth by means of breaking in, cutting, plundering, carrying off, making raids on houses, standing in ambush, and so on, are called thieves. In the Dispensation, however, those who plunder requisites and so on by means of success in assemblies and so on. As he said -

"Monks, there are these five great thieves existing and found in the world. Which five? Here, monks, it occurs to a certain great thief thus: 'When indeed shall I, surrounded by a hundred or a thousand, wander about in villages, market towns, and royal cities, killing, slaying, cutting, causing to cut, torturing, causing to torture!' He, at a later time, surrounded by a hundred or a thousand, wanders about in villages, market towns, and royal cities, killing, etc. causing to torture. Just so, monks, here it occurs to a certain evil monk thus: 'When indeed shall I, surrounded by a hundred or, etc. wander on a journey through royal cities, honoured, respected, revered, venerated, and esteemed by householders and those gone forth, an obtainer of robes, etc. requisites.' He, at a later time, surrounded by a hundred or a thousand, wanders on a journey through villages, market towns, and royal cities, honoured, etc. requisites. This, monks, is the first great thief existing and found in the world.

"Furthermore, monks, here a certain evil monk, having learnt thoroughly the Teaching and discipline proclaimed by the Truth-finder, claims it as his own. This, monks, is the second, etc. in the world.

"Furthermore, monks, here a certain evil monk accuses a pure practitioner of the holy life, living the pure holy life, with an unfounded charge of not living the holy life. This, monks, is the third, etc. in the world.

"Furthermore, monks, here a certain evil monk, whatever those heavy goods and heavy requisites belonging to the Community, as follows - a park, a park site, a dwelling, a dwelling site, a bed, a chair, a mattress, a pillow, a copper pot, a copper vessel, a bronze jar, a copper cauldron, an adze, a hatchet, an axe, a spade, a chisel, creepers, bamboo, muñja grass, reeds, grass, clay, wooden goods, clay goods - with these he treats kindly and entices householders. This, monks, is the fourth, etc. in the world.

"In the world with its gods, monks, etc. with its gods and humans, this is the foremost great thief - whoever extols a super-human achievement that is non-existent and not factual."

Therein, mundane thieves steal only mundane wealth such as riches and grain and so on. Among the thieves spoken of in the Dispensation, the first steals merely such requisites as robes and so on; the second, the Scriptures; the third, another's holy life; the fourth, heavy goods belonging to the monastic community; the fifth, the wealth of mundane and supramundane qualities distinguished as meditative absorption, concentration, attainment, path and fruition, and also mundane requisites consisting of robes and so on. As he said - "The country's almsfood has been consumed by you through theft, monks." Therein, with reference to this fifth great thief, the Blessed One said "a thief in the world including the Brahmās." For he, "In the world with its gods, monks, etc. with its gods and humans, this is the foremost great thief - whoever extols a super-human achievement that is non-existent and not factual" - thus, because of stealing mundane and supramundane wealth, he is called the foremost great thief; therefore here too he made known that one by this superior delimitation "in the world including the Brahmās."

"He is the lowest of outcasts." Here "kho" has the meaning of emphasis; therefore he alone is the lowest of outcasts. It affirms that he is inferior among outcasts, the very last of all. Why? Because of raining down the quality of theft upon a distinguished subject matter, and because as long as he does not relinquish that acknowledgment, so long the quality that makes one an outcast has not departed.

"These indeed are outcasts." Now, those who in the first verse by way of failure of disposition are the five beginning with one prone to wrath, or six by dividing evil and contempt into two; in the second verse by way of failure of practice, one who harms living beings is one; in the third, by way of failure of practice likewise, one who oppresses villages and towns is one; in the fourth, by way of theft is one; in the fifth, by way of debt-fraud is one; in the sixth, by way of forcible taking, a highway robber is one; in the seventh, by way of false witness is one; in the eighth, by way of treachery to friends is one; in the ninth, by way of ingratitude is one; in the tenth, by way of destroying what is done and harming is one; in the eleventh, by way of heart-deception is one; in the twelfth, by way of concealed activities are two; in the

thirteenth, by way of ingratitude is one; in the fourteenth, by way of fraud is one; in the fifteenth, by way of harming is one; in the sixteenth, by way of fraud is one; in the seventeenth, by way of self-extolling and disparaging others are two; in the eighteenth, by way of failure of practice and disposition, the seven beginning with one who makes angry; in the nineteenth, by way of abuse are two; in the twentieth, by way of being the foremost great thief is one - thus thirty-three or thirty-four outcasts have been stated. Defining those, he said "These indeed are called outcasts, by me they have been proclaimed." Its meaning is - Those who were previously spoken of by me in brief as outcasts thus "But do you know, brahmin, an outcast" - those have indeed been proclaimed in detail. Or alternatively, those who were spoken of by me by way of persons, those have indeed been proclaimed also by way of qualities. Or alternatively, these indeed are called outcasts by the noble ones by way of action, not by way of birth, which have been proclaimed by me by the method beginning with "prone to wrath and bearing grudges."

**136.** Thus the Blessed One, having shown the outcast, now because the brahmin was exceedingly attached to his own view, therefore refuting that view, he said "not by birth is one an outcast." Its meaning is - For in the ultimate sense, not by birth is one an outcast, not by birth is one a brahmin; but rather by action one is an outcast, by action one is a brahmin; by the raining down of impure action one is an outcast, by pure action and by the carrying away of impurity one is a brahmin. Or because you considered an outcast as inferior and a brahmin as superior, therefore by inferior action one is an outcast, by superior action one is a brahmin - thus too, making known this meaning, he spoke thus.

**137-139.** Now, in order to establish that very meaning by an example, he spoke three verses beginning with "Know this too by this." Among those, two are of four lines, one is of six lines; their meaning is - What was said by me beginning with "Not by birth is one an outcast," know that too by this; as this is my example, know it also by this method, by which method, by which similarity this is an example - thus it is said. If one asks, which example? The son of an outcast, a dog-eater, etc. For rebirth in the Brahma world.

The son of an outcast is "the outcast's son." One who, having obtained dead dogs for the purpose of eating them himself, cooks them - thus he is a "dog-eater." "Mātaṅga" means thus named; "renowned" means thus well-known by his low birth and livelihood and name.

"He" - connecting with the preceding term, he, Mātaṅga, attained the highest fame; he attained wonderful, supreme, exceedingly distinguished fame, renown, and praise. "Which is very difficult to obtain" means that which is difficult to obtain even by one born in a noble family, and very difficult to obtain by one born in a low family. Thus, to one who had attained fame, many nobles and brahmins came to attend upon him; the meaning is that for the purpose of serving that Mātaṅga, nobles and brahmins and many others - merchants, workers, and so on - the people of Jambudīpa for the most part came to attend upon him.

Thus endowed with attendance, that Mātaṅga, having ascended the vehicle of the eight attainments - which is stainless because of the disappearance of the dust of mental defilements, which is the great path because of being practised by great ones

such as the Buddhas, which is called the vehicle to the heavenly world because of being able to sustain one to the heavenly world termed the Brahma world - having removed sensual lust by that practice, upon the collapse of the body he was reborn in the Brahma world; that birth, though thus low, did not prevent him from rebirth in the Brahma world - thus "for rebirth in the Brahma world" is what is said.

But this meaning should be understood thus -In the past, it is said, the Great Man, working for the welfare of beings by this and that means, was born in an outcast family with the livelihood of dog-eating. He, Mātaṅga by name, having ugly features in appearance, dwells in a leather hut outside the city, and earns his living by going about for almsfood inside the city. Then one day, when a liquor festival was proclaimed in that city, rogues celebrate with their own retinues. A certain daughter of a wealthy brahmin too, about fifteen or sixteen years of age, beautiful as a heavenly maiden in appearance, lovely and pleasing, thinking "I shall celebrate in a manner befitting my family lineage," having loaded abundant provisions for celebration such as solid and soft food and so on onto carts, having mounted a vehicle yoked with all-white mares, goes to the pleasure ground with a great retinue - Diṭṭhamaṅgalikā by name. It is said that she did not wish to see an ill-formed appearance, thinking "it is inauspicious"; on account of that the term "Diṭṭhamaṅgalikā" arose for her.

At that time, that Mātaṅga, having risen at an early hour before sunrise, having put on a rag-cloth, having tied a bronze cymbal to his hand, with vessel in hand enters the city, striking the bronze cymbal from afar upon seeing people. Then Diṭṭhamaṅgalikā, being led along by men who were removing low-born people ahead, calling out "Make way, make way," having seen Mātaṅga in the middle of the city gate, said "Who is this?" "I am Mātaṅga the outcast." She, thinking "What progress for those who have gone after seeing such a one?" had the vehicle turned back. The people, angered, thinking "We would have gone to the pleasure grove and obtained solid and soft food and so on, but Mātaṅga has caused an obstacle for us," saying "Seize the outcast," having struck him with clods, saying "He is dead," having seized his feet, having thrown him aside, having covered him with rubbish, they went away. He, having regained consciousness, having risen, asked the people -"Is the gate, noble sirs, common to all, or was it made for brahmins only?" The people said - "It is common to all." "Thus, having entered through the gate common to all, while I was sustaining myself by almsfood, the people of Diṭṭhamaṅgalikā brought me to this calamity and disaster" - wandering from road to road, having announced this to the people, he lay down at the house door of the brahmin - "Without obtaining Diṭṭhamaṅgalikā, I shall not rise."

The brahmin, having heard "Mātaṅga is lying down at the house door," said: "Give him a farthing; let him smear his body with oil and go." He did not wish for that, and said just this: "Without obtaining Diṭṭhamaṅgalikā, I shall not rise." Then the brahmin said: "Give him two farthings; with one farthing let him eat a cake, with the other farthing let him smear his body with oil and go." He did not wish for that; he said in the same way. The brahmin, having heard, commanded: "Give him a māśaka, a quarter, a half kahāpaṇa, a kahāpaṇa, two, three" - up to a hundred. He did not wish; he said in the same way. Thus, even while they were still entreating, the sun passed away. Then the brahmin woman, having descended from the mansion, having had a

screen wall set up around, having approached him, entreated - "Dear Mātāṅga, forgive the offence against Diṭṭhamaṅgalikā; take a thousand, two, three" - up to "take a hundred thousand," she said. He remained silent and just lay down.

Thus, when four or five days had passed, even having given many presents, not obtaining Diṭṭhamaṅgalikā, the warrior princes and others whispered to Mātāṅga - "Men indeed, having exerted energy even for many years, attain their desired goal. Do not be disheartened; surely after the elapse of two or three days you will obtain Diṭṭhamaṅgalikā." He remained silent and just lay down. Then on the seventh day, the neighbours all around, having risen up, said: "Either make Mātāṅga rise, or give the girl; do not destroy us all." It is said that they had this view: "If an outcast lying down thus at whose house door dies, together with that house, the inhabitants of seven times seven houses all around become outcasts." Thereupon, having had Diṭṭhamaṅgalikā dressed in blue cloth rags, having given her ladles, baskets, and so on, having led her lamenting to his presence, they gave her saying: "Take the girl; rise and go." She, standing at his side, said "Rise"; he said "Take me by the hand and raise me up." She raised him up. He, having sat down, said - "We are not permitted to dwell inside the city; come, take me to the leather hut outside the city." She, having taken him by the hand, led him there. "Having placed him on her back" - so say the reciters of the Jātakas. Having led him, she smeared his body with oil, bathed him with hot water, cooked rice gruel, and gave it to him. He, thinking "This is a brahmin maiden; may she not perish," without making any mixing of birth, having regained strength for about a fortnight, having said "I am going to the forest; do not be distressed thinking 'He is taking too long,'" and having commanded the members of the household "Do not neglect this one," having departed from the house, having gone forth in the going forth of a hermit, having performed the preliminary work on a circular meditation object, in just a few days having produced the eight attainments and the five direct knowledges, thinking "Now I shall become agreeable to Diṭṭhamaṅgalikā," having come through the sky, having descended at the city gate, he sent word to Diṭṭhamaṅgalikā's presence.

She, having heard, thinking "Some relative of mine who has gone forth, methinks, having known me to be afflicted, must have come to see me," having gone, having recognised him, having fallen at his feet, said: "Why did you make me helpless?" The Great Man, having said "Do not be afflicted, Diṭṭhamaṅgalike; I shall have honour done to you by the inhabitants of the whole of Jambudīpa," said this - "Go and make a proclamation - 'The Great Brahmā is my husband, not Mātāṅga; he, having broken through the moon mansion, will come to my presence on the seventh day.'" She said - "I, venerable sir, having been a daughter of a wealthy brahmin family, have reached this state of an outcast through my own evil deed; I am not able to say thus." The Great Man, having said "You do not know the power of Mātāṅga," having shown many wonders in such a way that she believed, having commanded her likewise, went to his own dwelling. She did so.

People grumbled and laughed - "How indeed could this woman, having reached the state of an outcast through her own evil deed, make him into the Great Brahmā!" She, being full of overestimation, day by day wandered about the city proclaiming "On the sixth day from now, on the fifth, on the fourth, on the third, tomorrow, today he will come." People, having heard her confident words, thinking "Perhaps it might

be so," having had pavilions built at their own respective house doors, having prepared screen walls, having adorned their daughters who had come of age, sat looking up at the sky, thinking "When the Great Brahmā has come, we shall give the gift of maidens." Then the Great Man, on the full moon day, when the moon had risen to the surface of the sky, having split the moon mansion, emerged in the form of the Great Brahmā while the great multitude was watching. The great multitude thought "Two moons have arisen." Then, having seen him coming gradually, they came to the conclusion "Truly Diṭṭhamaṅgalikā spoke the truth; this is indeed the Great Brahmā who formerly came in the guise of Mātāṅga to tame Diṭṭhamaṅgalikā." Thus he, being seen by the great multitude, descended right at the dwelling place of Diṭṭhamaṅgalikā. And she was then a menstruating woman. He touched her navel with his thumb. By that contact an embryo was established. Then, having said to her "An embryo has been established in you; when a son is born, live in dependence on him," he entered the moon mansion again while the great multitude was watching.

Brahmins, saying "Diṭṭhamaṅgalikā has become the consort of the Great Brahmā, our mother," come from here and there. Due to the crowding of people wishing to pay honour to her, the city gates were without space. They, having placed Diṭṭhamaṅgalikā upon a heap of gold, having bathed her, having adorned her, having placed her on a chariot, having had her circumambulate the city with great honour, having had a pavilion built in the middle of the city, having placed her there in a prominent place as "the consort of the Great Brahmā," they had her dwell there, saying "Until we make a suitable dwelling place for her, let her dwell right here." She gave birth to a son right in the pavilion. On the purification day, having bathed her together with the son including the head, since he was born in the pavilion, they gave the boy the name "Prince Maṇḍabya." From then on, brahmins, saying "He is the son of the Great Brahmā," surround him and attend upon him. Thereupon presents of many hundreds of thousands of kinds come; those brahmins set up a guard for the prince; those who came could not quickly get to see the prince.

The prince, gradually following the course of growth, began to give gifts. He, without giving to the poor and destitute who had arrived at the hall, gives only to brahmins. The Great Man, having reflected "What kind of gifts is my son giving?" having seen him giving gifts only to brahmins, thinking "I shall act so that he will give to all," having put on a robe, having taken a bowl, having come through the sky, stood at the door of his son's house. The prince, having seen him, angry, saying "From where has this outcast of such ugly appearance come?" spoke this verse -

"From where do you come, you poorly dressed one, a wretched one like a dust-goblin;  
With a refuse-rag fastened at your neck, who, you, are you, unworthy of offerings?"

The brahmins, saying "Seize him, seize him!" having seized him, having beaten him, brought him to calamity and disaster. He, having gone through the sky, stood outside the city. The deities, angered, having seized the prince by the throat, placed him feet up and head down. He, with eyes protruding, with spittle flowing from his mouth, breathing heavily, experiences suffering. Diṭṭhamaṅgalikā, having heard, asked "Has someone come?" "Yes, one gone forth came." "Where has he gone?" "He went thus."

She, having gone there, entreating "Forgive, venerable sir, your own slave," lay down on the ground at his feet. And at that time the Great Man, having walked for almsfood, having obtained rice gruel, was seated there drinking it; he gave the remaining small amount of rice gruel to Diṭṭhamaṅgalikā. "Go, having mixed this rice gruel in a water pot, for those who have spirit-affliction, pour it into the openings of their eyes, mouths, ears, and noses, and sprinkle their bodies; thus they will become free from affliction." She did so. Then, when the prince's body had returned to its natural state, saying "Come, dear Maṇḍabya, let us ask his forgiveness," having made both her son and all the brahmins prostrate face down at his feet, she asked forgiveness.

He, having exhorted "A gift should be given to all people," having given a talk on the Teaching, having gone to his own dwelling place, thought: "Among women, the well-known Diṭṭhamaṅgalikā has been tamed; among men, the well-known Prince Maṇḍabya. Now who is to be tamed?" Thereupon he saw a hermit proud of his birth, dwelling on the bank of the river Kumbhavatī in dependence on the city of Bandhumatī. He dwelt upstream of the river, thinking: "I am distinguished by birth; I do not consume water used by others." The Great Man, having made his dwelling above him, at the time of his use of water, having chewed a wooden toothbrush, threw it into the water. The hermit, having seen it floating along in the water, having gone against the stream, thinking "By whom was this thrown?" having seen the Great Man, said "Who is here?" "Mātaṅga the outcast, teacher." "Go away, outcast, do not dwell upstream of the river." The Great Man, saying "Very well, teacher," dwells downstream of the river; yet even against the stream the wooden toothbrush comes to the presence of the hermit. The hermit, having gone again, said: "Go away, outcast, do not dwell downstream of the river; dwell only upstream of the river." The Great Man, saying "Very well, teacher," did so; yet again it was just the same. The hermit, again angered thinking "He does so," cursed the Great Man: "At the time of the rising of the sun, may your head split into seven pieces." The Great Man too, having said "Very well, teacher, but I do not allow the rising of the sun," prevented the rising of the sun. Thereupon the night does not break into dawn, darkness arose, and the frightened inhabitants of Bandhumatī, having gone to the presence of the hermit, asked: "Is there indeed, teacher, safety for us?" For they regard him as a Worthy One. He told them everything. They, having approached the Great Man, requested: "Release the sun, venerable sir." The Great Man said: "If your Worthy One, having come, asks my forgiveness, I shall release it."

The people, having gone, said to the hermit - "Come, venerable sir, ask forgiveness of the wise Mātaṅga; let us not perish on account of your quarrel." He said: "I will not ask forgiveness of an outcast." The people, saying "You are destroying us," having seized him by the hands and feet, led him to the presence of the Great Man. The Great Man said: "When he asks forgiveness having lain down on his belly at my feet, I shall forgive." The people said: "Do so." The hermit said: "I will not pay homage to an outcast." The people, saying "You will not pay homage by your own desire," having seized him by the hands, feet, beard, neck, and so on, made him lie down at the feet of the Great Man. He said: "I forgive this one, but I do not release the sun out of compassion for him alone; for as soon as the sun has risen, his head will split into seven pieces." The people said: "Now, venerable sir, what should be done?" The Great Man said: "Then, having placed him in water up to the neck, cover his head

with a lump of clay; the lump of clay, touched by the sun's rays, will split into seven pieces. When that has split, let him go elsewhere." They, having seized the hermit by the hands, feet, and so on, did so. As soon as the sun was released, the lump of clay, having split into seven pieces, fell; the hermit, frightened, ran away. The people, having seen, saying "Look, sirs, at the power of the ascetic," having related everything in detail, beginning with the throwing of the wooden toothbrush, were devoted to him, saying "There is no ascetic like this." From then on, in the whole of Jambudīpa, warriors, brahmins, and others, both householders and those gone forth, came to attend upon the wise Mātāṅga. He, having remained as long as life lasted, upon the collapse of the body, was reborn in the Brahma world. Therefore the Blessed One said: "Know this too by this example, etc. for rebirth in the Brahma world."

**140-141.** Having thus established that "not by birth is one an outcast, by action one is an outcast," now in order to establish that "not by birth is one a brahmin, by action one is a brahmin," he said "Born in a family of teachers, etc. from an unfortunate realm or from blame." Therein, "born in a family of teachers" means born in a brahmin family that studies the sacred hymns. "Ajñhāyakākuḷe jātā" is also a reading. The meaning is born in an unblemished brahmin family that studies the sacred hymns. "Those with sacred hymns as their kin" (mantabandhavā) means "sacred hymns are the kinsmen of these." It is said to mean "kin of the Vedas" means "having the Vedas as their refuge." "Yet they are repeatedly seen in evil deeds" means if those, though born in such a family and being kin of the sacred hymns, are seen again and again in evil deeds such as killing living beings and so on, then "blameworthy in this very life, and an unfortunate realm in the future state" - those being thus seen, in this very individual existence, even by their mother and father saying "These are not our sons, they are ill-born, they are embers of the family, throw them out"; and by brahmins too saying "These are householders, they are not brahmins, do not give them entry to the faithful sacrifice, the oblation of rice and so on, do not converse with them"; and by other people too saying "These are evil-doers, they are not brahmins" - thus they are blameworthy. And in the future state their unfortunate realm is of the variety beginning with hell; the meaning is that an unfortunate realm exists for them in the world beyond. "Samparāye vā" is also a reading. In the world beyond, for them the destination of suffering is an unfortunate realm; the meaning is that there is only the attainment of suffering. "Birth does not prevent them from an unfortunate realm or from blame" means that birth, though thus superior, which you fall back upon as having substance, does not prevent these brahmins who are seen in evil deeds from the unfortunate realm of the kind stated in "and an unfortunate realm in the future state," or from the blame of the kind stated in "blameworthy in this very life."

**142.** Thus the Blessed One, explaining the fallen state in this very life of brahmins even born in families of teachers by means of blameworthy and other actions, and explaining the absence of brahmin birth in the future state by going to an unfortunate realm, having established this meaning too that "not by birth is one a brahmin, by action one is a brahmin," now concluding the twofold meaning, said, "Thus, brahmin -

"Not by birth is one an outcast, not by birth is one a brahmin;  
By action one is an outcast, by action one is a brahmin."

The remainder is the same as the method stated in the Kasibhāradvāja Sutta. Or in particular, here the explanation of "what had been overturned" and so on should be understood thus - Just as someone might set upright what had been overturned, so by raising me up from the view - me who was turned away from action and had fallen into the doctrine of birth - that "by birth there is the state of being a brahmin or an outcast"; just as one might reveal what had been concealed, so by revealing the doctrine of action that had been concealed by the doctrine of birth; just as one might point out the path to one who was lost, so by pointing out the unconfused straight path to the state of being a brahmin or an outcast; just as one might hold up an oil lamp in the darkness, so by the holding up of the lamp of illustrations beginning with Mātaṅga; because it was made clear to me by Master Gotama through these methods, the Teaching has been made clear in many ways.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the Suttanipāta Commentary, the commentary on the Aggikabhāradvāja Sutta is concluded.*

## 8. Explanation of the Discourse on Friendliness

"Karaṇīyamatthakusalena" is the Metta Sutta. What is the origin? It is said that monks harassed by deities on the slope of the Himalayas came to Sāvathī to the presence of the Blessed One. For them the Blessed One spoke this discourse for the purpose of protection and for the purpose of a meditation subject. This is the summary for now.

But this is the detailed explanation - On one occasion the Blessed One was dwelling at Sāvathī when entering the rains retreat was approaching. Now at that time many monks from various kingdoms, having taken a meditation subject in the presence of the Blessed One, wishing to enter the rains retreat here and there, approached the Blessed One. There the Blessed One taught meditation subjects suited to the temperaments of the eighty-four thousand classifications, by this method: for those of lustful temperament, the elevenfold foulness meditation subject by way of the sentient and the non-sentient; for those of hateful temperament, the fourfold meditation subject beginning with friendliness; for those of deluded temperament, the meditation subject of recollection of death and so on; for those of discursive-thinking temperament, mindfulness of breathing, the earth kasiṇa, and so on; for those of faithful temperament, the meditation subject of recollection of the Buddha and so on; for those of intelligent temperament, the defining of the four elements and so on.

Then about five hundred monks, having learnt a meditation subject in the presence of the Blessed One, seeking a suitable lodging and a village as food resort, having gone gradually, saw in the borderland a mountain connected as one with the Himalayas, with a rock surface resembling blue crystal, adorned with a jungle thicket of cool, dense-shaded, blue trees, with a piece of land strewn with sand resembling a pearl surface and a silver plate, surrounded by pure, pleasant, cool lakes. Then those monks, having stayed there for one night, when the night became light, having attended to their bodily preparation, entered a certain village not far from there for almsfood. The village was endowed with a thousand families settled in densely packed dwellings, and the people there had faith and confidence; in the borderland, because of the rarity of seeing one gone forth, having seen the monks, filled with joy

and happiness, having fed those monks, having requested "Right here, venerable sirs, dwell for three months," having had five hundred striving huts built, they prepared there all requisites such as beds, chairs, drinking water, water for washing, pots, and so on.

The monks on the second day entered another village for almsfood. There too the people, having attended upon them in the same way, requested the rains residence. The monks, having consented saying "if there is no obstacle," having entered that jungle thicket, putting forth strenuous energy all night and day, having struck the watch-bell, dwelling abundantly in wise attention, having approached the tree-roots, sat down. The tree deities, their radiance overpowered by the radiance of the virtuous monks, having descended from their own mansions, taking their children, wandered here and there. Just as when kings or royal ministers have gone to a village residence, and having taken up space in the houses of the villagers, the household people, having come out from the houses, dwelling elsewhere, look from afar thinking "When will they go?" Just so the deities, having abandoned their own mansions, wandering here and there, looked from afar - "When will the venerable ones go?" Thereupon they considered thus: "The monks who have entered the first rains retreat will inevitably dwell for three months. But we are unable to descend and dwell for so long taking our children. Come, let us show the monks a frightful object." They, at night, at the time when the monks were practising the ascetic duty, having created horrible demon forms, stood right in front of them, and made terrifying sounds. For the monks seeing those forms and hearing that sound, their hearts trembled, and they became ugly, pale and sallow. Because of that, they were unable to make the mind fully focused. For them, with unfocused minds, agitated again and again by fear, mindfulness was lost. Then for those who had lost mindfulness, they produced foul-smelling objects. For them, by that foul smell, it was as if their brains were being churned; severe headaches arose; and they did not report that occurrence to one another.

Then one day, at the time of attendance upon the senior monk of the Community, when all had assembled, the senior monk of the Community asked - "For you, friends, when you had entered this jungle thicket, for a few days your complexion was exceedingly pure and bright, and your faculties were very clear; but now you are lean, ugly, pale and sallow. What is unsuitable for you here?" Thereupon one monk said - "I, venerable sir, at night see and hear such and such a frightful object, and I smell such and such an odour; because of that my mind does not become concentrated." By this very means all of them reported that occurrence. The senior monk of the Community said - "By the Blessed One, friends, two periods for entering the rains retreat have been laid down, and this lodging is unsuitable for us. Come, friends, having gone to the presence of the Blessed One, let us ask about another suitable lodging." "Good, venerable sir," those monks, having promised the elder monk, having set in order all the lodgings, taking their bowls and robes, because of being unattached, without addressing anyone among the families, set out on a journey towards Sāvattthī. Having gone gradually to Sāvattthī, they came to the presence of the Blessed One.

The Blessed One, having seen those monks, said this - "Monks, a training rule has been laid down by me that one should not wander on a journey during the rainy season. Why do you wander on a journey?" They reported everything to the Blessed One. The Blessed One, reflecting, did not see in the entire Indian subcontinent, at least even a place the size of a four-legged stool, a suitable lodging for them. Then he said to those monks - "Monks, there is no other suitable lodging for you. Right there, dwelling, you would attain the elimination of mental corruptions. Go, monks, dwell in dependence on that very lodging. But if you wish for safety from the deities, learn this protection. For this will be both your protection and your meditation subject" - and he spoke this discourse.

Others, however, say - Having said "Go, monks, dwell in dependence on that very lodging," the Blessed One said - "And yet, by a forest dweller, the manner of care should be known. That is: By way of doing in the evening and morning, two friendliness meditations, two protections, two foulness meditations, two recollections of death, and the adverting to the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, death, and the four sufferings of the realms of misery. Or alternatively, birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present." Thus the Blessed One, having pointed out the manner of care, spoke this discourse for those monks for the purpose of friendliness, for the purpose of protection, and for the purpose of meditative absorption as a basis for insight.

**143.** Therein, regarding "karaṇīyamatthakusalena," this is the word commentary on this first verse to begin with - "Karaṇīya" means what should be done; the meaning is worthy of being done. "Attha" means practice, or whatever is beneficial to oneself, all that is called "attha" because it is worthy of being approached; "worthy of being approached" means to be reached. By one skilled in the good, by one clever in finding what is beneficial, by one adept in the good - thus it has been said. "Yaṃ" is an undetermined nominative. "Taṃ" is a determined accusative. Or both "yaṃ taṃ" together are in the nominative case. "Santaṃ padaṃ" is in the accusative case. Therein, "santa" is by way of characteristic, "pada" is by way of what is to be attained; this is a designation for Nibbāna. "Abhisamecca" means having fully realised. "Sakkoti" means able; what is said is capable, competent. "Ujū" means endowed with rectitude. "Well upright" means very upright. "One to whom speech is pleasant" means easy to admonish. "Would" means might be. "Mudū" means endowed with gentleness. "Na atimānī" means not arrogant.

Now here this is the explanation of the meaning - "Karaṇīyamatthakusalena yanta santaṃ padaṃ abhisamecca." Here to begin with, there is what is to be done, and there is what is not to be done. Therein, in brief, the threefold training is what is to be done; failure in morality, failure in view, failure in good conduct, failure in livelihood - such and so on is what is not to be done. Likewise, there is one skilled in the good, and there is one skilled in what is unbeneficial.

Therein, whoever, having gone forth in this Dispensation, does not rightly engage himself, becomes one of broken morality, and gets his living in dependence on the twenty-one kinds of wrong way of earning. That is: Giving bamboo, giving leaves,

giving flowers, giving fruit, giving wooden toothbrushes, giving water for washing the face, giving bathing materials, giving bath powder, giving clay, flattery, bean-soup-like behaviour, acting as a servant, running errands on foot, medical treatment, messenger duty, going as a messenger, almsfood for almsfood in return and giving in order to get a gift in return, the science of building-sites, the science of constellations, and the science of bodily marks. And he walks in the sixfold improper resort. That is: The resort of prostitutes, widows, grown-up unmarried women, eunuchs, nuns, and taverns. And he dwells in company with kings, royal ministers, sectarians, and disciples of sectarians, with not becoming association with laypeople. Or whatever families are faithless, without confidence, not like a watering place, abusive and insulting, wishing harm, wishing ill, discomfort, and insecurity for monks... etc. For female lay followers - he frequents, associates with, and attends upon such families. This is one skilled in what is unbeneficial.

But whoever, having gone forth in this Dispensation, rightly engages himself, having abandoned wrong ways of earning, wishing to become established in the fourfold purification morality, fulfils the Pātimokkha restraint under the heading of faith, the restraint of the faculties under the heading of mindfulness, the purification of livelihood under the heading of energy, and the use of requisites under the heading of wisdom - this one is skilled in the good.

Or whoever cleans the Pātimokkha restraint by way of purifying the seven classes of offences, the restraint of the faculties by way of the non-arising of covetousness and so on regarding objects that strike at the six doors, the purification of livelihood by way of avoiding wrong ways of earning and by the use of requisites praised by the intelligent and commended by the Buddha and the Buddha's disciples, the use of requisites by way of reviewing as aforesaid, and full awareness by way of reviewing purposefulness and so on in the changing of the four postures - this one too is skilled in the good.

Or whoever, having known that just as a defiled cloth is purified dependent on lye-water, a mirror dependent on ashes, gold dependent on the mouth of a furnace, so morality is purified dependent on knowledge, purifies morality by washing it with the water of knowledge. And just as a blue jay bird guards her egg, a yak its tail, a woman with an only son her beloved only son, and a one-eyed man guards that one eye, so he, exceedingly heedful, guards his own aggregate of morality, and reviewing morning and evening, does not see even the slightest fault - this one too is skilled in the good.

Or whoever, having become established in morality that does not cause remorse, takes up the practice of suppressing mental defilements, having taken that up performs the preliminary work on a circular meditation object, and having performed the preliminary work on a circular meditation object, produces meditative attainments - this one too is skilled in the good. Or whoever, having emerged from a meditative attainment, having contemplated activities, attains arahantship - this one is the foremost of those skilled in the good.

Therein, those who have been described as skilled in the good, up to the establishing in morality that does not cause remorse, or up to the taking up of the practice of suppressing mental defilements, by the path and fruition - they are intended as

skilled in the good in this meaning. And those monks were of such a kind. Therefore the Blessed One, with reference to those monks, by a teaching based on the standpoint of a single person, said "what is to be done by one skilled in the good."

Then, to those in whom uncertainty had arisen, "what is to be done?" he said "having fully realised that peaceful state." Here this is the intention - That which is to be done by one wishing to dwell having fully realised, by way of penetration, that peaceful state of Nibbāna praised by the Buddha and those who have awakened after him. And here, "what" - from the beginning of this verse-line, the very "what is to be done" already stated. "Having fully realised that peaceful state" carries over from the subject matter. But since this is a meaning with an incomplete reading, therefore it should be understood that "by one wishing to dwell" was stated.

Or alternatively, "having fully realised the peaceful state" means having known the state of Nibbāna as "peaceful" by way of oral tradition and so on through mundane wisdom, by one wishing to attain that, "what is to be done" carries over from the subject matter, "that is to be done by one skilled in the good" - thus the intention here should be understood. Or alternatively, when "what is to be done by one skilled in the good" was said, to those thinking "what?" he said "having fully realised that peaceful state." Its intention should be understood thus - Having fully realised the peaceful state through mundane wisdom, whatever is to be done, that. Whatever should be done, that is to be done, that is indeed worthy of being done - thus it is said.

But what is that? What else could it be apart from the means for its achievement? Indeed this was stated by the very first term in the sense of what is worthy of being done, which illuminates the threefold training. For thus in the explanation of its meaning we said "there is what is to be done, there is what is not to be done. Therein, in brief, the threefold training is what is to be done." But because it was taught too briefly, it was understood by some of those monks, and not understood by some. Then, for the purpose of making it clear to those by whom it was not understood, expanding what is to be done specifically by a forest-dwelling monk, he spoke this half-verse to begin with: "One should be able, upright and very upright, easy to admonish, gentle and not arrogant."

What is meant? A forest-dwelling monk, wishing to dwell having fully realised the peaceful state, or having fully realised it through mundane wisdom and practising for its achievement, should be able to practise for the penetration of the truths, having become without longing for the body and for life through the possession of the second and fourth factors for striving; likewise, regarding whatever high and low duties there are to be done for his fellows in the holy life in such matters as the preliminary work on circular meditation objects, the undertaking of observances, and so on, and in the repair of one's own bowl and robes and so on, and in other such matters, he should be able, skilled, not lazy, and competent. And even though being able, through the possession of the third factor for striving, he should be upright. And even though being upright, without being satisfied with uprightness just once, he should be more thoroughly upright by not slackening again and again for as long as life lasts. Or upright through non-fraudulence, very upright through non-deceitfulness. Or upright through the abandoning of bodily and verbal crookedness, very upright through the abandoning of mental crookedness. Or upright through not displaying a quality one

does not possess, very upright through not enduring material gain arisen through a quality one does not possess. Thus, through meditation on object, characteristic, and reflection, through the first two and the third trainings, and through purity of practice and intention, he should be both upright and very upright.

And not only upright and very upright, but further one should be easy to admonish. For whatever person, when told "This should not be done," says "What have you seen? What have you heard? Who are you to speak to me? What preceptor, teacher, acquaintance, or devoted companion are you?" - or vexes him by silence, or having accepted does not act accordingly, he is far from specific attainment. But whoever, when being admonished, says "Good, venerable sir, well spoken! One's own faults are indeed difficult to see. Should you see me doing such a thing again, please speak out of compassion. At long last I have received exhortation from your presence" - and practises in accordance with the advice, he is not far from specific attainment. Therefore, thus having accepted another's words and acting accordingly, one should be easy to admonish.

And just as one should be easy to admonish, so one should be gentle. "Gentle" means: when being engaged by householders in going as a messenger, going on errands, and so on, without becoming soft therein but remaining firm, one should be gentle in the practice of duties and in the entire holy life, like well-refined gold, suitable for application here and there. Or alternatively, "gentle" means: not frowning, open-faced, pleasant to converse with, of hospitable conduct, like a good landing place, easy to approach. And not only gentle, but further one should be not arrogant; one should not despise others on account of the bases for arrogance such as birth, clan, and so on; one should dwell with a mind equal to that of an outcast boy, like the Elder Sāriputta.

**144.** Thus the Blessed One, having stated a certain duty to be done by a monk wishing to dwell having fully realised the peaceful state, or practising for its achievement, especially by a forest dweller, wishing to say even further beyond that, spoke the second verse beginning with "content and."

Therein, "contentment and gratitude" - by the twelvefold contentment of the classification stated here, one is content, thus one is content (santussako). Or, one who is satisfied is a satisfied one (tussako); satisfied with one's own, satisfied with what exists, satisfied with equanimity - thus content (santussako). Therein, "one's own" means the four kinds of requisites that were pointed out at the ordination ceremony thus "in dependence on a meal consisting of mouthfuls of almsfood" and accepted by oneself. Sustaining oneself without showing any change at the time of receiving and at the time of using what is given by that, whether good or not good, whether given attentively or inattentively - one is called "satisfied with one's own." "Existing" means whatever has been obtained, what is present for oneself; being satisfied with just that which exists, not desiring beyond that, abandoning excessive greed - one is called "satisfied with what exists." "Equanimity" means the abandoning of compliance and aversion towards the desirable and undesirable. Being satisfied with that equanimity regarding all objects - one is called "satisfied with equanimity."

"Easily supported" (subharo) means one who is maintained with ease; it is said "easy to nourish." For whatever monk, even when bowls have been filled with rice, meat, porridge, and so on and given, displays a displeased expression and a discontented demeanour, or right in their presence, disparaging that almsfood saying "What is this that you have given?" gives it to novices, householders, and others - this one is difficult to support. Having seen this, people avoid him from afar, thinking "A difficult-to-support monk cannot be maintained." But whoever, having obtained whatever, whether coarse or superior, whether little or much, being delighted, with a bright face, sustains himself - this one is easy to support. Having seen this, people become very much at ease - "Our venerable sir is easy to support, he is satisfied even with a little; we ourselves will maintain him" - having made this promise, they maintain him. One of such a kind is intended here as "easily supported."

"Whose duties are few" means one having few duties (appakicco), not occupied with many duties such as delight in work, delight in talk, delight in company, and so on. Or, devoid of duties in the entire monastery such as new construction work, communal use, instructing novices, monastery attendants, and so on; having done the cutting of one's own hair and nails, preliminary work on bowl and robes, and so on, one is devoted to the duty of the ascetic's practice - this is what is said.

"Whose livelihood is light" means one of light livelihood (sallahukavutti). Just as a certain monk with many goods, at the time of departing to another region, departs having had the public carry much - bowls, robes, bed-sheets, oil, molasses, and so on - by head-loads, hip-loads, and so on; not being thus, whoever has few requisites, carries only the mere eight ascetic's requisites of bowl, robes, and so on, at the time of departing to another region departs having taken them up just like a winged bird - one of such a kind is intended here as "one of light livelihood." "Whose faculties are peaceful" means one with peaceful faculties (santindriyo); it is said that one's faculties are unagitated by way of lust and so on regarding desirable objects and so on. "Prudent" means intelligent, discerning, wise; the intention is that one is endowed with the wisdom of guarding morality, the wisdom of examining robes and so on, and the wisdom of fully understanding what is suitable for beings regarding residence and so on.

"Not impudent" means not bold (appagabbho); the meaning is devoid of bodily impudence in eight instances, verbal impudence in four instances, and mental impudence in many instances.

Bodily impudence in eight instances means improper bodily conduct in the Community, in a group, towards individuals, in the refectory, in the sweat room, at the bathing ford, on the almsfood round path, and when entering the inhabited area. That is: Here a certain one sits in the midst of the Community either clutching the knees or having placed foot upon foot - and so on; likewise in the midst of a group; "in the midst of a group" means at an assembly of the fourfold assembly; likewise towards senior persons. But in the refectory, he does not give a seat to the seniors, and prevents the juniors from their seats; likewise in the sweat room. And here he lights fires and so on without asking permission of the seniors. And at the bathing ford, that which has been said "One should bathe in the order of arrival, without making a measure of 'young' or 'senior'" - disregarding even that, having come afterwards, having descended into the water, he obstructs both the seniors and the

juniors. But on the almsfood round path, he goes in front and in front of the seniors for the purpose of the best seat, the best water, and the best almsfood, striking arm against arm; when entering the inhabited area, he enters before the seniors, and engages in bodily play with the juniors - and so on.

Verbal impudence of four kinds means the uttering of unfitting speech in the Community, in a group, in the presence of an individual, and in the inhabited area. That is: Here a certain one, without asking permission, speaks the Teaching in the midst of the Community; likewise in a group of the aforesaid type and towards senior persons. When asked a question there by people, he answers without asking permission from one who is more senior. But in the inhabited area, he speaks thus and so on: "O so-named one, what is there? Is it rice gruel, or solid food or soft food? What will you give me? What shall I chew today? What shall I eat? What shall I drink?"

Mental impudence of many kinds means the thinking of various kinds of unsuitable thoughts such as sensual thoughts and so on with the mind alone, even without committing transgression by body and speech, in those various places.

"Not greedy among families" means: whatever families he approaches, among those he is not greedy through craving for requisites or through unbecoming association with laypeople, not sharing another's sorrow, not rejoicing together, not happy when they are happy, not unhappy when they are unhappy, when duties to be done have arisen he himself does not commit to exertion in them - thus it has been said. And in this verse, the word "may be" (assā) stated in "and he should be easy to admonish" (suvaco cassā) should be connected with all the terms thus: "he should be content, he should be easily supported," and so on.

**145.** Thus the Blessed One, having pointed out what is to be done and even further beyond that by a monk wishing to dwell having fully realised the peaceful state, or wishing to proceed for its achievement, especially by a forest dweller, now wishing to point out also what is not to be done, spoke this half-verse "And one should not practise any small thing, by which the wise among others would censure one." Its meaning is - Thus doing what is to be done, that which is called bodily, verbal, and mental misconduct, small and inferior, that small thing one should not practise. And not practising not only the gross, but rather one should not practise anything at all; what is meant is that one should not practise even a trifle, even the most minute thing.

Then he shows the danger visible here and now in that conduct: "by which the wise among others would censure one." And here, since the unwise among others are not a measure. For they make what is blameless blameworthy, or what is of little blame greatly blameworthy. But the wise alone are a measure. For they, having investigated and scrutinised, dispraise one who deserves dispraise, and praise one who deserves praise; therefore "the wise among others" is said.

Thus the Blessed One, having stated by these two and a half verses the preliminary approach to the meditation subject, consisting of the distinction between what is to be done and what is not to be done, for one wishing to dwell having fully realised the peaceful state, or wishing to proceed for its achievement, especially for a forest dweller, and under the heading of the forest dweller for all those wishing to dwell

having taken a meditation subject, now began to teach the discourse on friendliness by the method beginning with "May they be happy and secure," for the purpose of protection for the warding off of that fear from the deities for those monks, and for the purpose of the meditation subject by way of meditative absorption forming a basis for insight.

Therein, "happy" means endowed with happiness. "Secure" means possessing security; what is meant is fearless, without mishap. "All" means without remainder. "Beings" means living beings. "Happy in themselves" means happy in mind. And here, "happy" should be understood as through bodily happiness, "happy in themselves" as through mental happiness, and "secure" as through both of these or through the departure of all fear and mishap. But why was it said thus? For the purpose of showing the manner of the development of friendliness. For thus friendliness should be developed: "May all beings be happy," or "May they be secure," or "May they be happy in themselves."

**146.** Having thus shown the development of friendliness in brief, as far as the point of absorption from access, now in order to show it also in detail, he spoke the pair of verses beginning with "whatever." Or alternatively, because a mind accustomed to various objects does not become established in unity from the very beginning, but becomes established gradually by following along the classification of objects, therefore, for the purpose of its becoming established by following along and following along the objects classified into dyads and triads beginning with the trembling and the steady, he spoke the pair of verses beginning with "whatever." Or alternatively, because for whomever whatever object is clear, for that one the mind remains happily there. Therefore, wishing to establish the mind there for whichever of those monks whatever object is clear, he spoke this pair of verses beginning with "whatever," which illuminates the classification of objects into dyads and triads beginning with the trembling and the steady.

For here it explains four dyads - the trembling-steady dyad, the seen-unseen dyad, the far-near dyad, and the come-to-be-seeking-birth dyad - and three triads: the long-short-middling triad, the great-subtle-middling triad, and the gross-subtle-middling triad, because the meaning arises from the six terms beginning with "long" and so on, with the term "middling" occurring in three triads and the term "subtle" in two triads. Therein, "whatever" is an expression meaning without remainder. Living beings themselves are creatures - living creatures. Or alternatively, "they breathe" thus they are living beings. By this it takes in five-aggregate-constituent beings who are bound to in-breathing and out-breathing. "They exist" thus they are creatures. By this it takes in single-aggregate-constituent and four-aggregate-constituent beings. "There are" means they are, they exist.

Thus, having shown together all beings to be collected by the dyads and triads with this expression "whatever living creatures there are," now it shows them collected by this dyad: "whether trembling or steady, without remainder."

Therein, "they tremble" thus they are trembling; this is a designation for those with craving and those with fear. "They stand firm" thus they are steady; this is a designation for the Worthy Ones who have abandoned craving and fear. "There is no remainder of them" thus without remainder; the meaning is "all." And what is said at

the end of the second verse, that should be connected with all the dyads and triads - Whatever living creatures there are, whether trembling or steady, without remainder, may all these beings be happy in themselves. Thus up to whether come to be or seeking birth, may all these beings be happy in themselves.

Now, among the six terms beginning with "whether long" and so on, which illuminate the three triads beginning with the long-short-middling triad, "long" means those with long bodies such as serpents, fish, iguanas, and so on. For in the great ocean the bodies of serpents measure many hundreds of fathoms, and the bodies of fish, iguanas, and so on measure many yojanas. "Great" means those with great bodies: in water, fish, turtles, and so on; on land, large bull elephants and so on; among non-human spirits, titans and so on. And he said - "Rāhu is the foremost among those with bodies." For his body is four thousand yojanas and eight hundred yojanas in height, his arms are twelve hundred yojanas in measure, the space between his eyebrows is fifty yojanas, likewise the spaces between his fingers, and his palms are two hundred yojanas. "Middling" means the bodies of horses, oxen, buffaloes, pigs, and so on. "Short" means beings such as dwarfs and so on in those various species who are of inferior measure compared to the long and middling ones. "Subtle" means beings with subtle bodies born in water and so on, beyond the range of the physical eye but within the domain of the divine eye, or lice and so on. Furthermore, whatever beings in those various species are of inferior measure compared to the great-middling and the gross-middling, they should be understood as "subtle." "Gross" means beings with round bodies such as fish, tortoises, oysters, snails, and so on.

**147.** Having thus shown beings completely by three triads, now he shows them collected also by three dyads beginning with "whether seen or unseen."

Therein, "seen" means those previously seen by having come into the range of one's own eye. "Unseen" means those situated in other oceans, other mountains, other world-circles, and so on. By this dyad "whether dwelling far or near," he shows beings dwelling far and near from one's own individual existence. They should be understood by way of derived and non-derived. For beings dwelling in one's own body are near, those dwelling outside the body are far. Likewise, those dwelling within the precincts are near, those dwelling outside the precincts are far. Those dwelling in one's own monastery, village, province, island, and world-circle are near; those dwelling in other world-circles are called dwelling far.

"Come to be" means born, fully generated. Those who come to be reckoned as "having come to be, they will not be again" - this is a designation for those who have eliminated the mental corruptions. "Seeking coming into being" means one who is seeking birth. Because the fetter of becoming has not been abandoned, this is a designation for learners and worldlings who are seeking coming into being even in the future. Or alternatively, among the four modes of generation, beings born in eggs and born in wombs, as long as they do not break through the eggshell and the sheath of the womb, are called those seeking birth. Having broken through the eggshell and the sheath of the womb and emerged outside, they are called beings that have come to be. Those born in moisture and the spontaneously born, at the first moment of consciousness, are called those seeking birth. From the second moment of consciousness onwards, they are called beings that have come to be. Or, in whatever posture they are born, as long as they do not attain another from that, they are called

those seeking birth. After that, they are called beings that have come to be.

**148.** Thus the Blessed One, having shown the development of friendliness towards beings by way of aspiring for the coming of welfare and happiness for those monks, in various ways, through the two and a half verses beginning with "may they be happy or," now showing that also by way of aspiring for the non-coming of harm and suffering, said "one should not deceive another." This is the ancient reading; but now some also read "param hī," this is not beautiful.

Therein, "paro" means another person. "Param" means another person. "Na nikubbethā" means one should not deceive. "Nātimaññethā" means one should not think of with contempt, having gone beyond. "Katthaci" means in any place - in a village, or in a market town, or in a field, or amongst relatives, or amongst a guild, and so on. "Na" means this. "Kañci" means any warrior, or brahmin, or householder, or one gone forth, or one who is fortunate, or one in misery, and so on. "Byārosanā paṭighasaññā" means through anger by way of bodily and verbal disturbance, and through perception of aversion by way of mental disturbance. For where "byārosanāya paṭighasaññāyā" should be said, "byārosanā paṭighasaññā" is said, just as where "samma daññāya vimuttā" should be said, "samma daññā vimuttā" is said, and just as where "anupubbasicchāya anupubbakiriyāya anupubbapaṭipadāyā" should be said, "anupubbasicchā anupubbakiriyā anupubbapaṭipadā" is said. "Nāññamaññassa dukkhamiccheyya" means one should not wish suffering for one another. What is meant? Not only should one develop friendliness by way of attention such as "may they be happy or secure" and so on. But rather, one should also develop it by attending thus: "Oh, may whatever other person not deceive any other person through deceptions such as cheating and so on, and may one not despise any other person anywhere in any place on account of the nine bases of conceit such as birth and so on, and may one not wish suffering for one another through anger or through perception of aversion."

**149.** Having thus shown the development of friendliness in meaning by way of wishing for the non-coming of harm and suffering, now showing that very same by a simile, he said "a mother, just as, her own son."

Its meaning is - Just as a mother would protect her own son, a son born of herself, a legitimate son, and that being her only son, would protect him with her life, having given up even her own life for the purpose of warding off the coming of suffering to him, would protect him; so too towards all beings one should develop this mental state of friendliness, again and again generate and increase it; and that one should develop as limitless by way of having limitless beings as object, or by way of pervading without remainder even a single being.

**150.** Having thus shown the development of friendliness in every way, now showing the increase of that very thing, he said "and friendliness towards the whole world."

Therein, one who bonds with (mijjati) and protects (tāyati) is a friend (mitto); the meaning is: through the disposition for welfare one feels affection, and one protects from the approach of harm. The disposition of a friend is friendliness (mettā). "In all" (sabbasmiṃ) means without remainder. "In the world" means in the world of beings. That which exists in the mind (manasi bhavanti) is the mental state (mānasam). For it is said thus because of its being associated with consciousness.

"Should develop" (bhāvaye) means should increase. "Limitless" (aparimāṇaṃ) means that which has no measure (nāssa parimāṇaṃ); it is said thus because of having limitless beings as its object. "Above" (uddhaṃ) means upward. By that it takes immaterial existence. "Below" (adho) means downward. By that it takes sensual existence. "Across" (tiriyaṃ) means the middle. By that it takes fine-material existence. "Unconfined" (asambādhaṃ) means free from confinement; it means with broken boundaries. "Boundary" (sīmā) is called an enemy; the meaning is that it extends even towards him. "Without enmity" (averaṃ) means free from enmity; it means free from the manifestation of the volition of enmity even now and then. "Without hostility" (asapattaṃ) means free from enemies. For a person who abides in friendliness is dear to human beings, is dear to non-human beings, no one is his enemy; therefore that mental state of his, because of being free from enemies, is called "without hostility." For this is a synonymous expression, that is to say, "enemy" (paccatthiko) and "foe" (sapatto). This is the word-by-word explanation of the meaning.

Now here this is the explanation of the intended meaning -That is to say, what was stated "so too towards all beings one should develop a limitless mind." That limitless mind of friendliness one should develop, should increase towards the whole world, should bring to growth, increase, and expansion. How? Above, below, and across: above as far as the highest point of existence, below as far as Avīci, across as far as the remaining directions. Or above the immaterial sphere, below the sensual element, across the material element, pervading without remainder. And even while developing it thus, one should develop it in such a way that it is unconfined, without enmity, and without hostility, making the absence of confinement, enmity, and hostility. Or that which, having reached the accomplishment of development, is unconfined by way of gaining access everywhere. It is without enmity by the removal of one's own resentment towards others, and is without hostility by the removal of others' resentment towards oneself; that unconfined, without enmity, without hostility, limitless mind of friendliness, one should develop and increase towards the whole world in the threefold division of above, below, and across.

**151.** Having thus shown the increase of the development of friendliness, now showing the absence of restriction of posture for one dwelling engaged in that development, he said "Standing, walking, etc. one should resolve upon."

Its meaning is - Thus developing this mind of friendliness, he, without making a restriction of posture as in such passages as "he sits down, folding his legs crosswise, directing his body upright" and so on, but comfortably dispelling the discomfort of one or another posture, whether standing or walking or seated or lying down, as long as he is free from torpor, then he should resolve upon this mindfulness of the meditative absorption through friendliness.

Or alternatively, having thus shown the increase of the development of friendliness, now showing the mastery, he said "standing, walking." For one who has attained mastery, whether standing or walking or seated or lying down, wishes to resolve upon this mindfulness of the meditative absorption through friendliness in whatever posture. Or alternatively, "standing or walking" - standing and so on are not obstacles for him; but rather, as far as he wishes to resolve upon this mindfulness of the meditative absorption through friendliness, for that long, having become free from

torpor, he determines; there is no hesitation for him therein. Therefore he said "Standing, walking, seated, or lying down, as long as one is free from torpor. One should resolve upon this mindfulness."

The intention of this is - That which was said "and towards the whole world, one should develop a mind of friendliness" - one should develop that in such a way that, in standing and so on, in whatever posture, or not heeding standing and so on, as far as one wishes to resolve upon this mindfulness of the meditative absorption through friendliness, for that long, having become free from torpor, one should resolve upon this mindfulness.

Thus, showing the mastery of the development of friendliness, having urged towards that abiding of friendliness with "one should resolve upon this mindfulness," now praising that abiding, he said "they call this the divine abiding here."

Its meaning is - This abiding of friendliness that has been described beginning with "may they be happy and secure" up to "one should resolve upon this mindfulness" - this, among the four divine, sublime, noble, and posture abidings, because of being faultless and because of being beneficial both for oneself and for others, here in the noble one's Teaching and discipline they call the divine abiding, they call the supreme abiding. Since constantly, continuously, uninterruptedly, standing, walking, seated, or lying down, as long as one is free from torpor, one should resolve upon this mindfulness.

**152.** Thus the Blessed One, having shown to those monks the development of friendliness in various ways, now because friendliness, having beings as its object, is near to the view of self, therefore by way of preventing the seizing of views, showing the attainment of the noble plane for those monks, having made that very meditative absorption through friendliness the foundation, said "And not having approached wrong view." He concluded the Teaching with this verse.

Its meaning is - This abiding of meditative absorption through friendliness that was praised as "they call this the divine abiding here," having emerged from that, whatever mental phenomena there are such as applied thought, sustained thought, and so on, having comprehended the material phenomena in accordance with those and their physical bases and so on, by this delimitation of mentality-materiality, thus "this is merely a heap of sheer activities, no being is found here" - thus not having approached wrong view, gradually having become moral through supramundane morality, accomplished with insight designated as the right view of the path of stream-entry associated with supramundane morality itself. Then beyond that, whatever greed towards objective sensual pleasures, the defilement of sensuality, has not been abandoned, that too, having removed greed for sensual pleasures by the paths of once-returning and non-returning through reduction and through abandoning without remainder, having removed, having appeased it - for surely he does not come again to lying in a womb - definitively he does not again come to lying in a womb; having arisen in the Pure Abodes, right there having attained arahantship, he attains final Nibbāna.

Thus the Blessed One, having concluded the Teaching, said to those monks -"Go, monks, dwell in that very jungle thicket. And on the eight days each month set aside for listening to the Teaching, having struck the bell, recite this discourse, give talks on the Teaching, discuss, give thanks, practise this very meditation subject, develop it, cultivate it. Those non-human spirits too will not show you that frightful object; surely they will be well-wishing and welfare-wishing." They, having replied "Very well" to the Blessed One, having risen from their seats, having paid respect to the Blessed One, having circumambulated him keeping him on their right, having gone there, did so. And the deities, thinking "The venerable ones wish our welfare, wish our benefit," filled with joy and happiness, themselves swept the lodgings, prepared hot water, made back-rubbing and foot-rubbing, and arranged protection. Those monks, having developed friendliness in just the same way and having made that itself the foundation, having undertaken insight, all of them, within that very three-month period, having attained the highest fruition, arahantship, at the great invitation ceremony performed the invitation of purity.

For thus indeed by the Truth-finder, skilled in the good,  
By the lord of the Teaching, was spoken what is to be done for the good.  
Having done and experienced the supreme peace of the heart,  
Those of complete wisdom fully realise the peaceful state.

Therefore that deathless, wonderful, dear to the noble ones,  
The peaceful state, having fully realised it, wishing to dwell;  
The intelligent person, with the distinction of stainless morality, concentration,  
and wisdom,  
Should constantly do what is to be done for the good.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the Suttanipāta Commentary, the commentary on the Metta Sutta is concluded.*

## 9. Commentary on the Hemavata Sutta

"Today is the fifteenth" - the Hemavata Discourse. What is the origin? The origin is dependent on a question. For the Blessed One, asked by Hemavata, spoke such things as "In the six has the world arisen." Therein, "Today is the fifteenth" and so on was spoken by Sātāgira; "Thus Sātāgira" and so on by the compilers of the recitation; "Is the mind" and so on by Hemavata; "In the six has the world" and so on by the Blessed One; having combined all of that together, it is called the "Hemavata Discourse." "Sātāgira Discourse" by some.

Therein, this verse beginning with "Today is the fifteenth." Its origin - In this very fortunate cosmic cycle, having arisen when men had a life span of twenty thousand years, having remained for sixteen thousand years of life span, they performed the bodily rites with great veneration for the Blessed One Kassapa, the Perfectly Enlightened One, who had attained final Nibbāna. His relics, without scattering, like a mass of gold, having become one solid mass, remained. For this is the natural order of Buddhas of long life span. But Buddhas of short life span, since they attain final Nibbāna unseen by the greater number of people, therefore, having also made

relics, out of compassion, thinking "People here and there will generate merit," they determine "Let the relics scatter." Therefore their relics scatter like gold powder, just as those of our Blessed One.

People, having made just one relic chamber for that Blessed One, set up a shrine, a yojana in height and in enclosure. It had four gates, each one a league apart from the other. One gate King Kikī took charge of; one, his very own son named Pathavindhara; one, the ministers headed by the general; one, the country-folk headed by the millionaire. The bricks were made of red gold, solid, comparable to liquid gold, and made of various jewels, each one worth a hundred thousand. They, using yellow orpiment and red arsenic for the function of clay, and fragrant oil for the function of water, set up that shrine.

When the shrine had thus been established, two sons of good family who were friends, having gone forth, went forth in the presence of the elder monks who were direct disciples. For in the case of Buddhas of long life span, only direct disciples give the going forth, give full ordination, and give guidance; others do not obtain this. Thereupon those sons of good family asked "How many charges are there in the Dispensation, venerable sir?" The elders said "There are two charges" - "The charge of dwelling and the charge of scriptural study." Therein, by a son of good family who has gone forth, having dwelt five years in the presence of his teachers and preceptor, having fulfilled all kinds of duties, having made familiar the Pātimokkha and two or three sections of discourses, having learnt the meditation subject, without attachment to family or group, having entered the forest, one should strive and endeavour for the realisation of arahantship - this is the charge of dwelling. But by one's own strength, having learnt thoroughly one collection, or two or five collections, one should devote oneself to the Dispensation very clearly both in the text and in meaning - this is the charge of scriptural study. Then those sons of good family, having said "Of the two charges, the charge of dwelling alone is foremost," said "But we are young; in old age we shall fulfil the charge of dwelling; let us fulfil the charge of scriptural study for now," and began the scriptural study. They, being wise by nature, before long became well-versed in the entire word of the Buddha and exceedingly skilled in judgment in the monastic discipline. In dependence on their learning, a retinue arose for them; in dependence on the retinue, material gain. Each one had five hundred monks as retinue. They dwelt illuminating the Teacher's instruction; it was as if it were the time of the Buddha again.

At that time two monks dwelt in a village residence, one who speaks what is the Teaching and one who speaks what is not according to the Teaching. The one who speaks what is not according to the Teaching was fierce, harsh, and garrulous; his transgression was well-known to the other. Thereupon he accused him: "This action of yours, friend, is unbefitting to the Dispensation." He disturbed him, saying "What have you seen? What have you heard?" The other said "The experts in monastic discipline will know." Thereupon the one who speaks what is not according to the Teaching, having known "If the experts in monastic discipline judge this case, surely I shall have no support in the Dispensation," wishing to make his own faction, at that very moment, having taken requisites, having approached those two elders, having given them ascetic requisites, began to dwell under their guidance. And performing all attendance upon them, he acted as if wishing to fulfil all kinds of duties carefully.

Then one day, having gone to attend upon them, having paid homage, even though being dismissed by them, he just stood there. The elders asked him "Is there something to be said?" He said "Yes, venerable sir, I have a dispute with a certain monk concerning a transgression. If he comes here and reports that case, it should not be judged according to judgment." The elders said "It is not fitting not to judge a case that has been brought according to judgment." He said "If it is done thus, venerable sir, I have no support in the Dispensation. Let this evil be upon me; do not you judge." They, being pressured by him, agreed. He, having obtained their promise, having gone back to that residence, saying "Everything has been concluded in the presence of the experts in monastic discipline," despising that one who speaks what is the Teaching even more, behaves harshly towards him. The one who speaks what is the Teaching, thinking "This one has become fearless," at that very moment, having departed, having approached the retinue of the elders, a thousand monks, said - "Is it not so, friends, that a case that has been brought should be judged according to the Teaching, or else, without having it brought back, having had each confess their transgression to one another, concord should be made? But these elders neither judged the case nor made concord. What is the meaning of this?" They too, having heard, remained silent - "Surely something is known by the teachers." Thereupon the one who speaks what is not according to the Teaching, having obtained the opportunity, said "You formerly said 'The experts in monastic discipline will know.' Now report that case to those experts in monastic discipline." Having oppressed the one who speaks what is the Teaching, having said "From this day forth you are defeated; do not come to that residence," he departed. Thereupon the one who speaks what is the Teaching, having approached the elders, said "You, without regard for the Dispensation, thinking 'He attended upon us, he pleased us,' had regard only for the person; without safeguarding the Dispensation, you safeguarded the person. From this day forth it is not fitting for you to judge a judgment. Today the Blessed One Kassapa has attained final Nibbāna." Having cried out loudly, lamenting "The Teacher's Dispensation is lost," he departed.

Then those monks, with stirred minds, aroused remorse thinking "We, protecting a person, have thrown the jewel of the Dispensation into a pit." They, because their disposition was impaired by that very remorse, having died and being unable to be reborn in heaven, one teacher was reborn on the Hemavata mountain in the Himalayas as a demon by the name of Hemavata. The second teacher was reborn in the Middle Country on the Sāta mountain by the name of Sātāgira. Also those monks who were their retinue, having conformed to those very ones, being unable to be reborn in heaven, were reborn as their retinue demons. But their donors of requisites, the householders, were reborn in the heavenly world. Hemavata and Sātāgira were demon kings of great might among the twenty-eight demon generals.

And this is the natural order of the demon generals - Month after month, for eight days, for the purpose of righteous judgment, there is an assembly of deities in the Himalayas on the red arsenic slab in the Nāgavati pavilion, and they should assemble there. Then Sātāgira and Hemavata, having seen each other at that assembly, recognised each other - "Where were you reborn, my dear, and where were you?" - and having asked each other about their respective places of rebirth, they became remorseful. "We are lost, my dear; formerly, having practised the ascetic duty for twenty thousand years, in dependence on one evil companion, we have been reborn

in the realm of demons, while our donors of requisites have been reborn among the sensual-sphere gods." Then Sātāgira said - "Sir, the Himalayas are reputed to be wonderful and marvellous; having seen or heard anything wonderful, you should inform me too." Hemavata also said - "Sir, the Middle Country is reputed to be wonderful and marvellous; having seen or heard anything wonderful, you should inform me too." Thus, when those two friends, having made an agreement with each other, were living without avoiding that very rebirth, one interval between Buddhas passed, and the great earth was abundant to the extent of one yojana and three gāvutas.

Then our Bodhisatta, having made his resolution at the feet of Dīpaṅkara, having fulfilled the perfections up to the Vessantara Jātaka, having arisen in the Tusita realm, having stayed there as long as life lasted, being requested by the deities in the manner stated in the Dhammapada Commentary, having investigated the five great investigations, having informed the deities, while the thirty-two advanced signs were occurring, took conception here, having caused the ten-thousandfold world system to quake. Even having seen those, these demon kings did not know "They have arisen by this cause." "Because of being engrossed in play, they did not even see them," say some. The same method applies to the birth, the renunciation, and the enlightenment. But at the Turning of the Wheel of the Teaching, when the Blessed One, having addressed the group of five, was setting in motion the excellent wheel of the Teaching with three rounds and twelve aspects, one of them, Sātāgira himself, first saw the great earthquake, the advanced signs, and the wonders. And having known the cause of their arising, together with his retinue he approached the Blessed One and heard the proclamation of the Teaching, but did not attain any distinction. Why? For he, while listening to the Teaching, having recollected Hemavata, having looked at the assembly thinking "Has my companion come or not?" and not seeing him, became distracted in mind thinking "My companion has been cheated, who does not hear the Blessed One's proclamation of the Teaching with such varied discernment." And the Blessed One did not conclude the teaching even when the sun had set.

Then Sātāgira, thinking "Having taken my companion and coming together with him, I shall listen to the proclamation of the Teaching," having created elephant vehicles, horse vehicles, garuḷa vehicles, and so on, surrounded by five hundred demons, set forth facing towards the Himalayas; at that time Hemavata too. Since at conception, birth, renunciation, enlightenment, and final Nibbāna alone the thirty-two advanced signs, having arisen, disappear and are not long-lasting, but at the Turning of the Wheel of the Teaching they, having become distinguished, remain for a longer time and then cease, therefore, having seen that marvellous manifestation in the Himalayas, thinking "Since I was born, never before has this mountain been so delightful; come now, having taken my companion and coming, together with him I shall enjoy this splendour of flowers," he likewise comes facing towards the Middle Country. Both of them, having met above Rājagaha, asked each other the reason for their coming. Hemavata said - "Since I was born, sir, never before has this mountain been so delightful with trees flowering out of season; therefore I have come to enjoy this splendour of flowers together with you." Sātāgira said - "But do you know, sir, by what cause this wonder of out-of-season flowers has arisen?" "I do not know, sir." "This wonder, sir, has arisen not only in the Himalayas, but indeed in the ten-

thousandfold world systems; a Perfectly Enlightened One has arisen in the world; today he set in motion the wheel of the Teaching; by that cause." Thus Sātāgira, having told Hemavata of the arising of a Buddha, wishing to bring him to the presence of the Blessed One, spoke this verse. Some, however, say that he spoke thus while the Blessed One was dwelling at the Gotamaka shrine: "Today is the fifteenth."

**153.** Therein, "today" means this day and night is the fifteenth by the counting of the fortnight, and an Observance day because it is to be observed. Or among the three Observances, today is the fifteenth Observance, not the fourteenth Observance, not the concord Observance. Or because the word "Observance" is used in numerous meanings such as the recitation of the Pātimokkha, the eight factors, fasting, concept, day, and so on. For in such passages as "Come, friend Kappina, let us go to the Observance," the word "Observance" refers to the recitation of the Pātimokkha. In such passages as "Thus, Visākhā, the Observance endowed with eight factors has been observed," it refers to the eight factors beginning with abstention from killing living beings. In such passages as "For the pure one it is always the Phaggu festival, for the pure one it is always the Observance day," it refers to fasting. In such passages as "Upasatha was the name of the king of serpents" and so on, it occurs in the sense of a concept. In such passages as "On the Observance day, the fifteenth, having bathed the head," it refers to a day. Therefore, having rejected the remaining meanings, determining it as precisely the Āsāḷhī full moon day, he said - "Today is the fifteenth, the Observance day." When counting thus, the first day of the fortnight being the second, the meaning is that today is the fifteenth day.

"Divine" means existing in heaven; "divine" means there are divine things here. What are they? Forms. For on that night the entire Indian subcontinent was adorned by the radiance of the bodies, garments, ornaments, and mansions of the gods who had assembled from the ten-thousandfold world system, and by the radiance of the moon free from clouds and other impurities. And it was especially adorned by the bodily radiance of the Blessed One, the god of supreme purity. Therefore he said "A divine night has arrived."

Thus, generating confidence of mind in his companion also by way of describing the qualities of the night, having spoken of the arising of a Buddha, he said "The Teacher of superior name, come, let us see Gotama." Therein, one whose name is by superior, not inferior, qualities complete in every respect is "of superior name." For thus indeed, by the method beginning with "He is a Buddha as one who has awakened to the truths, a Buddha as one who awakens the generation," "Buddha" is a name by superior qualities; and by the method beginning with "He is the Blessed One because lust is destroyed, the Blessed One because hate is destroyed," it is a name by superior qualities. The same method applies in such passages as "the Worthy One, the Perfectly Enlightened One, accomplished in true knowledge and conduct." He is a Teacher because he instructs gods and humans in matters pertaining to the present life and so on, saying "Abandon this, proceed having undertaken this." Moreover, he is a Teacher also according to the method stated in the analytic explanation beginning with "The Teacher, the Blessed One, is a caravan leader; just as a caravan leader helps beings cross the wilderness." That Teacher of superior name. "Come" is an indeclinable particle in the sense of determination. "Let us see" is a present tense

expression, having included himself together with him. "Gotama" means of the Gotama clan. What is meant? Do not entertain doubt thinking "A Teacher, not a Teacher"; rather, having become absolutely determined, come, let us see Gotama.

**154.** When this was said, Hemavata thought: "This Sātāgira, speaking of 'the Teacher of superior name,' makes known his omniscience, and omniscient ones are rare in the world, and the world is troubled by those similar to Pūraṇa and so on who merely claim to be omniscient. If he is indeed omniscient, he will surely have attained the characteristic of such-likeness; therefore I shall investigate him in this way," and asking about the characteristic of such-likeness, he said - "Is the mind."

Therein, "kacci" is a question. "Mano" means consciousness. "Well-directed" means well placed, immovable, unshakeable. "Towards all beings" means towards all beings. "Of such a one" means of one who has indeed attained the characteristic of such-likeness. Or alternatively, this is itself a question: "Is that Teacher of yours such a one towards all beings, or not?" "Regarding the desirable and undesirable" means regarding such objects. "Thoughts" means applied thoughts. "Brought under control" means made to come under control. What is meant? He whom you call the Teacher - is the mind of that Teacher of yours, being one who has attained the characteristic of such-likeness, well-directed towards all beings, or does it merely appear well-directed so long as he does not encounter a condition for wavering? Or is that Teacher of yours such a one towards all beings with an even mind, or not? And whatever thoughts might arise through the power of lust and hate regarding desirable and undesirable objects - are those brought under his control, or does he at times come under their power?

**155.** Thereupon Sātāgira, because he had determined the Blessed One's omniscience, approving all the virtues of omniscience, said "His mind is well-directed" and so on. Therein, "well-directed" means well placed; like the earth in the meaning of not being obstructed; like Sineru in the meaning of being firmly established and immovable; like a gate-post in the meaning of being unshakeable by the fourfold groups of Māra and adherents of other doctrines. And this is not surprising, that the mind of the Blessed One, who is now established in omniscience through being accomplished in all respects, should be well-directed and unshakeable. For he whose mind was unshakeable even when born as an animal, during the time of having lust and so on, born in the Chaddanta elephant clan, pierced by a poisoned arrow, he did not become angry even towards that killer, but rather, having cut off his own tusks, gave them to him; likewise, when he was a great monkey, even though struck on the head with a great stone, he showed the path to that very person; likewise, when he was the wise Vidhura, even though seized by the feet and thrown into the precipice of the Black Mountain sixty yojanas away, he rather expounded the Teaching for the welfare of that very demon. Therefore Sātāgira rightly said - "His mind is well-directed."

"Of such a one towards all beings" means the mind is well-directed of one who has indeed attained the characteristic of such-likeness towards all beings, not merely so long as he does not encounter a condition for wavering - this is the meaning. Therein, the Blessed One's characteristic of such-likeness should be known in five ways. As he said -

"The Blessed One is such in five ways: such regarding the desirable and undesirable, such as one who has given up, such as one who is released, such as one who has crossed over, such as one described thereby. How is the Blessed One such regarding the desirable and undesirable? The Blessed One is such even in gain."

All this beginning thus should be understood by the very method stated in the analytic explanation. And gain and so on should be known by the method elaborated in the Great Commentary. Or alternatively, this is itself a question. Even in this alternative, "Is that Teacher of yours such a one towards all beings, or not?" - the meaning is: he is such through even-mindedness towards all beings, he is our Teacher. For this Blessed One, through the wish to bring happiness and through the wish to remove suffering, is even-minded towards all beings; as he is towards himself, so towards others; as towards his mother Mahāmāyā, so towards Cīṇcamāṇavikā; as towards his father Suddhodana, so towards Suppabuddha; as towards his son Rāhula, so towards killers such as Devadatta, Dhanapālaka, Aṅgulimāla and others. He is such even in the world with its gods. Therefore Sātāgira rightly said - "Of such a one towards all beings."

"And regarding the desirable and undesirable." But here the meaning should be seen thus - Whatever desirable or undesirable object there may be, whatever thoughts might arise there in every way through the power of lust and hate, those have been brought under his control because lust and so on have been abandoned by the unsurpassed path; he never comes under their power. For that Blessed One is one of undisturbed thought, with well-liberated mind, with well-liberated wisdom. And here, by the state of having a well-directed mind, the absence of unwise attention is stated. "Towards all beings" and "regarding the desirable and undesirable" - wherever he might be, the twofold object is stated by way of the distinction between beings and activities. By the mastery of thought, the abandoning of mental defilements is stated because of the absence of attention to that object. And by the state of having a well-directed mind, purity of mental conduct; by such-likeness towards all beings, purity of bodily conduct; by the mastery of thought, because speech is rooted in applied thought, purity of verbal conduct. Likewise, by the state of having a well-directed mind, the absence of all faults such as greed and so on; by such-likeness towards all beings, the presence of virtues such as friendliness and so on; by the mastery of thought, the noble supernormal power consisting of the distinction of perceiving the non-repulsive in the repulsive and so on; and by that, it should be understood that his omniscience has been stated.

**156.** Thus Hemavata, having previously asked about the quality of such-likeness by way of the mind-door alone, and having heard him acknowledging that, now for the purpose of strengthening, asks also by way of the three doors; or having previously asked in brief about the purity of the body-door, speech-door, and mind-door, and having heard him acknowledging that, asking also in detail for the very purpose of strengthening, he said "Does he not take what is not given." Therein, for the sake of ease in composing the verse, he first asks about abstinence from taking what is not given. "Far from heedlessness" - he asks about abstinence from unchaste conduct, by way of being far removed from the release of the mind towards the five types of sensual pleasure. Some also read "ārā pamadamhā"; it is said to mean "far from

womankind." "Does he not neglect meditative absorption" - by this, however, he asks about the powerful nature of that very same threefold abstinence from bodily misconduct. For the abstinence of one engaged in meditative absorption is powerful.

**157.** Then Sātāgira, since the Blessed One not only at present, but also in the past course of time for a long time abstained from taking what is not given and so on, and by the power of each and every such abstinence obtained each and every characteristic of a great man, and the world with its gods praises him by the method beginning with "The ascetic Gotama abstains from taking what is not given." Therefore, roaring the lion's roar with confident speech, he said "He does not take what is not given." That is obvious in meaning. In the third verse of this verse too, there is a twofold reading: "pamādamhā" and "pamadamhā." And in the fourth verse, "does not neglect meditative absorption" - the meaning should be understood as: he does not make meditative absorption void and empty, he does not abandon it.

**158.** Having thus heard about purity regarding the body door, now asking about purity regarding the verbal door, he said - "Does he not speak falsely?" Here, "khīṇa" means "one who is sharp," the meaning is "injures, afflicts." The path of speech is the verbal path; "one whose verbal path is sharp" means "one whose speech is sharp" (khīṇabyappatho). Having negated that with the negative particle "na," he asks "not one whose speech is sharp"; it is said to mean "not of harsh speech." "Nākhīṇabyappatho" is also a reading; the meaning is "not of undiminished speech." For harsh speech remains undecaying in the hearts of others. It is said to mean "is he not one of such speech?" "Vibhūti" means destruction; "one who causes or makes destruction" is "vibhūtika"; "vibhūtika" itself is "vebhūtika," it is also called "vebhūtiya"; this is a designation for divisive speech. For that brings about destruction through the breaking apart of beings from one another. The remainder is of clear meaning.

**159.** Then Sātāgira, since the Blessed One not only at present, but also in the past course of time for a long time abstained from lying and so on, and by the power of each and every such abstinence obtained each and every characteristic of a great man, and the world with its gods praises him thus: "The ascetic Gotama abstains from lying." Therefore, roaring the lion's roar with confident speech, he said "And he does not speak falsely." Therein, "falsely" means speech that deceives others by misrepresenting what is seen and so on. That he does not speak. In the second verse, however, according to the first meaning the reading is "na khīṇabyappatho," and according to the second meaning the reading is "nākhīṇabyappatho." In the fourth verse, "mantā" is called wisdom. Since the Blessed One, having defined with that wisdom, speaks only what is beneficial - speech not deviating from benefit, not frivolous talk. For there is no meaningless speech preceded by not knowing for Buddhas. Therefore he said - "With wisdom he speaks what is beneficial." The remainder here is obvious.

**160.** Having thus heard about purity regarding the speech door as well, now asking about purity regarding the mind-door, he said "Does he not find pleasure in sensual pleasures." Therein, "sensual pleasures" means objective sensual pleasures. Asking "does not find pleasure in those through defilement sensual pleasure," he asks about non-covetousness. Asking "undisturbed," with reference to the agitated state through anger, he asks about non-anger. Asking "has overcome delusion," he asks about the

state of right view through the overcoming of that delusion by which one who is deluded takes wrong view. Asking "has he vision regarding phenomena," he asks about omniscience by way of the eye of knowledge that is unobstructed regarding all phenomena, or by way of all five eyes regarding phenomena within the domain of the five eyes, having thought "even through purity of the three doors, one is not omniscient."

**161.** Then Sātāgira, since the Blessed One, without even having attained arahantship, by the path of non-returning, because of the abandoning of sensual lust and anger, indeed does not find pleasure in sensual pleasures, nor has a mind disturbed by anger, and by the path of stream-entry itself, because of the abandoning of the delusion that conceals the truths, which is conditioned by wrong view, has overcome delusion, and having by himself awakened to the truths, is called "Buddha" - a name pertaining to deliverance - and obtained the aforesaid eyes, therefore, proclaiming his purity regarding the mind-door and his omniscience, he said "He does not find pleasure in sensual pleasures."

**162.** Thus Hemavata, having heard the Blessed One's purity of the three doors and his omniscience, joyful and elated, having become one whose path of utterance was unobstructed through wisdom made clear by great learning in past births, wishing to hear about the marvellous and wonderful virtues of omniscience, said "Is he accomplished in true knowledge." Therein, by "accomplished in true knowledge" he asks about the achievement of vision; by "of pure conduct" he asks about the achievement of practice. And here, by means of desire, having made it long, he stated the form; the meaning is "of pure conduct." By "the mental corruptions are eliminated" he asks about the attainment of the first element of Nibbāna, designated as the elimination of mental corruptions, which is to be attained through this achievement of vision and practice; by "there is no more rebirth" he asks about the capability of attaining the second element of Nibbāna, or the state of being established having known the attainment of supreme relief through reviewing knowledge.

**163.** Thereupon, that true knowledge which is stated as threefold in the Bhayabherava and other discourses by the method beginning with "He recollects his manifold past lives," and as eightfold in the Ambaṭṭha and other discourses by the method beginning with "When the mind is thus concentrated, etc. he directs the mind towards knowledge and vision, having attained imperturbability" - because the Blessed One is endowed with all of that true knowledge, accomplished in every aspect. And that conduct of fifteen divisions described in the Sekha Sutta by the method beginning with "And how, Mahānāma, is a noble disciple accomplished in morality?" having recited thus: "Here, Mahānāma, a noble disciple is accomplished in morality, is one with guarded doors in the sense faculties, is one who knows moderation in food, is devoted to wakefulness, is endowed with seven good qualities, and is one who obtains at will the four meditative absorptions pertaining to the higher mind, which are pleasant abidings in the present life." And that conduct, because through the abandoning of all mental impurities, is exceedingly pure for the Blessed One. And these four mental corruptions beginning with the mental corruption of sensuality - because all of them, together with their retinues and their latent tendencies, are eliminated for the Blessed One. And because, having become one

who has eliminated the mental corruptions through this accomplishment of true knowledge and conduct, the Blessed One then stood having reviewed "There is now no more rebirth," therefore Sātāgira, with his heart uplifted by determination regarding the Blessed One's omniscience, approving all the virtues, said "He is accomplished in true knowledge."

**164.** Thereupon Hemavata, having become free from uncertainty regarding the Blessed One, thinking "The Blessed One is the Perfectly Enlightened One," while standing right there in the sky, praising the Blessed One and pleasing Sātāgira, said "The sage's mind is accomplished." Its meaning is - "The sage's mind is accomplished" - it is full, completely full, by the state of impartiality and so on stated here in "His mind is well-directed," by the bodily action stated here in "He does not take what is not given," and by the mental action stated here in "He does not find pleasure in sensual pleasures" it is full, completely full, and by the speech and verbal action stated here in "And he does not speak falsely" - this is what is said. Thus, one whose mind is accomplished and who is accomplished in true knowledge and conduct because of being accomplished through the unsurpassed accomplishment of true knowledge and conduct - by these virtues, by the method beginning with "His mind is well-directed," you praise him according to the teaching; you praise him according to intrinsic nature, according to what is true, according to what is factual, not merely on the basis of faith alone - this is what he shows.

**165-166.** Thereupon Sātāgira too, with the intention "That is so, sir, it has been well known and appreciated by you," pleasing him, said - "The sage's mind is accomplished, etc. you give thanks according to the teaching." And having said thus, again praising him regarding the seeing of the Blessed One, he said "Accomplished, etc. come, let us see Gotama."

**167.** Then Hemavata, praising the Blessed One with qualities agreeable to himself, by the power of great learning from previous births, said to Sātāgira - "With legs like an antelope, etc. come, let us see Gotama." Its meaning is - "One whose legs are like those of an antelope deer" means "with legs like an antelope." For the Buddhas have legs that are gradually rounded like those of an antelope deer, not fleshless in front and swollen behind like the belly of a crocodile. And the Buddhas are lean, with such an achievement of major and minor limbs in the places where long, short, and evenly rounded are appropriate, not bulky like fat men. Or lean because defilements have been scraped away by wisdom. Heroes because of the destruction of internal and external enemies. Eating little because of eating at one sitting and eating in limited measure, not because of eating only two or three morsels. As he said -

"But I, Udāyī, sometimes eat from this bowl filled level to the brim, and even more. 'The ascetic Gotama eats little food, and speaks in praise of eating little food' - if, Udāyī, disciples were to honour me, respect me, revere me, venerate me, and having honoured and respected me, were to dwell in dependence on me. Those disciples of mine, Udāyī, who eat only a cupful of food, or half a cupful, or a wood-apple's worth, or half a wood-apple's worth, they would not honour me for this reason, etc. dwell in dependence on me."

Not greedy because of the absence of desire and lust regarding food, they take food endowed with eight factors; they are sages by the achievement of moral perfection. They meditate in the forest because of the homeless life and because of having minds inclined towards seclusion. Therefore Hemavata the demon said "With legs like an antelope, etc. come, let us see Gotama."

**168.** And having said thus, again, out of desire to hear the Teaching in the presence of that Blessed One, he spoke this verse "a lion, wandering alone." Its meaning is - "Like a lion" means similar to a maned lion in the sense of being difficult to approach, in the sense of endurance, and in the sense of fearlessness. "Wandering alone" because of the absence of that craving on account of which it is said "a person with craving as companion"; also "wandering alone" because two Buddhas do not arise in one world system. And here too the respective meaning should be understood according to the method stated in the Khaggavisāṇa Sutta. "Elephant" means one who does not go to rebirth, one who is not a goer to rebirth. Or alternatively, one who does not commit offence is also a noble one. One who is powerful is also a noble one. That noble one. "Without regard for sensual pleasures" means without regard for both kinds of sensual pleasures due to the absence of desire and lust. "Having approached, we ask about the release from the snare of Death" means having approached that great sage of such a kind, we ask about the release from the snare of Death that is the round of rebirths of the three planes, the end of the round of rebirths, Nibbāna. Or by whatever means one is freed from the snare of Death reckoned as the origin of suffering, we ask about that release from the snare of Death. Hemavata spoke this verse with reference to Sātāgira and Sātāgira's following and his own following.

Now at that time the Āsāḷhī festival had been proclaimed. Then in Rājagaha, as if experiencing splendour in a city of the gods decorated and prepared all around, a female lay follower named Kāḷī of Kuraraghara, having ascended the mansion, having opened the lattice window, dispelling the fatigue of pregnancy, standing in a breezy place for the purpose of adjusting to the temperature, heard from beginning, middle, and end that talk connected with the virtues of the Buddha of those demon generals. And having heard, having aroused rapture with the Buddha as object, thinking "Buddhas are endowed with such various virtues," having suppressed the mental hindrances by that, standing right there, she became established in the fruition of stream-entry. For that very reason she was established by the Blessed One in the foremost position thus: "This is the foremost, monks, of my female disciples who are female lay followers who have confidence through oral tradition, namely the female lay follower Kāḷī of Kuraraghara."

**169.** Those demon generals too, with retinues of a thousand demons, having reached Isipatana at the time of the middle watch of the night, having approached the Blessed One who was seated on the very same cross-legged sitting from which the wheel of the Teaching was set in motion, having paid homage, having praised the Blessed One with this verse, asked for permission thus: "The declarer, the proclaimer." Its meaning is - Setting aside craving, the declarer by the talk of defining the truths regarding the phenomena of the three planes of existence by the method beginning with "But this, monks, is the noble truth of suffering"; the proclaimer by the setting in motion of function-knowledge and done-knowledge regarding those by the method beginning with "'But this noble truth of suffering is to be fully understood' - thus, monks." Or the

declarer by speaking of conventional expressions regarding whatever phenomena should be expressed in whatever way; the proclaimer of those very phenomena in a manner suitable to beings. Or the declarer by teaching to those who understand quickly and those who understand through elaboration; the proclaimer by guiding those who need to be guided. Or the declarer by synopsis; the proclaimer by analysis, by utterance in those various ways. Or the declarer by speaking of the own-characteristics of the qualities conducive to enlightenment; the proclaimer by causing them to occur in the continuity of consciousness of beings. Or the declarer by speaking of the truths in brief by the three rounds; the proclaimer in detail. The proclaimer because of the setting in motion of the wheel of the Teaching elaborated by the method of analytical knowledge beginning with "The faith faculty is a phenomenon; he sets in motion that phenomenon - thus the wheel of the Teaching."

"Of all phenomena" means of the phenomena of the four planes. "Who has gone beyond" means one who has gone to the far shore in six ways: by direct knowledge, by full understanding, by abandoning, by development, by realisation, by attainment. For that Blessed One, having gone by directly knowing all phenomena, has gone beyond through direct knowledge; having gone by fully understanding the five aggregates of clinging, has gone beyond through full understanding; having gone by abandoning all mental defilements, has gone beyond through abandoning; having gone by developing the four paths, has gone beyond through development; having gone by realising cessation, has gone beyond through realisation; having gone by entering upon all attainments, has gone beyond through attainment. Thus, one who has gone beyond all phenomena. "The Buddha who has gone beyond enmity and fear" means the Buddha because of having awakened from the sleep of not knowing; or the Buddha in the meaning stated in the description of refuge in its entirety; one who has gone beyond enmity and fear because of having surpassed the five enmities and fears. Having thus praised the Blessed One, they asked for permission thus: "We ask, Gotama."

**170.** Then Hemavata, the foremost among those demons in power and in wisdom, asking what was to be asked as intended, spoke this verse "In what has the world." In the first verse-line thereof, "in what" is a locative expression in the sense of the characteristic of one state by another state; the intention here is: when what has arisen, the world has arisen. He asks with reference to the world of beings and the world of activities. "In what does it make intimacy" means: in what does it make the intimacy of craving and wrong view as "I" or "mine"; the locative expression is used in the sense of "on account of." "Of what, the world" is the genitive case used in the accusative sense; the intention here is: clinging to what does the world come to be reckoned as "the world." "In what, the world" is a locative expression used in the senses of the characteristic of one state by another state and of cause. The intention here is: when what exists, for what reason is the world vexed, afflicted, oppressed.

**171.** Then the Blessed One, because when the six internal and external sense bases have arisen, the world of beings and the world of activities by way of wealth, grain, and so on have arisen, and because here the world of beings makes twofold intimacy in those very six. For it grasps the eye sense base as "I" or "mine," or any one among the remaining. As he said - "Whoever would say 'the eye is self,' that does not arise"

and so on. And because with reference to these very six, the twofold world comes to be reckoned as "world," and because when those very six exist, the world of beings is vexed by the manifestation of suffering. As he said -

"When there are hands, monks, there is picking up and putting down; when there are feet, there is going forward and going back; when there are joints, there is bending and stretching; when there is a belly, there is hunger and thirst. Just so, monks, when there is the eye, with eye-contact as condition there arises internal pleasure and pain" and so on.

Likewise, the world of activities, struck against those which serve as supports, is vexed. As he said -

"In the eye that is non-manifest and impinging, was struck against or" and also.

"The eye, monks, is struck against regarding agreeable and disagreeable forms" and so on.

Likewise, by those very things which serve as causes, the twofold world is vexed. As he said -

"The eye is vexed regarding agreeable and disagreeable forms" and also.

"The eye, monks, is blazing, forms are blazing. Blazing with what? With the fire of lust" and so on.

Therefore, answering that question by way of the six internal and external sense bases, he said "In the six has the world arisen."

**172.** Then that demon, not having well distinguished the question asked by himself by way of the round of rebirths which was answered by the Blessed One having abridged it by way of the twelve sense bases, and wishing to know that meaning and its opposite, asking about the round of rebirths and its end in brief only, said "What is that." Therein, clinging (*upādāna*) in the sense of what is to be clung to; this is a designation for the truth of suffering. "Where the world suffers" means "in the six the world suffers" - thus by the Blessed One it was said that where, in the sixfold clinging, the world suffers; what is that clinging? Thus by the half-verse he asked about the truth of suffering in its own form. But the truth of origin is already included by being its cause. "Being asked of the deliverance" means by this half-verse, however, he asked about the truth of the path. For by the truth of the path, a noble disciple, fully understanding suffering, abandoning the origin, realising cessation, developing the path, goes forth from the world; therefore it is called deliverance. "How" means in what manner. "Is freed from suffering" means attains release from the suffering of the round of rebirths called "clinging." Thus here he asked about the truth of the path in its own form, but the truth of cessation is already included by being its domain.

**173.** Thus, the Blessed One, having been asked a question by way of the four truths by the demon, both having shown in his own form and having not shown, answering by that very same method, said "The five types of sensual pleasure." Therein, by the inclusion of the sensory field reckoned as the five types of sensual pleasure, the five sense bases that have those as their sensory field are already included. "Mind is the sixth of these" thus "with mind as the sixth." "Have been declared" means made known. Here, among the internal sense bases, by the inclusion of the sixth, the mind

sense base, the mind-object sense base that its domain is already included. Thus, answering this question "What is that clinging," he again made known the truth of suffering by way of the twelve sense bases only. Or, because by the inclusion of mind the seven consciousness elements are included, by the inclusion of the former five consciousness elements among those, their bases - the five sense bases beginning with the eye - and by the inclusion of the mind-element and mind-consciousness element, the mind-object sense base as the division of their bases and objects is already included - thus too he made known the truth of suffering by way of the twelve sense bases. However, here the portion of the supramundane mind sense base and mind-object sense base is not included, because it was indicated with reference to "where the world suffers."

"Having removed desire here" means here, in the truth of suffering classified as the twelve sense bases, having defined those very sense bases in such and such ways as aggregates, as elements, as mentality-materiality, having applied the three characteristics, seeing with insight, by insight culminating in the path of arahantship, having altogether removed, having removed, having destroyed the desire reckoned as craving - this is the meaning. "Thus one is freed from suffering" means in this manner one is freed from this suffering of the round of rebirths. Thus by this half-verse, the question "Being asked, tell of the deliverance, how is one freed from suffering" has been answered, and the truth of the path has been made known; but the truths of origin and cessation should be understood as having been made known here, since they are included by the former method only. Or, by the half-verse the truth of suffering, by desire the truth of origin, in "having removed" here by dispassion the truth of cessation, or from the statement "one becomes liberated through dispassion" the truth of the path. "Thus" - by the indication of the means, the truth of the path, or from the statement "cessation of suffering." "One is freed from suffering" - by the release from suffering, the truth of cessation - thus here the four truths have been made known; this should be understood.

**174.** Having thus made known the deliverance by way of characteristic through the verse containing the four truths, again concluding that very same thing in his own language and speech, he said "This is the deliverance for the world." Herein, "this" is an analytic explanation of what was previously stated; "for the world" means for the world of three elements. "According to truth" means not reversed. "This I declare to you" means even if you were to ask me a thousand times, this I declare to you, not anything else. Why? Because thus one is freed from suffering, not otherwise - this is the intention. Or alternatively, even for those who have gone forth once, twice, or thrice by this deliverance, this I declare to you; even for the achievement of further specific attainment, this very same I declare - this is the meaning. Why? Because thus one is freed from suffering entirely and without remainder - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, both demon generals became established in the fruition of stream-entry together with a thousand demons.

**175.** Then Hemavata, who by nature was one respecting the Teaching, now having established himself on the noble plane, even more thoroughly unsatisfied, asking the Blessed One about the plane of the trainee and the plane of one beyond training, through the Blessed One's teaching of varied inspiration, spoke the verse "Who here

crosses." Therein, by "who here crosses the flood," he asks about the plane of the trainee without distinction, meaning "who crosses the fourfold flood?" Because "ocean" is said not of what is merely wide nor merely deep, but rather of what is wider and deeper. And such is the ocean of the round of rebirths. For this is wide due to the absence of a boundary on all sides, and deep due to the absence of a footing below and the absence of a support above; therefore, by "who here crosses the ocean, and in that ocean without a footing, without a support, deep, who does not sink," he asks about the plane of one beyond training.

**176.** Then the Blessed One - whatever monk, not making transgression even for the sake of life, always accomplished in morality, wise with mundane and supramundane wisdom, well concentrated through access and absorption concentration and through the deportments, the lower paths and fruitions, having applied the three characteristics, by nature one who reflects internally through insight on one's own, endowed with the mindfulness of diligence that brings about persevering practice. Since he crosses this flood so hard to cross completely without remainder by the fourth path, therefore, giving up the plane of the trainee, he spoke this verse containing the three trainings: "One always accomplished in morality." For here, by the accomplishment in morality the training in higher morality, by mindfulness and concentration the training in higher consciousness, by internally reflected wisdom the training in higher wisdom - thus the three trainings have been stated together with their supports and their benefits. Indeed, the support for the trainings is mundane wisdom and mindfulness, and the benefit is the fruits of asceticism.

**177.** Having thus shown the plane of the trainee by the first verse, now showing the plane of one beyond training, he spoke the second verse. Its meaning: "abstaining from perception of sensuality" means whatever perception of sensuality there may be, from all of that he is abstaining by the eradication-abstinence associated with the fourth path. "Viratto" is also a reading. Then "kāmasaññāyā" is a locative expression; but in the Sagāthāvagga, "kāmasaññāsū" is also a reading. Gone beyond all fetters because of having surpassed the ten mental fetters by all four paths, or gone beyond all higher mental fetters by the fourth alone; with delight and becoming exhausted because of the utter elimination of the three existences through the delight reckoned as craving that delights here and there - such a monk who has eliminated the mental corruptions does not sink in the deep ocean of the round of rebirths, having entered upon the ground of Nibbāna - the Nibbāna element with residue of clinging through the utter elimination of delight, and the Nibbāna element without residue of clinging through the utter elimination of becoming - for the attainment of supreme relief.

**178.** Then Hemavata, having looked at his friend and the assembly of demons, filled with joy and happiness, having praised the Blessed One with verses beginning with "of profound wisdom," having paid respect together with his friend and the entire assembly, having circumambulated keeping him on his right, went to his own dwelling place.

Now this is the explanation of the meaning of those verses: "Of profound wisdom" means endowed with profound wisdom. Therein, profound wisdom should be understood according to the method stated in the Paṭisambhidā. For there it is said: "Knowledge proceeds regarding the profound aggregates - thus profound wisdom" and so on. "Seer of subtle meaning" means one who sees the meaning of questions

prepared by subtle wise warriors and others, or one who is a seer of subtle meaning through seeing those subtle causes which are difficult to penetrate by others. One who owns nothing through the absence of possessions such as lust and so on. Non-attached to sensual existence through non-clinging to the twofold sensual pleasures and the threefold existence. Free everywhere through the absence of the bond of desire and lust regarding all objects classified as aggregates and so on. "Walking on the divine path" means walking by way of entering the divine paths classified as the eight attainments. Therein, although the Blessed One does not walk on the divine path at that time, yet with reference to his former walking, because of the existence of the ability to walk and because of having attained mastery therein, it is said thus. Or alternatively, this is said by way of walking in the peaceful abiding on the path of those who are purification gods, the Worthy Ones. The great sage because of seeking great virtues.

**179.** In the second verse, taking it that praise has been begun by another method of exposition, he again points out the inclusion of "seer of subtle meaning." Or alternatively, the meaning is "one who shows the subtle meaning." "Bestower of wisdom" means a donor of wisdom by way of teaching the practice conducive to the attainment of wisdom. "Non-attached to the abode of sensual pleasures" means the attachment to sensual pleasures which is twofold by way of craving and wrong view - non-attached therein. "The all-knowing" means one who knows all phenomena; it is said to mean "the omniscient one." "The wise one" means endowed with the wisdom reckoned as the perfection-wisdom that is the path to that state of omniscience. "On the noble path" means on the eightfold path, or in fruition attainment. "Walking" means plunging in with wisdom, having known the characteristic of the path, because of teaching; or entering moment by moment because of entering into fruition attainment; or one who has previously walked by the ability to walk reckoned as the development of the fourfold path.

**180.** "Well seen indeed for us today." Today something beautiful has been seen by us, or today there has been a beautiful seeing for us, a vision - this is the meaning. "A good daybreak, a good rising" means today there was a well dawned day for us, or a beautiful dawn. And today there was a good rising for us, a rising from sleep without obstruction. What is the reason? "That we have seen the Perfectly Enlightened One, because we have seen the Perfectly Enlightened One" - referring to one's own success in material gain, he declares gladness.

**181.** "Possessing supernormal power" means endowed with supernormal power born of the result of action. "Famous" means accomplished with the highest gains and the highest retinue. "Go for refuge" - although they had already gone by the path itself, nevertheless he breaks into speech for the purpose of illustrating the state of stream-entry and for the purpose of showing confidence.

**182.** "From village to village" means from divine village to divine village. "From mountain to mountain" means from divine mountain to divine mountain. "Paying homage to the Enlightened by himself and to the good nature of the Teaching" means the Buddha's perfect self-enlightenment and the good nature of the Teaching by the method beginning with "The Blessed One is indeed a Perfectly Enlightened One, the Teaching of the Blessed One is indeed well-proclaimed." Having praised and praised the good practice of the Community by the method beginning with "The Community

of the Blessed One's disciples is indeed practising well," paying homage, having become proclaimers of the Teaching, "we shall wander" - this is what is said. The remainder here is clear in meaning.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*The commentary on the Hemavata Sutta in the Suttanipāta Commentary is concluded.*

## 10. Commentary on the Āḷavaka Discourse

"Thus have I heard" - the Āḷavaka Discourse. What is the origin? Its origin will become manifest by the method of the explanation of meaning. And in the explanation of meaning, "thus have I heard, on one occasion the Blessed One" - this is a matter already stated. "Was dwelling at Āḷavī in the abode of the demon Āḷavaka" - here, however, what is Āḷavī, and why does the Blessed One dwell in the abode of that demon? It is said - "Āḷavī" refers to both the country and the city; both of those are applicable here. For even when dwelling near the city of Āḷavī, one is said to "dwell at Āḷavī." And that abode was near that city, not far away, at a distance of about a league; even when dwelling in the country of Āḷavī, one is said to "dwell at Āḷavī," and that abode is in the country of Āḷavī.

Now since the king of Āḷavī, having abandoned the enjoyment of various entertainments, for the purpose of warding off thieves, for the purpose of deterring rival kings, and for the purpose of exercising, going hunting every seventh day, one day made an agreement with the army - "On whichever side the deer flees, that is his burden." Then the deer fled on his very side, and the king, endowed with speed, having taken his bow, on foot alone pursued that deer for three yojanas. And eṇi-deer are indeed of three-yojana speed. Then, having killed that deer whose speed was exhausted, having entered the water and standing there, having cut it in two, though having no need for the meat, for the purpose of freeing himself from reproach that "he was not able to catch the deer," carrying it on a pingo, coming back, having seen not far from the city a great banyan tree with thick leaves and foliage, he approached its root for the purpose of dispelling fatigue. And in that banyan tree, the demon Āḷavaka, having obtained a boon from the Great King, dwells eating living beings that enter the area touched by the shadow of that tree at the noon period of the day. He, having seen him, approached to devour him. Then the king made an agreement with him - "Release me; I shall send you a human being and a pot of boiled rice day by day." The demon said "You, heedless with the enjoyment of royal pleasures, will forget; but I am not permitted to devour those who have not approached my abode and who have not been authorised; thus I would lose even you" - and did not release him. The king, having authorised himself saying "On whatever day I do not send, on that day take me and devour me," released by him, set out facing the city.

The army, having set up camp on the road and standing there, having seen the king - Saying "What, great king, are you so wearied from fear of disgrace?" went forward to meet him and received him. The king, without reporting that incident, having gone to the city, having finished his morning meal, having summoned the mayor, reported this matter. The mayor - "Was a time limit set, Sire?" he asked. The king said "No, it was not set, my good fellow." "That was badly done, Sire, for non-human spirits obtain only what has been delimited; but when it is not delimited, there will be

affliction for the country. Let it be, Sire; even though you acted thus, you live at ease and enjoy the happiness of kingship; I shall do here what needs to be done." He, having risen early in the morning, having gone to the prison, with reference to whoever are condemned to death - Says "Whoever desires life, let him come out." Whoever comes out first, he leads him to the house, bathes him, feeds him, and sends him saying "Give this pot of boiled rice to the demon." As soon as he entered the tree-root, the demon, having created a frightful individual existence, devours him like a root-tuber. By the power of the demon, it is said, the entire body of human beings, from the hair and so on, becomes like a lump of butter. The men who had gone to have the demon's food delivered, having seen that, frightened, reported it to their friends. From that time onwards, people abstained from thievery, thinking "The king seizes thieves and gives them to the demon." Then at a later time, due to the absence of new thieves and the exhaustion of old thieves, the prisons were empty.

Then the mayor informed the king. The king had his own wealth scattered in the city streets - "Perhaps someone might take it out of greed." No one even touched it with a foot. He, not obtaining thieves, informed the ministers. The ministers said "Let us send one old person from each family in succession; he is already in the mouth of death even by nature." The king restrained them, saying "People will cause an uproar saying 'He sends our father, he sends our grandfather'; let this not please you." They said "Then, Sire, let us send an infant, a child lying on its back, for such a one has no affection thinking 'my mother' or 'my father'." The king gave permission. They did so. In the city, mothers of children, taking their children, and pregnant women, having fled to other countries, reared the children and brought them back. Thus all twelve years passed.

Then one day, having searched the entire city and not finding even a single child, they reported to the king - "There is not, Sire, a child in the city except your son, the prince Āḷavaka, in the inner palace." The king said "Just as my son is dear to me, so he is to the whole world; but there is nothing dearer than oneself. Go and give him too and protect my life." And at that time the mother of the prince Āḷavaka, having bathed and adorned her son, having made a fine cloth pad, having laid him on her lap, was seated. The king's men, by the king's command, having gone there, while she and the sixteen thousand women were wailing, together with the nurse, took him and departed, saying "Tomorrow he will be the demon's food." And on that day the Blessed One, having risen towards the break of dawn, in the perfumed chamber at the great monastery of Jetavana, having entered upon the great compassion attainment, again surveying the world with the Buddha-eye, saw the decisive support for the arising of the fruition of non-returning for the prince Āḷavaka, and the decisive support for the arising of the fruition of stream-entry for the demon, and at the conclusion of the teaching, for eighty-four thousand living beings the attainment of the eye of the Teaching. Therefore, when the night became light, having performed the before-meal duties, with the after-meal duties not yet completed, while the Observance day of the dark fortnight was occurring, when the sun had set, alone, without a companion, taking his bowl and robe, by foot alone, having gone thirty yojanas from Sāvattihī, he entered the dwelling of that demon. Therefore it was said "in the abode of the demon Āḷavaka."

But did the Blessed One dwell at the foot of the banyan tree in which was the dwelling of Āḷavaka, or in the dwelling itself? It is said - In the dwelling itself. For just as the demons see their own dwelling, so too does the Blessed One. He, having gone there, stood at the door of the dwelling. At that time Āḷavaka had gone to the Himalayas for an assembly of demons. Then the gatekeeper of Āḷavaka, a demon named Gadrabha, having approached the Blessed One and paid homage - said "Why, venerable sir, has the Blessed One come at an improper time?" "Yes, Gadrabha, I have come. If it is not troublesome for you, I would dwell for one night in the dwelling of Āḷavaka." "It is not troublesome for me, venerable sir, but that demon is hard and harsh; he does not even perform salutations and so on to his mother and father. Let it not please the Blessed One to stay here." "I know, Gadrabha, his hardness; there will be no obstacle for me. If it is not troublesome for you, I would dwell for one night."

For the second time too the demon Gadrabha said this to the Blessed One - "Venerable sir, Āḷavaka is like a fire-heated pan; he does not know 'mother and father' or 'ascetics and brahmins' or 'the Teaching'; and for those who have come here, he even deranges their minds, splits their hearts, and having seized them by the feet, hurls them across the ocean or across the world-circle." For the second time too the Blessed One said - "I know, Gadrabha; if it is not troublesome for you, I would stay for one night." For the third time too the demon Gadrabha said this to the Blessed One - "Venerable sir, Āḷavaka is like a fire-heated pan; he does not know 'mother and father' or 'ascetics and brahmins' or 'the Teaching'; and for those who have come here, he even deranges their minds, splits their hearts, and having seized them by the feet, hurls them across the ocean or across the world-circle." For the third time too the Blessed One said - "I know, Gadrabha; if it is not troublesome for you, I would stay for one night." "It is not troublesome for me, venerable sir, but that demon, without being informed, might deprive of life me who allows entry. I shall inform him, venerable sir." "As you please, Gadrabha, inform him." "Then, venerable sir, you yourself know," and having paid respect to the Blessed One, he departed facing towards the Himalayas. The door of the dwelling itself opened of its own accord for the Blessed One. The Blessed One, having entered the inner dwelling, having sat down on that very divan of celestial jewels where, sitting on specially marked auspicious days and so on, Āḷavaka enjoys his glory, emitted a golden radiance. Having seen that, the demon's women came and, having paid homage to the Blessed One, surrounded him and sat down. The Blessed One gave them a miscellaneous talk on the Teaching by the method beginning with "Formerly, having given gifts, having undertaken morality, having venerated what is worthy of veneration, you attained this success; now too do likewise; do not dwell overcome by jealousy and stinginess towards one another." And they, having heard the sweet utterance of the Blessed One, having given thousands of acclamations, surrounded the Blessed One and sat down just so. Gadrabha too, having gone to the Himalayas, informed Āḷavaka - "May you know, dear sir, the Blessed One is seated in your mansion." He made a sign to Gadrabha, saying "Be silent; having gone, I shall do what is to be done." He was, it is said, ashamed before the men; therefore he restrained him, thinking "Let no one hear in the midst of the assembly."

At that time, Sātāgira and Hemavata, having paid homage to the Blessed One at Jeta's Grove itself, together with their retinues, were going through the sky by various vehicles, thinking "We shall go to the meeting of the demons." In the sky there is not

a path everywhere for the demons; having avoided the mansions situated in the sky, there is a path only by way of the path-space. But Āḷavaka's mansion was situated on the ground, well guarded, surrounded by a wall, with well-arranged gates, watchtowers, and gateways, covered above with a bronze net, resembling a casket, three yojanas in height. Above it there is a path. They, having arrived at that place, were unable to go further. For above the place where the Buddhas are seated, no one is able to go as far as the highest point of existence. They, having adverted "What is this?" having seen the Blessed One, having descended like a clod thrown in the sky, having paid homage, having heard the Teaching, having circumambulated, saying "We are going to the meeting of the demons, Blessed One," praising the three subjects, they went to the meeting of the demons. Āḷavaka, having seen them, having stepped back, gave them space, saying "Sit down here." They announced to Āḷavaka "It is a gain for you, Āḷavaka, in whose abode the Blessed One dwells. Go, friend, attend upon the Blessed One." Thus the Blessed One dwelt in the abode itself, not at the root of the banyan tree on which Āḷavaka's abode was. Therefore it was said "On one occasion the Blessed One was dwelling at Āḷavī in the abode of the demon Āḷavaka."

Then Āḷavaka, etc. said this to the Blessed One: "Get out, ascetic!" "But why did he say this?" It is said - Out of desire to anger him. Therein the connection should be understood thus from the beginning - For since talk about faith is badly spoken to one who is faithless, just as talk about morality and so on is to those who are immoral and so on, therefore, having heard the praise of the Blessed One from the presence of those demons, like a crystal of salt thrown into fire, with his heart crackling with anger within, he said "Who is this so-called Blessed One who has entered my abode?" They said - "Do you not know, friend, the Blessed One, our Teacher, who, standing in the Tusita realm, having made the five great investigations" - by this method, speaking up to the turning of the wheel of the Teaching, having mentioned the thirty-two advanced signs at the conception and so on, they accused him: "Did you not see even these marvels, friend?" He, even though he had seen, said through the power of anger "I did not see." Friend Āḷavaka, whether you saw or not, what use is there for you in seeing or not seeing? What will you do to our Teacher? You who, compared with him, appear like a calf born that very day near a great bull with trembling hump, like a young elephant near an elephant in three-fold rut, like an old jackal near the king of beasts whose shoulder is adorned with bright, hanging mane, like a crow-pigeon with broken wings near the king of supaṇṇas whose body has grown to one hundred and fifty yojanas. Go, whatever is to be done by you, do that. When this was said, the angered Āḷavaka, having risen up, having stood with his left foot on the red arsenic slab, saying "See now whether your Teacher is of great might, or I," with his right foot he trod upon the peak of Mount Kelāsa, measuring sixty yojanas; that, like a lump of iron struck by an iron hammer, shed flakes of bark. He, standing there, proclaimed "I am Āḷavaka"; the sound pervaded the entire Indian subcontinent.

It is said that four sounds were heard throughout the entire Indian subcontinent - That which the demon general Puṇṇaka, having defeated King Dhanañcaya Korabya at dice, having clapped his hands, proclaimed "I have won"; and that which Sakka, the lord of the gods, when the Dispensation of the Blessed One Kassapa was declining, having made the young god Vissakamma into a dog, had him proclaim "I devour evil monks and evil nuns and male lay followers and female lay followers and all those

who speak what is not the Teaching"; and that which in the Kusa Jātaka, when the city was besieged by seven kings on account of Pabhāvatī, having placed Pabhāvatī together with himself on the back of an elephant, having gone out from the city, the great man proclaimed "I am King Mahākusa with the voice of a lion"; and that which Āḷavaka, having stood on the summit of Kelāsa, "I am Āḷavaka." For at that time it was as if he had stood at every door throughout the entire Indian subcontinent and proclaimed; and even the Himalayas, three thousand yojanas in extent, trembled by the might of the demon.

He raised a whirlwind - "By this very means I shall put the ascetic to flight." Those 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, having entered the city of Āḷavī, crushing old elephant stables and so on, scattering roof tiles into the sky. The Blessed One determined: "Let there be no obstruction to anyone." Those winds, having reached the one of ten powers, were unable to stir even the corner of his robe. Thereupon he raised a great rain, thinking "Having submerged the ascetic with water, I shall kill him." 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; a great flood came over the forest trees and so on, but was unable to moisten even a dewdrop's worth on the robe of the one of ten powers. Thereupon he raised a rain of stones; great, great mountain peaks, smoking and blazing, having come through the sky, upon reaching the one of ten powers, 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 one of ten powers, became divine flowers. Thereupon he raised a rain of embers; embers the colour of kiṃsuka flowers, having come through the sky, having become divine flowers at the feet of the one of ten powers, scattered about. Thereupon he raised a rain of hot ashes; extremely hot ashes, having come through the sky, having become sandalwood powder at the feet of the one of ten powers, 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 one of ten powers, fell down. Thereupon he raised a rain of mud; that rain of mud, smoking and blazing, having come through the sky, having become divine fragrance at the feet of the one of ten powers, fell down. Thereupon he raised darkness, thinking "Having frightened the ascetic, I shall put him to flight." That, having become like darkness possessed of four factors, upon reaching the one of ten powers, disappeared like darkness dispelled by the radiance of the sun.

Thus the demon, being unable to put the Blessed One to flight by these nine rains of wind, rain, stones, weapons, embers, hot ashes, sand, mud, and darkness, himself approached the Blessed One with a fourfold army crowded with hosts of spirits of manifold forms, bearing various kinds of weapons in hand. Those hosts of spirits, having made manifold transformations, crying "Seize him! Strike him!" appeared as if coming upon the Blessed One from above; but like flies upon a red-hot lump of metal, they were unable to cling to the Blessed One - thus they were. Yet even so, unlike at the seat of enlightenment where Māra turned back at the very moment of his arrival, without turning back they caused disturbance for about half the night. Thus, being

unable to shake the Blessed One even by the display of manifold terrifying visions for about half the night, Āḷavaka thought - "What if I were to release against this invincible one the cloth-weapon."

There are, it is said, four foremost weapons in the world - Sakka's thunderbolt weapon, Vessavaṇa's mace weapon, Yama's eye weapon, and Āḷavaka's cloth weapon. If indeed Sakka, enraged, were to strike the summit of Sineru with his thunderbolt weapon, it would pierce through Sineru, one hundred and sixty-eight thousand yojanas, and go down below. The mace released by Vessavaṇa during the time of being a worldling, having struck off the heads of many thousands of demons, comes back again to within arm's reach and remains. When Yama, enraged, merely glances with his eye weapon, many thousands of Kumbhaṇḍas, spreading out like sesame seeds on a heated pan, perish. If Āḷavaka, enraged, were to release the cloth weapon into the sky, for twelve years the rain god would not rain. If he were to release it upon the earth, all trees, grasses, and so on, having withered, would not grow again within twelve years. If he were to release it into the ocean, all the water would dry up like a drop of water on a heated pan. If he were to release it upon a mountain even similar to Sineru, it would break into fragments and scatter. He, having removed his upper garment which was this cloth weapon of such great power, took hold of it. For the most part, the deities of the ten-thousand-fold world system gathered together swiftly - "Today the Blessed One will tame Āḷavaka; there we shall hear the Teaching." Deities wishing to see the battle also gathered together. Thus even the entire sky was filled with deities.

Then Āḷavaka, having roamed about over and above near the Blessed One, released the cloth weapon. That, like a thunderbolt wheel, making a frightful sound in the sky, smoking and blazing, upon reaching the Blessed One, for the purpose of crushing the demon's conceit, became a foot-wiping cloth and fell at his feet. Āḷavaka, seeing that, like a bull with broken horns, like a snake with fangs removed, powerless, free from pride, with the banner of conceit fallen, thought - "Even the cloth weapon did not overcome the ascetic; what indeed is the reason?" "This is the reason - the ascetic is devoted to the abiding in friendliness; come, let me anger him and separate him from friendliness." By this connection, this was said - "Then the demon Āḷavaka approached the Blessed One, etc. Get out, ascetic!" Herein, this is the intention - "Why have you, without my permission, entered my abode and seated yourself in the midst of the women's quarters like the master of the house? Is this not inappropriate for an ascetic, that is to say, the use of what is not given and association with women? Therefore, if you abide in the practice of an ascetic, get out, ascetic!" Some, however, say "Having spoken these and other harsh words, thus he said this."

Then the Blessed One, knowing "Since an obstinate one cannot be trained by counter-obstinacy, for when counter-obstinacy is being applied, just as if one were to break bile into the nose of a fierce dog, that dog would become exceedingly more fierce, so he becomes more obstinate; but by gentleness he can be trained," accepted his word with the endearing words "Very well, friend," and went out. Therefore it was said "Very well, friend," and the Blessed One went out.

Thereupon Āḷavaka, having become soft-minded, thought "This ascetic is indeed easy to admonish, having gone out by just a single word. Without reason I marched against the whole night with battle against an ascetic so easy to make go out," and thought

again "Even now it is not possible to know whether he went out through being easy to admonish or through wrath. Come, let me investigate." Thereupon he said "Enter, ascetic." Then, thinking "he is easy to admonish," for the purpose of defining the state of his softened mind, again speaking a term of endearment, "Good, friend," the Blessed One entered. Ālavaka, again and again investigating that very state of being easy to admonish, said for the second time and the third time too "Go out, enter." The Blessed One too did likewise. If he had not done so, the mind of the demon, obstinate even by nature, having become more obstinate, would not have become a vessel for a talk on the Teaching. Therefore, just as a mother convinces a crying little son by giving or doing whatever he wishes, so the Blessed One, in order to convince the demon crying with the crying of mental defilements, did whatever he said. And just as a nurse, having given something to a child not drinking mother's milk and having soothed him, makes him drink, so the Blessed One, wishing to make the demon drink the milk of the supramundane Teaching, soothing him by doing what he wished to be said, acted thus. And just as a man wishing to fill a gourd with the four sweets cleans its inside, so the Blessed One, wishing to fill the demon's mind with the supramundane four sweets, performed the going out and entering up to the third time in order to cleanse the stain of wrath inside it.

Then Ālavaka, thinking "This ascetic is easy to admonish; told 'go out,' he goes out; told 'enter,' he enters. What if I were to weary this ascetic in just this way for the whole night and then, having seized him by the feet, hurl him across the Ganges?" - having aroused an evil mind, for the fourth time he said - "Go out, ascetic." Having known that, the Blessed One said "I will not do that for you." Having known "When thus spoken to, seeking something further to be done, he will think a question should be asked; that will be an opening for a talk on the Teaching," he said "I will not do that for you." Therein, "na" is in the sense of rejecting; "kho" is in the sense of emphasis. "Ahaṃ" is an indication of oneself; "ṃ" is a word expressing reason. Therefore here the meaning should be understood thus: "Because you think thus, therefore I, friend, will indeed not go out; whatever is to be done by you, do that."

Thereupon Ālavaka, since even formerly, at the time of travelling through the sky, thinking "What indeed is this, a golden mansion, or is it one of the silver or jewel mansions? Come, let us see it" - thus, when those possessing supernormal power, hermits and wandering ascetics, came to his own mansion, having asked them questions and when they were unable to answer, he vexes them with derangement of mind and so on. How? For non-human spirits cause derangement of mind in two ways: either by showing a frightful form or by crushing the heart-organ. But this one, since he knew "Those possessing supernormal power do not tremble at the showing of a frightful form," having created a subtle individual existence by the power of his own supernormal power, having entered inside them, crushes the heart-organ; thereupon the continuity of consciousness does not remain stable, and when it does not remain stable, they become mad men, mentally deranged. Thus, of those who are mentally deranged, he splits their chests too, and having seized them by the feet, hurls them across the Ganges, thinking "Let not such ones come to my dwelling again." Therefore, having remembered those questions, having thought "What if I were to vex this ascetic now in this way," he said "I will ask you a question, ascetic" and so on.

But from where did he get those questions? It is said that his mother and father, having attended upon the Blessed One Kassapa, learnt eight questions together with the answers. They taught Āḷavaka when he was young. He, with the passage of time, forgot the answers. Thereupon, thinking "Let not even these questions be lost," having had them written on a golden tablet with natural vermilion, he deposited them in the mansion. Thus these are questions of a Buddha and are within the domain of a Buddha only. The Blessed One, having heard that, since no one is able to create an obstacle to the relinquished gains of the Buddhas, or an obstacle to their life, or an obstruction to the fathom-wide halo of the knowledge of omniscience, therefore, showing him the majestic power of the Buddha not shared with anyone in the world, he said "I do not see anyone, friend, in the world with its gods."

Therein, by the method beginning with "by the expression 'including the gods,' the inclusion of the five sensual-sphere gods," a summary was stated by merely showing the meaning of these terms, not an elaboration by way of the sequential connection. That is now stated - For by the expression "including the gods," even though all gods were included by way of the superior delimitation, for those to whom, when the host of gods had assembled there, doubt arose - "Māra is of great might, the lord of the six sensual spheres, the wielder of power, one who delights in opposition, a hater of the Teaching, one of cruel deeds - would he too not cause derangement of mind and so on?" - for the purpose of warding off their doubt, he said "including Māra." Thereupon, for those to whom it occurred - "Brahmā is of great might, with one finger he illuminates one thousand world-systems, with two, etc. with ten fingers in ten thousand world-systems, and he experiences the unsurpassed happiness of meditative absorption and attainment - would he too not do it?" - for the purpose of warding off their doubt, he said "including Brahmā." Then for those to whom it occurred "Many ascetics and brahmins are opponents and adversaries of the Dispensation, possessed of the power of spells and so on - would they too not do it?" - for the purpose of warding off their doubt, he said "among the generation including ascetics and brahmins." Thus, having shown the absence of anyone in the superior positions, now by the expression "including gods and humans," taking the conventional gods and the remaining humans, he showed the absence of anyone even in the remaining world of beings by way of the superior delimitation alone - thus here the sequential connection should be understood.

Thus the Blessed One, having warded off his intention to harass, generating enthusiasm for asking questions, said "But ask, friend, whatever you wish." Its meaning is - Ask, if you wish; there is no burden for me in answering questions. Or alternatively, "Ask whatever you wish; I shall answer everything for you" - thus he made the invitation of the Omniscient One, not shared with Individually Enlightened Ones, chief disciples, and great disciples. For they say "Ask, friend, having heard I will know." But Buddhas, either "Ask, friend, whatever you wish," or

"Ask me a question, Vāsava, whatever you wish in your mind," or

"Whether for Bāvarī or for you, every doubt of all;

Having been given permission, ask whatever you wish in your mind," or -

By such a method as this, they make the invitation of the Omniscient One to gods and humans. And it is not wonderful that the Blessed One, having attained Buddhahood, should make such an invitation, he who even while on the plane of a Bodhisatta, existing in limited knowledge -

"Koṇḍañña, answer the questions, the sages of good dispositions request you; Koṇḍañña, this is the nature among humans, that to the senior this burden comes." -

Thus requested by the sages -

"Having been given opportunity, let the venerable sirs ask whatever question is wished for in the mind;  
For I shall explain each and every thing to you, having known by myself this world and the next." -

Thus, at the time of Sarabhaṅga, and in the Sambhava Jātaka, by the brahmin named Sucirata, who having wandered thrice throughout the entire Indian subcontinent and not seeing one who could put an end to the questions, being seven years old by birth, playing a dust-game on the road, when asked -

"Truly I shall declare to you, just as the skilled one does;  
And the king indeed knows that, whether he will do it or not." -

Thus he made the invitation of the Omniscient One. Thus, when the Blessed One had made the invitation of the Omniscient One to Āḷavaka, then the demon Āḷavaka addressed the Blessed One in verse "What here is wealth?"

**183.** Therein, "what" is a word of inquiry. "Su" is an indeclinable particle used merely as an expletive. "Here" means in this world. "Wealth" means it finds, it produces joy - thus it is "wealth"; this is a designation for riches. "Well practised" means well done. "Happiness" means bodily and mental comfort. "Brings" means brings, fetches, gives, conveys - this is what is said. "Have" is an indeclinable particle used in the sense of certainty. "Sweeter" means exceedingly sweet. "Sādhutara" is also a reading. "Among flavours" means of phenomena designated as flavours. "How" means in what manner. The life of one living how is "how-living-life." But for the ease of verse composition, it is said with the nasal sound. Or the reading is "kathaṃjīviṃ jīvataṃ." Its meaning is "how-living among those who live." The remainder here is obvious. Thus by this verse, he asked these four questions: "What indeed in this world is the foremost wealth for a person? What well practised brings happiness? What is sweeter among flavours? Living how do they call life foremost?"

**184.** Then the Blessed One, answering in the very same method as answered by the One of Ten Powers Kassapa, spoke this verse "Faith here is wealth." Therein, just as wealth of gold and silver and so on brings the happiness of enjoyment and use, wards off the suffering of hunger, thirst, and so on, appeases poverty, is the cause for obtaining jewels such as pearls and so on, and brings about the praise of the world, so too mundane and supramundane faith, according to its origination, brings mundane and supramundane resultant happiness, wards off the suffering of birth, ageing, and so on for those practising with faith as their yoke, appeases poverty of virtues, and is the cause for obtaining jewels such as the enlightenment factor of

mindfulness and so on.

"Faithful, accomplished in morality, endowed with fame and wealth;  
Whatever place he frequents, there he is venerated."

Because of this statement, having taken it that it also brings about the praise of the world, it is called "wealth." But since this wealth of faith is one that follows along, is not shared with others, is the cause of all success, and is the source even of mundane wealth of gold and silver and so on. For it is only the faithful one who, having performed meritorious deeds such as giving and so on, attains wealth; but for the faithless one, wealth is only for harm; therefore it is said "foremost." "For a person" is a teaching by way of the superior delimitation. Therefore it should be understood that not only for a man, but for women and others too, the wealth of faith alone is foremost.

"The Teaching" means the teaching of the ten wholesome courses of action, or the teaching of giving, morality, and meditation. "Well practised" means well done, well conducted. "Brings happiness" means it brings human happiness as in the case of Soṇa the merchant's son, Raṭṭhapāla, and others; divine happiness as in the case of Sakka and others; and at the final goal, the happiness of Nibbāna as in the case of Mahāpaduma and others.

"Truth" - this word "truth" appears in many meanings. That is: In "One should speak truth, one should not be angry" and so on, in the sense of verbal truth. In "Ascetics and brahmins established in truth" and so on, in the sense of abstinence-truth. In "Why do they speak truths as different, the skilled declaring themselves disputants" and so on, in the sense of view-truth. In "There are, monks, these four brahmin truths" and so on, in the sense of brahmin-truth. In "For there is one truth, there is no second" and so on, in the sense of ultimate truth. In "Of the four truths, how many are wholesome" and so on, in the sense of noble truth. But here, having included the ultimate truth, Nibbāna, or abstinence-truth within, verbal truth is intended, by whose power water and so on come under control, and they cross to the far shore of birth, ageing, and death. As he said -

"By truth even water flows at one's word, even poison the wise destroy by truth;

By truth the god thundering sheds rain, those established in truth aspire to peace.

"Whatever flavours there are on earth, truth is sweeter among those flavours;  
Ascetics and brahmins established in truth, cross to the far shore of birth and death."

"Sweeter" means more sweet, more sublime. "Among flavours" means those things fit to be tasted by the method of "root flavour, trunk flavour" and so on; and those which by the method of "I allow, monks, all fruit juice," "Master Gotama is one without flavour," "those, brahmin, tastes of forms, tastes of sounds," "no offence in the flavour of flavours," "this Teaching and discipline has one flavour, the flavour of liberation," "or the Blessed One is a partaker of the taste of meaning, the taste of the Teaching" and so on - excluding the flavour of verbal expression, the remaining ones

such as phrasing and so on are called "flavours"; among those flavours, truth is indeed sweeter, truth alone is sweeter, or finer, more excellent, more supreme. For root flavour and so on nourish the body and bring happiness subject to defilement. Among the flavours of truth, the flavours of abstinence-truth and verbal truth nourish the mind through serenity, insight, and so on, and bring happiness not subject to defilement; the flavour of liberation is sweet because it is pervaded by the flavour of ultimate truth; and the taste of meaning and the taste of the Teaching have proceeded in dependence on meaning and teaching that constitute the means for its attainment.

"Living by wisdom" - but here, among the blind, the one-eyed, and the two-eyed, the two-eyed person, whether a householder who lives having accomplished through wisdom the householder's practice of undertaking work, going for refuge, giving, sharing, undertaking morality, Observance day duties, and so on; or one gone forth who lives having accomplished through wisdom the practice of one gone forth, which is reckoned as morality that produces freedom from remorse, or which includes the classification of purification of mind and so on beyond that - the life of that one who lives by wisdom, or that living by wisdom is the life they call foremost - thus the meaning should be understood.

**185-186.** When the Blessed One had thus answered, the demon, having heard the four questions and being delighted, asking the remaining four questions, spoke the verse "How does one cross the flood?" Then the Blessed One, answering him by the former method itself, spoke the verse "By faith one crosses." Therein, although whoever crosses the fourfold flood also crosses the ocean of the round of rebirths, gets over the suffering of the round, and becomes purified from the stain of mental defilements, yet even this being so, since one without faith, not believing in the crossing of the flood, does not spring forward; one who is heedless through the release of the mind to the five types of sensual pleasure does not cross the ocean of the round of rebirths because of being attached right there; the lazy one dwells in suffering, beset by unwholesome mental states; one without wisdom, not knowing the path of purification, does not become purified - therefore this verse was spoken by the Blessed One showing the opposite of those.

When this verse was thus stated, since the faith faculty is the proximate cause of the factors of stream-entry, therefore by this term "by faith one crosses the flood," he makes known the crossing of the flood of views, the path of stream-entry, and the stream-enterer. But since the stream-enterer, endowed with diligence reckoned as persevering practice in the development of wholesome mental states, having attained the second path, setting aside only the coming to this world once, crosses the ocean of the round of rebirths, the subject matter of the flood of becoming that was not crossed by the path of stream-entry, the remainder, therefore by this term "by diligence the ocean," he makes known the crossing of the flood of becoming, the path of once-returning, and the once-returner. Since the once-returner, having attained the third path by energy, the subject matter of the flood of sensuality that was not gone beyond by the path of once-returning; and gets over the suffering of sensuality that is called the flood of sensuality, therefore by this term "by energy one gets over suffering," he makes known the crossing of the flood of sensuality, the path of non-returning, and the non-returner. But since the non-returner, having attained

the wisdom of the fourth path that is absolutely pure, by means of wisdom that is pure through the disappearance of the defilement of sensuality, abandons the supreme stain reckoned as ignorance that was not abandoned by the path of non-returning, therefore by this term "by wisdom one becomes purified," he makes known the crossing of the flood of ignorance, the path of arahantship, and the Worthy One. And at the conclusion of this verse spoken with the pinnacle of arahantship, the demon became established in the fruition of stream-entry.

**187.** Now, having taken that very term "wisdom" stated in "by wisdom one becomes purified," asking a question mixed with mundane and supramundane by his own discernment, he spoke this verse of six terms: "How does one obtain wisdom?" Therein, "how" - in every case these are questions about the fitness of the meaning. For this one, having known the meaning of wisdom and so on, asks about its fitness - "How, by what fitness, by what reason does one obtain wisdom?" This same method applies to wealth and so on.

**188.** Then the Blessed One, showing the obtaining of wisdom by four reasons, said beginning with "having faith." Its meaning is - Having faith in that Teaching by which, in the preliminary stage through the classification of bodily good conduct and so on, and in the later stage through the classification of the thirty-seven factors pertaining to enlightenment, the Worthy Ones - the disciples of the Buddhas and Individually Enlightened Ones - attained Nibbāna, one who has faith in the Teaching of the Worthy Ones obtains mundane and supramundane wisdom for the attainment of Nibbāna. And that indeed not by faith alone, but since one in whom faith has arisen approaches, approaching one attends, attending one gives ear, having given ear one hears the Teaching, therefore from the approaching onwards up to the hearing of the Teaching one obtains the desire to listen. What is said is - Even having believed in that Teaching, having approached the teachers and preceptors at the proper time, having attended upon them by performing duties, when through attending upon them their minds are pleased and they wish to say something, then, with the desire to listen having been attained, having given ear, one listening obtains it. Thus, even with the desire to listen, one who is diligent through the continuous presence of mindfulness, and discerning through the knowledge of what is well spoken and what is ill spoken, obtains it, not the other. Therefore he said "diligent and discerning."

Thus, since through faith one enters upon the practice conducive to the obtaining of wisdom, through the desire to listen one hears attentively the means for the achievement of wisdom, through diligence one does not forget what has been grasped, through discernment, having grasped it neither deficiently nor excessively and without distortion, one makes it widespread. Or, through the desire to listen, with ears inclined, one hears the Teaching that is the cause for the obtaining of wisdom; through diligence, having heard, one retains the Teaching; through discernment one investigates the meaning of the teachings retained; then gradually one realises the ultimate truth. Therefore, when asked by him "How does one obtain wisdom?" the Blessed One, showing these four reasons, spoke this verse - "Having faith, etc. discerning."

**189.** Now, answering the three questions beyond that, he spoke this verse beginning with "one who acts fittingly." Therein, without neglecting place, time, and so on, one who performs the fitting means of achievement for mundane or supramundane

wealth is "one who acts fittingly." "One who bears the yoke" means one who has not laid down the yoke by the power of mental energy. "Energetic" means, by the method beginning with "whoever regards cold and heat as no more than grass," one accomplished in industriousness by the power of bodily energy, of unflagging effort. "Finds wealth" means one obtains mundane wealth, like the junior pupil who, by means of a single dead mouse, before long obtained the amount reckoned as two hundred thousand; and supramundane wealth, like the Elder Mahallaka Mahātissa. For he, having made the undertaking "I shall dwell in three postures," at the time when sloth and torpor came, having moistened a straw pad, having placed it on his head, having entered water going up to the neck, warding off sloth and torpor, in twelve rains retreats attained arahantship. "By truth" means by verbal truth too one attains fame as "a speaker of truth, a speaker of what is factual," and by ultimate truth too one attains fame thus: "a Buddha, an Individually Enlightened One, a noble disciple." "By giving" means giving whatever is wished for and desired, one binds friends; the meaning is one accomplishes, one makes. Or, giving what is hard to give, one binds; or, by the avenue of giving, all four ways of supporting others should be understood as taken. What is said is that by these one makes friends.

**190.** Having thus answered four questions by a method common to both householders and those gone forth, mixed with mundane and supramundane, now, answering this fifth question "how does one not grieve after death?" from the standpoint of a householder, he said "for whom these." Its meaning is - For one who, because of being endowed with the faith stated in "having faith in the Worthy Ones" - the faith that gives rise to all wholesome qualities - is faithful; for a householder who seeks the household life or who seeks and searches for the five types of sensual pleasure, one who enjoys sensual pleasures - truth of the kind stated in "by truth one attains fame"; in "listening attentively one obtains wisdom," what is stated by the terms "attentive listening" and "wisdom" is the Teaching; in "one who bears the yoke, who is energetic," what is stated by the term "yoke-bearing" and the term "industriousness" is steadfastness; in "by giving one binds friends," generosity of the kind stated - and thus these four qualities exist. "He indeed after death does not grieve" means having gone from this world to the world beyond, he indeed does not grieve.

**191.** Thus the Blessed One, having answered the fifth question too, urging that demon, said - "Come now, ask others too." Therein, "iñgha" is an indeclinable particle used in the sense of urging. "Others too" means ask also many ascetics and brahmins about other qualities, or ask also other many ascetics and brahmins beginning with Pūraṇa who claim to be omniscient. Whether there is found here, more than truth of the kind stated by us in "by truth one attains fame," a cause for attaining fame; or more than self-control stated by the designation of "attentive listening" and "wisdom" in "listening attentively one obtains wisdom," a cause for obtaining mundane and supramundane wisdom. Or more than generosity of the kind stated in "by giving one binds friends," a cause for binding friends; or more than patience - which is reckoned as energy that has reached the state of enthusiasm in the sense of enduring a great burden, stated by the term "yoke-bearing" and the term "industriousness" in "one who bears the yoke, who is energetic," dependent on this and that reason - a cause for finding mundane and supramundane wealth; or more than these very four qualities stated as "truth, self-control, steadfastness, generosity," a cause for not

grieving after going from this world to the world beyond - this here is the explanation of meaning together with the brief construal. But in detail, it should be understood by analysing each term by the methods of extraction of meaning, extraction of synonymous terms, and explanation.

**192.** When this was said, the demon, because the doubt by which he might ask others had been abandoned, having said "how now should I ask many ascetics and brahmins," and making known even to those who do not know the reason for his not asking, said "I who today understand what is the benefit pertaining to the future life." Therein, "today" - the intention is "having made today the starting point." "I understand" means I know in the aforesaid manner. "What is the benefit" - by this much he shows what is pertaining to the present life, stated by the method beginning with "listening attentively one obtains wisdom." "Pertaining to the future life" - by this, what is stated as "for whom these four qualities exist" is that which produces the absence of sorrow after death, pertaining to the future life. And "benefit" (attha) is a designation for cause. For this word "attha" occurs in the sense of text in such passages as "with meaning and with phrasing." In such passages as "I have need of gold and money, householder," in the sense of function; in such passages as "there is benefit for those of good conduct," in the sense of growth. In such passages as "many people associate for the sake of benefit," in the sense of wealth. In such passages as "one practises for the welfare of both," in the sense of welfare. In such passages as "and a wise person when a matter has arisen," in the sense of reason. But here in the sense of reason. Therefore, that which is the cause pertaining to the present life for the obtaining of wisdom and so on, and that which is the cause pertaining to the future life for the absence of sorrow after death - that which I today understand by myself through the method stated by the Blessed One - how then should he ask many ascetics and brahmins? Thus here the meaning should be understood in brief.

**193.** Thus the demon, having said "I understand what is the benefit pertaining to the future life," showing that that knowledge has the Blessed One as its root, said "indeed for my benefit the Buddha." Therein, "for the benefit" means for the welfare, or for the growth. "Where what is given is of great fruit" means by the generosity stated in "for whom these four qualities exist," where what is given is of great fruit, I understand that Buddha who is the foremost worthy of offerings - this is the meaning. Some, however, say "he said this with reference to the Community."

**194.** Having thus shown by this verse the achievement of his own welfare, now making clear the practice for the welfare of others, he said "I shall wander." Its meaning should be understood in the manner stated in the Hemavata Sutta.

Thus the conclusion of this verse, the passing of the night, the arising of the sound of applause, and the bringing of the Ālavaka prince to the demon's abode all occurred at the very same moment. The king's men, having heard the sound of applause, reflecting "Such a sound of applause does not arise for anyone except the Buddhas; has the Blessed One come?" and having seen the bodily radiance of the Blessed One, without standing outside as before, without hesitation they entered right inside and saw the Blessed One seated in the demon's abode, and the demon standing with joined palms raised. Having seen the demon, they said - "This, great demon, is the prince brought for the oblation. Come, eat him or consume him, or do with him as

you wish." He, being ashamed because of his state as a stream-enterer, and especially being thus spoken to in front of the Blessed One, then received that boy with both hands and offered him to the Blessed One - "This boy, venerable sir, was sent to me; I give him to the Blessed One. Buddhas are compassionate for the welfare of others. May the Blessed One, venerable sir, accept this child for his welfare and happiness." And he spoke this verse -

"This boy, having the signs of a hundred merits, endowed with all limbs, with complete characteristics;  
Elated in mind, glad at heart, I give him to you; accept him, O One with Vision, for the welfare of the world."

The Blessed One accepted the boy, and while accepting, for the purpose of creating a blessing for both the demon and the boy, he spoke a verse lacking one line. The demon, taking the boy for refuge, completed it three times with the fourth line. That is:

"May this boy be long-lived,  
And may you, demon, be happy;  
May you remain free from illness for the welfare of the world.  
This boy goes for refuge to the Buddha, etc.the Teaching, etc. the Community."

The Blessed One gave the boy to the king's men - "Having raised him, give him back to me." Thus, because that boy had passed from the hands of the king's men to the hand of the demon, from the hand of the demon to the hand of the Blessed One, and from the hand of the Blessed One back again to the hands of the king's men, he came to be known by name as "Hatthaka of Āḷavī." Seeing the king's men returning having taken him, the farmers, forest workers, and others, frightened, asked "Did the demon not want the boy because he was too young?" The king's men said "Do not be afraid. Security has been made by the Blessed One," and reported everything. Thereupon, saying "Excellent! Excellent!" the entire city of Āḷavī with a single uproar turned towards the demon. The demon too, when the time for the Blessed One's alms round arrived, having taken the bowl and robes, having come halfway along the road, turned back.

Then the Blessed One, having walked for almsfood in the city, having completed his meal duty, sat down on an excellent Buddha-seat that had been prepared at the foot of a certain secluded tree at the city gate. Thereupon the king and the citizens, having assembled together with the great multitude of people, having approached the Blessed One, having paid homage, having surrounded him, sat down and asked "How, venerable sir, did you tame such a cruel demon?" The Blessed One, beginning with the battle, told them: "Thus he rained down the ninefold rain, thus he created terrifying spectacles, thus he asked questions. To him I answered thus" - and he related that very Āḷavaka Sutta. At the conclusion of the discourse, there was full realisation of the teaching for eighty-four thousand living beings. Thereupon the king and the citizens, having made an abode for the demon near the dwelling of the Great King Vessavaṇa, established a perpetual offering endowed with honour of flowers, fragrances, and so on. And that boy, when he had reached the age of discretion, they

sent off saying: "You obtained your life in dependence on the Blessed One; go and attend upon the Blessed One himself and the Community of monks." He, attending upon the Blessed One and the Community of monks, before long, having become established in the fruition of non-returning, having learnt the entire word of the Buddha, had a retinue of five hundred lay followers. And the Blessed One designated him in the foremost position: "This is the foremost, monks, of my disciples who are lay followers who support an assembly by the four ways of supporting others, that is to say, Hatthaka of Āḷavī."

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the commentary on the Āḷavaka Sutta in the Suttanipāta Commentary is concluded.*

## 11. Commentary on the Vijaya Sutta

"Whether walking or standing" is the Nanda Discourse. It is also called the "Vijaya Discourse" or the "Discourse on Disenchantment with the Body." What is the origin? This discourse, it is said, was spoken in two places, therefore its origin is twofold. Therein, when the Blessed One had gradually arrived at Kapilavatthu, having trained the Sakyans, having given the going forth to Nanda and others, and when the going forth of women had been permitted, the sister of the Elder Ānanda, Nandā, the daughter of the Sakyan King Khemaka, Abhirūpanandā, and Nandā the most beautiful girl in the country - these three Nandās went forth. Now at that time the Blessed One was dwelling at Sāvattihī. Abhirūpanandā was indeed lovely, beautiful and pleasing; therefore they named her Abhirūpanandā. Nandā the most beautiful girl in the country too did not see anyone equal to herself in beauty. Both of them, intoxicated by the vanity of their beauty, thinking "The Blessed One dispraises beauty, censures it, shows the danger in beauty in many ways," did not go to attend upon the Blessed One, and did not even wish to see him. If one asks: being thus without faith, why did they go forth? Through bias. For Abhirūpanandā's husband, a Sakyan prince, died on the very day of the marriage proposal. Then her mother and father gave her the going forth unwillingly. Nandā the most beautiful girl in the country too, when the Venerable Nanda had attained arahantship, becoming desireless, thinking "My husband and my mother Mahāpajāpati and other relatives have gone forth; without relatives the household life is suffering," not finding gratification in the household life, went forth - not through faith.

Then the Blessed One, having known the maturity of their knowledge, commanded Mahāpajāpati: "Let all the nuns come in succession for exhortation." When their own turn arrived, they sent another. Then the Blessed One said: "When one's turn has arrived, one must come oneself; another should not be sent." Then one day Abhirūpanandā came. The Blessed One, having stirred her with a created form, by this Dhammapada verse "A city made of bones" -

"Afflicted, impure, putrid, see, Nanda, this body;  
Oozing and dripping, longed for by the foolish.

"And develop the signless, abandon the underlying tendency to conceit;  
Then through the full realisation of conceit, you will live at peace."

By these Therīgāthā verses and gradually he established her in arahantship. Then

one day the inhabitants of Sāvattḥī, having given a gift before the meal, having taken upon themselves the Observance, well dressed and well robed, taking scents, flowers and so on, having gone to Jeta's Grove for the purpose of hearing the Teaching, at the conclusion of the hearing of the Teaching, having paid homage to the Blessed One, enter the city. The nuns' monastic community too, having heard the talk on the Teaching, goes to the nuns' dwelling. There both the people and the nuns praise the Blessed One. For in the world community of four measures, there is no one who does not gain confidence upon seeing the Perfectly Enlightened One. For persons who measure by beauty gain confidence having seen the Blessed One's form, arisen for the world as if for the purpose of adornment, encircled by the fathom-radiance, blazing with a crest of garlands, variegated with minor features inlaid with the marks; those who measure by reputation, having heard in many hundreds of birth stories the fame, the utterance sweet as the Indian cuckoo's, endowed with eight factors, and the Brahmā-voice; those who measure by austerity, having seen the austerity of bowl and robes and so on, or the austerity of the practice of difficult austerities; those who measure by the Teaching, having examined whatever portion of the Teaching among the aggregates of morality and so on. Therefore in all places they praise the Blessed One. Nandā the most beautiful girl in the country, even having arrived at the nuns' dwelling, having heard them praising the Blessed One in many ways, wishing to approach the Blessed One, informed the nuns. The nuns, having taken her, approached the Blessed One.

The Blessed One, having known beforehand of her coming, like a man wishing to remove a thorn with a thorn and a peg with a peg, in order to remove her intoxication with appearance by appearance itself, by his own supernormal power created an exceedingly beautiful woman of about fifteen or sixteen years of age, standing at his side, fanning. Nandā, having approached together with the nuns, having paid homage to the Blessed One, having sat down among the community of nuns, having seen the Blessed One's beauty of form from the soles of his feet up to the tips of his hair, and again having seen that created form standing at the Blessed One's side, thinking "Oh, this woman is beautiful!" having abandoned her own intoxication with appearance, she became infatuated with that one's appearance. Thereupon the Blessed One showed that woman as being of the measure of twenty years of age. For a woman looks beautiful only at about sixteen years of age, not beyond that. Then, having seen the decline of her appearance, Nandā's desire and lust for that appearance became thin. Thereupon the Blessed One, having made and shown her as the appearance of one who has not given birth, the appearance of one who has given birth once, the appearance of a middle-aged woman, the appearance of an elderly woman, thus up to a hundred years old, broken, leaning on a stick, with limbs blotched with spots, and while Nandā was watching, he showed her death, of the type of the bloated and so on, surrounded by crows and the like, being devoured, foul-smelling, and the loathsome repulsive nature. When Nandā saw that order, the perception of impermanence became established, thinking "Just so for me too and for others too, this order is common to all," and in accordance with that, the perceptions of suffering and non-self too; the three existences, having become without refuge like a house ablaze, presented themselves to her. Then the Blessed One, having known "Nandā's mind has entered into the meditation subject," by way of what was suitable for her, spoke these verses -

"Afflicted, impure, putrid, see, Nanda, this body;  
Oozing and dripping, longed for by the foolish.

"Just as this is, so is that; just as that is, so is this;  
See it as elements, as emptiness, do not come again to the world;  
Having removed desire for existence, you will live at peace."

At the conclusion of the verses, Nandā became established in the fruition of stream-entry. Then the Blessed One, for the purpose of her attaining the higher paths, while teaching the insight meditation subject with emptiness as its accompaniment, spoke this discourse. This, for now, is one origin of it.

Now, while the Blessed One was dwelling at Rājagaha, she who was the daughter of the courtesan Sālavatī whose origin is stated in detail in the Cīvarakkhandhaka, the younger sister of Jīvaka, named Sirimā, having obtained that position after her mother's passing, having despised the daughter of the millionaire Puṇṇaka in the story of the verse "One should conquer wrath by non-wrath," while asking forgiveness of the Blessed One, having heard the proclamation of the Teaching, having become a stream-enterer, she established eight regular meals. Referring to her, a certain monk who received regular meals gave rise to lust. Being unable even to perform the function of eating, he lay down without food - thus it is said in the Dhammapada verse stories. While that one was lying down just so, Sirimā, having died, became the queen of Suyāma in the Yāma heavenly realm. Then, having prevented the cremation of her body, the Blessed One, surrounded by the Community of monks, went to see the body that had been caused to be placed in the charnel grove by the king, having taken that monk too, and likewise the citizens and the king. There the people said: "Formerly, even for eight thousand, a sight of Sirimā was difficult to obtain; but now today there is no one wishing to see her even for a farthing." Sirimā too, as a heavenly maiden, surrounded by five hundred chariots, came there. There too the Blessed One, for the purpose of expounding the Teaching to those assembled, spoke this discourse, and for the purpose of exhorting that monk, spoke this Dhammapada verse "See this adorned image." This is the second origin of it.

**195.** Therein, "whether walking" means going by way of the resolution of the entire material body directed towards the direction to be gone to. "Or standing" means or standing by way of the raising up of that very same body. "Sitting or lying down" means or seated by way of the bending of the lower part and the raising up of the upper part of that very same body, or lying down by way of stretching out horizontally. "One bends and stretches" means one bends and stretches those various joints.

"This is the movement of the body" means all this is only the movement, the motion, the agitation of this very body endowed with consciousness; there is no other whatsoever who walks or stretches; but rather, when the consciousness "I am walking" arises, the air element originated by that pervades the body, and thereby there is a resolution directed towards the direction to be gone to - the meaning is the manifestation of successive material phenomena in successive places. On account of that, it is called "walking." Likewise, when the consciousness "I am standing" arises, the air element originated by that pervades the body, and thereby there is a raising

up - the meaning is the manifestation of material phenomena by standing in successively higher positions. On account of that, it is called "standing." Likewise, when the consciousness "I am sitting" arises, the air element originated by that pervades the body, and thereby there is both the bending of the lower part and the raising up of the upper part - the meaning is the manifestation of material phenomena in such a condition. On account of that, it is called "seated." Likewise, when the consciousness "I am lying down" arises, the air element originated by that pervades the body, and thereby there is a horizontal stretching out - the meaning is the manifestation of material phenomena in such a condition. On account of that, it is called "lying down."

Thus this venerable one, whoever of such and such a name, whether walking or standing, seated or lying down - whatever is called "one bends and stretches" in each and every posture by way of the bending and stretching of those various joints. That too, since when the consciousness of bending and stretching arises, it occurs by the very same aforesaid method, therefore this is the movement of the body; there is no other whatsoever here; this is empty of any being or person who walks or stretches. But only -

"Dependent on the diversity of consciousness, there is diversity of air;  
From the diversity of air, diverse is the movement of the body."

This here is the ultimate meaning.

Thus by this verse, the Blessed One, since through prolonged employment in one posture there is bodily affliction, and the change of posture is made for the purpose of dispelling that, therefore by the words "whether walking" and so on, he explains the characteristic of suffering concealed by the postures; likewise, since at the time of walking there is the absence of standing and so on, by saying "this is the movement of the body" with regard to all this classification of walking and so on, the characteristic of impermanence concealed by continuity. By saying "this is the movement of the body" with the rejection of self, when each respective combination has occurred, he explains the characteristic of non-self concealed by the compactness of the perception of self.

**196.** Having thus spoken on the emptiness meditation subject by means of the elucidation of the three characteristics, he began again "bound together by bones and sinews" for the purpose of seeing the foulness of the animate and inanimate. Its meaning is - That body of which this is the movement, that body is bound together by bones and sinews because of being connected with three hundred and sixty bones and nine hundred sinews made known in the Visuddhimagga in the description of the thirty-two aspects by the classification of colour, shape, direction, location, and delimitation, and by the method of non-obstruction. It should be understood as plastered with skin and flesh - because of being plastered with skin beginning with the skin of the tips of the toes and so on, as made known therein, and with flesh classified into nine hundred pieces - and as supremely foul-smelling, loathsome, and repulsive. And what should be understood here is this: if that outer skin which, when gathered together from the entire body of a middling man, would be the size of a jujube seed - if by that outer skin as fine as a fly's wing, he would not be concealed like a house wall by a dye of blue and other colours; but this body, concealed even by

such a fine outer skin, is not seen as it really is by foolish worldlings devoid of the eye of wisdom. For indeed, dyed with the colour of the outer skin, even the skin which is reckoned as a phenomenon of supreme loathsomeness and repulsiveness, and that which is wrapped in skin, which in detail -

"Nine hundred pieces of flesh are plastered upon the carcass;  
Swarming with various kinds of worms, putrid like a place of excrement."

Thus the nine hundred pieces of flesh that have been spoken of, and those which are plastered with flesh -

"There are nine hundred sinews in the fathom-long carcass;  
They bind the skeleton, like creepers a house."

They too, and the three hundred and sixty bones, arisen from sinews, standing in succession, putrid and foul-smelling, are not seen as they really are, because of not heeding that outer skin as fine as a fly's wing. But those various internal corpse-parts which, because of being wrapped in skin dyed with the colour of the outer skin, are unknown to the whole world, supremely impure, foul-smelling, loathsome, and repulsive - having penetrated even those with the eye of wisdom, one should see thus: "Full of intestines, full of belly, etc. Of bile and of grease."

**197.** Therein, full of intestines means full of the intestines. Full of the stomach means full of the belly. And "stomach" is a designation for undigested food in the stomach. For that is called "stomach" by the name of its location. "Of the liver-container" means of the lump of liver. "Of the bladder" means of the urine. But this is called "bladder" by metonymy of the location. "Full" is the governing term; therefore it should be connected thus: full of the liver-container, full of the bladder. The same method applies to "of the heart" and so on. All these, beginning with intestines, should be understood precisely by the method stated in the Visuddhimagga, by the classification of colour, shape, direction, location, and delimitation, and by the method of non-obstruction.

**199-200.** Thus the Blessed One, having shown the internal corpse as "there is nothing here even one thing fit to be grasped resembling pearls and gems; on the contrary, this body is completely filled with impurity," now making that very internal corpse obvious by the corpse that goes out externally, and showing it, and having collected what was previously said, spoke the pair of verses beginning with "then from its nine streams."

Therein, "then" is an indication of another method of exposition; it means that one sees the state of impurity by yet another method of exposition. "Of it" means of this body. "By nine streams" means by the two eye-holes, the ear-holes, the nose-holes, the mouth, the anus, and the urinary passage. "Impurity flows" means only impurity that is well-known to the entire world, of various kinds, supremely foul-smelling, and loathsome flows, streams, and oozes - not anything else whatsoever, neither kinds of fragrance such as aloe wood and sandalwood, nor kinds of precious things such as gems and pearls. "Always" means and that indeed always, by night and by day, in the forenoon and in the evening, whether standing or going. If one asks, what is that impurity? "From the eye, eye-filth" and so on. For from this one's two eye-holes, eye-filth resembling skin and flesh that has been removed flows, from the ear-holes, ear-

filth resembling muddy dirt, from the nose-holes, snot resembling pus flows, and through the mouth one vomits. If one asks, what does one vomit? Sometimes bile; when the unbound bile is agitated, then one vomits that - this is the intention. "And phlegm" means not only bile; whatever phlegm stands on the mucous membrane of the stomach in a quantity filling one measure, that too one sometimes vomits. But this should be understood by the very method stated in the Visuddhimagga beginning with colour. By the word "and" in "and phlegm," he shows that one vomits phlegm and also other impurity of such a kind, such as undigested food, blood, and so on. Having thus shown the discharging of impurity through seven doors, the Blessed One, who knows the proper time, knows individuals, and knows assemblies, without touching upon the two further doors by a specific statement, showing the flowing of impurity from the entire body by another method of exposition, said "from the body, sweat and dirt." Therein, "sweat and dirt" means sweat and dirt consisting of layers of salt and varieties of stain; its connection is with the phrase "flows always."

**201.** Thus the Blessed One, just as when rice is being cooked, the stain of the rice-grain and the stain of the water, having risen up together with foam, smear the mouth of the pot and trickle outside, so too when food classified as that which is eaten, drunk, and so on is being cooked by the kamma-born fire, whatever stain of what is eaten, drunk, and so on, having risen up and coming out in the classification beginning with "from the eye, eye-filth," smears the eyes and so on and trickles outside - having shown the state of impurity of this body by means of that too, now, the head which in the world is regarded as the highest limb, because of its exceedingly distinguished nature, even those who should be venerated do not make veneration to it - showing the state of impurity of it too by its unsubstantiality and impurity, he spoke this verse "then its hollow head."

Therein, "hollow" means a hole. "Filled with brain" means filled with brain like a gourd filled with curds. And moreover, this brain should be understood by the very method stated in the Visuddhimagga. "The fool imagines it as beautiful" means that fool who thinks badly thought thoughts imagines even this body thus filled with various kinds of corpse-matter as beautiful, imagines it as beautiful, pure, desirable, lovely, agreeable by the three imaginations of craving, wrong view, and conceit. Why? Because led on by ignorance, led on by delusion that conceals the four truths, urged on, set going, made to grasp thus: "thus take hold, thus cling, thus imagine" - this is the intention. See how harmful this ignorance is!

**202.** Thus the Blessed One, having shown foulness by way of the animate, now in order to show it by way of the inanimate, or because even the body of a universal monarch is filled with the aforesaid corpse matter, therefore, having shown foulness in the state of success in every way, now in order to show it in the state of failure, he spoke the verse "And when he lies dead."

Its meaning is - This very body of such a kind, when dead through the departure of life span, heat, and consciousness, bloated like a bellows filled with wind, discoloured through the deterioration of complexion, lies in the cemetery, cast aside because of having been discarded like a useless log; then, thinking "Now certainly there will be no rising up for him again," relatives become altogether without concern. Therein, "dead" shows impermanence; "lies" shows the state of being without activity. And by

both of these he urges towards the abandoning of the vanity of the power of life. "Bloated" shows the failure of form; "discoloured" shows the failure of skin colour. And by both of these he urges towards the abandoning of the vanity of physical appearance and towards the abandoning of conceit dependent on beauty of complexion. "Cast aside" shows the state of not being fit to be taken up; "in the cemetery" shows the state of being loathsome, unworthy of being dwelt within. And by both of these he urges towards the abandoning of the grasping "mine" and of the perception of beauty. "Relatives become without concern" shows the absence of any remedy, and by that he urges towards the abandoning of the vanity of retinue.

**203.** Having thus shown foulness by this verse by way of the intact and senseless, now in order to show it also by way of the broken, he spoke the verse "They eat it." Therein, "and those others" means whatever other living beings that feed on corpses, such as crows, hawks, and so on - they too eat it; this is the meaning. The remainder is clear in itself.

**204.** Thus, having shown the body by the method beginning with "whether walking" by way of the emptiness meditation subject, by way of the foulness of the animate beginning with "bound together by bones and sinews," and by way of the foulness of the inanimate beginning with "and when he lies dead," having thus made known the conduct of the fool by this: "the fool imagines it as beautiful, led on by ignorance" regarding the body that is empty of permanence, happiness, and individual existence, and utterly foul, and having shown the round of rebirths by way of ignorance, now, in order to show therein the conduct of the wise person and the end of the round of rebirths by way of full understanding, he began "having heard the Buddha's teaching."

Therein, "having heard" means having wisely attended to. "The Buddha's teaching" means the teaching of the Buddha that produces disenchantment with the body. "A monk" means either a trainee or a worldling. "One with wisdom" means wisdom is called insight, because it occurs in modes such as impermanence and so on; the meaning is endowed with that. "Here" means in the Dispensation. "He fully understands it" means he fully understands this body with three full understandings. How? Just as a skilled merchant, having inspected the goods as "this and that," having weighed up "if purchased for this much, there will be this much profit," having done so, then taking back the capital together with the profit, discards those goods; just so, looking with the eye of knowledge "these are bones, sinews, and so on, and these are head hairs, body hairs, and so on," he fully understands by way of full understanding as the known; weighing up "these phenomena are impermanent, suffering, non-self," he fully understands by way of full understanding as judgement; having thus judged, attaining the noble path, through the abandoning of desire and lust therein, he fully understands by way of full understanding as abandoning. Or, seeing by way of the foulness of the animate and inanimate, he fully understands by way of full understanding as the known; seeing by way of impermanence and so on, by way of full understanding as judgement; by the path of arahantship, having drawn away desire and lust from it, abandoning that, he fully understands by way of full understanding as abandoning.

If one asks: why does he fully understand thus? "For he sees as it really is" means because he sees as it really is - this is the meaning. And although this meaning is

already established by "one with wisdom" and so on, since his being possessed of wisdom comes from having heard the teaching of the Buddha, and since the body, which is an obvious object for all people, cannot be fully understood without hearing the teaching of the Buddha, therefore, in order to show the cause of his knowledge and the inability of outsiders to see thus, he said "having heard the Buddha's teaching." He said "a monk" because the teaching proceeded with reference to the nun Nandā and that monk with a deranged mind, because of the foremost assembly, and because of showing the state of being a monk for those who have attained that practice.

**205.** Now, in the phrase "for he sees as it really is," in order to show in what way one seeing sees as it really is, he said "Just as this is, so is that; just as that is, so is this." Its meaning is - Just as this animate foul body walks, stands, sits, and lies down due to the non-departure of life, heat, and consciousness; so too that which now lies in the cemetery, though senseless, formerly existed due to the non-departure of those phenomena. And just as that dead body at present, due to the departure of those phenomena, does not walk, does not stand, does not sit, does not prepare a sleeping place, so too this animate body, due to the departure of those phenomena, will become likewise. And just as this animate body at present does not lie dead in the cemetery, has not reached the state of bloatedness and so on, so too that which is now a dead body formerly existed likewise. But just as that inanimate foul dead body now lies in the cemetery and has reached the state of bloatedness and so on, so too this animate body will also become likewise.

Therein, "just as this is, so is that" - making oneself equal in nature to the dead body, one abandons hate towards the external. "Just as that is, so is this" - making oneself equal in nature to the dead body, one abandons lust towards the internal. Understanding by whatever manner one makes both equal in nature, one abandons delusion in both respects. Thus, having accomplished the abandoning of the unwholesome roots in the preliminary stage itself through seeing as it really is, since a monk who has thus practised is able, gradually having reached the path of arahantship, to remove all desire and lust, therefore he said "Internally and externally, one should remove desire regarding the body." "A monk who has thus practised, gradually" is the remainder of the reading.

**206.** Having thus shown the plane of the trainee, now showing the plane of one beyond training, he said "dispassionate from desire and lust, he." Its meaning is - That monk, possessed of wisdom through the knowledge of the path of arahantship, attains the fruition immediately following the path; then, because of the complete abandoning of desire and lust, he is called "dispassionate from desire and lust," and because of the absence of death or in the meaning of sublime, the Deathless; because of the appeasement of all activities, peace; because of the absence of what is reckoned as craving, Nibbāna; because of the absence of passing away, praised as "imperishable" - he is said to have attained the state. Or alternatively, that monk, possessed of wisdom through the knowledge of the path of arahantship, established in the fruition immediately following the path, is called dispassionate from desire and lust, and should be understood as having attained the state of the aforesaid manner. By this he explains: "This has been abandoned by him, and this has been obtained by him."

**207-208.** Having thus spoken on the foulness meditation subject by way of the animate and inanimate together with its accomplishment, again by way of concise teaching, censuring heedless abiding which creates an obstacle to such great benefit, he spoke a pair of verses beginning with "this two-footed one." Therein, although the bodies of footless creatures and so on are also impure, yet here by way of the subject matter, or by way of the superior delimitation, or because other bodies, though impure, are prepared with salt, sour flavourings and so on and brought even as food for human beings, but the human body is not so; therefore, even showing its state of being more impure, he said "two-footed."

"This" indicates the human body. "Foul-smelling, it carries about" means being foul-smelling, it is carried about having been prepared with the odours of flowers and so on. "Full of various corpses" means filled with corpse-matter of many kinds beginning with head hair and so on. "Oozing here and there" means even for those who strive to conceal it with the odours of flowers and so on, rendering that effort fruitless, it is indeed oozing spittle, mucus and so on through the nine doors, and sweat and dirt through the pores of the skin. Now see therein - with such a body, whatever man or woman, any fool, methinks, might think to exalt himself through the imaginations of craving, wrong view, and conceit by the method beginning with "I" or "mine" or "permanent" and so on, or might despise another by means of birth and so on, placing himself in a high position - what else could it be, setting aside the absence of seeing the noble truths by the noble path, what other cause could there be for him thus exalting himself and despising others?

At the conclusion of the teaching, the nun Nandā attained a sense of urgency - "Alas indeed, hey, I am foolish, who did not come to the attendance upon the Blessed One who sets in motion such varied teaching of the Dhamma referring to me myself." Thus agitated, having collected together that very teaching of the Dhamma, by that very meditation subject, within a few days she realised arahantship. At the second occasion too, it is said, at the conclusion of the teaching there was full realisation of the teaching for eighty-four thousand living beings, the heavenly maiden Sirimā attained the fruition of non-returning, and that monk became established in the fruition of stream-entry.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the commentary on the Vijaya Sutta in the Suttanipāta Commentary is concluded.*

## **12. Commentary on the Muni Sutta**

**209.** "From intimacy fear is born": this is the Discourse on the Sage. What is the origin? There is not a single origin for the entire discourse, but here, to begin with, this is the origin of the first four verses - It is said that while the Blessed One was dwelling at Sāvathī, a certain destitute woman in a village residence, whose husband had died, having given her son the going forth among the monks, herself too went forth among the nuns. Both of them, having entered the rains retreat at Sāvathī, wished to see each other repeatedly. The mother, having obtained something, carried it to her son; the son too to his mother. Thus, both in the evening and in the morning, having come together, sharing whatever they received, exchanging friendly greetings, asking about each other's happiness and suffering, they were without

suspicion. Through their thus frequent seeing, bonding arose; from bonding, intimacy; from intimacy, an opportunity; for those whose minds were overcome by lust, the perception of being one gone forth and the perception of being mother and son disappeared. Then, having transgressed the boundary, they engaged in sexual intercourse, and having attained ill repute, having left the monastic community, they dwelt in the midst of a house. The monks reported to the Blessed One. Having reproached them saying "What indeed does that foolish man imagine, monks - that a mother is not attached to her son, or a son to his mother?" and having stirred the monks also with the remaining discourse beginning with "I do not, monks, perceive any other single form," he said "Therefore, monks -

"Like deadly poison, like boiling oil;  
Like molten copper, one should avoid a woman" - and.

Having said this, again for the purpose of expounding the Teaching to the monks -he spoke these four verses applicable to oneself beginning with "From intimacy fear is born."

Therein, intimacy is threefold by the division into craving, wrong view, and friendship, as was stated previously. Here, intimacy of craving and wrong view is intended. With reference to that, the Blessed One said - "See, monks, how for this foolish man from intimacy fear is born." For through the craving beginning with the desire for frequent seeing, a powerful fear of mental defilement arose for him, by which, being unable to remain established, he committed sin against his mother. Or the great fear beginning with self-reproach, by which, having abandoned the Dispensation, he left the monastic community. "From abode" means the varieties of objects stated by the method beginning with "One who is shackled by the spreading out in the abode of the sign of matter, householder, is called 'one who dwells in an abode'." "Arises dust" means the dust of lust, hate, and delusion arises. What is meant? Not only did fear arise for him from intimacy, but further, that which is called "abode" in the sense of being a dwelling place for mental defilements, namely an object with mental corruptions - now, because of his broken restraint, because of his having transgressed the boundary, from that abode dust arises even more, by which, with a defiled mind, he will reach calamity and disaster. Or alternatively, "See, monks, how for this foolish man from intimacy fear is born, and how for all worldlings from abode arises dust" - thus this pair of terms should be connected.

In every way, however, by this first half, the Blessed One, having reproached the worldling's vision, praising his own vision, spoke the latter half beginning with "without abode." Therein, "without abode" should be understood by the rejecting of abode as aforesaid, and "without intimacy" by the rejecting of intimacy. Both of these are a designation for Nibbāna. "This indeed is the sage's vision" means this, without abode and without intimacy, was seen by the Buddha, the sage - this is the meaning. Therein, "ve" should be seen as an indeclinable particle in the sense of astonishment. And by that, the intention is accomplished that what is indeed called without abode and without intimacy, while mother and son were committing sin by way of abode and intimacy - this was seen by the sage; oh, how marvellous! Or alternatively, "the sage's vision" is also "the sage's vision" as the vision of the sage; "vision" means acceptance and approval; the meaning is: it is both acceptable and pleasing.

**210.** In the second verse, "whoever, having cut off what has arisen" means whoever, striving so that there is the abandoning of arisen unwholesome states, having cut off by way of non-arising again in that subject matter the mental defilement that has been born, has come to be, has arisen in any subject matter whatsoever - and whoever, even a future mental defilement, because of being faced towards arising upon the combination of such conditions, is called "arising" by the characteristic of the present tense in proximity to the present, would not plant that which is arising, striving so that there is the non-arising of unarisen unwholesome states, would not produce it - this is the meaning. And how would he not produce it? He would not let it enter into him; whatever condition by which it would arise, he would not let that enter, would not combine it. Thus, by making the requisite materials deficient, he would not plant that which is arising. Or alternatively, because through path development even past mental defilements are cut off, present ones too are not planted through the absence of result in the future owing to the absence of that, and future ones too do not enter the continuity of consciousness through the destruction of the capacity for arising - therefore, whoever through the development of the noble path, having cut off what has arisen, would not plant what is arising, and would not let what is arising enter into him even in the future - him they call one among sages wandering, and he, the great sage, has seen the state of peace - thus here the connection should be understood. "One" because of being absolutely free from mental defilements, or "one" in the sense of being foremost. "Among sages" means a sage, or one among sages. "Wandering" means wandering by conduct for the welfare of the world complete in every respect and by the remaining conducts. "Has seen" means saw. "He" means the Buddha-sage who, having cut off what has arisen, through his ability in not planting and not letting enter, is spoken of as "would not plant what is arising, would not let it enter into him." "The state of peace" means the portion of peace. Among the three - conventional peace, peace by substitution of factors, and absolute peace - in the divisions of the sixty-two wrong views, insight, and Nibbāna, the foremost; thus in the world that is not at peace, the great sage saw absolute peace - thus the meaning should be understood.

**211.** In the third verse, "having understood" means having reckoned, having defined, having investigated, having known as it really is, having fully understood by the full understanding of suffering - this is the meaning. "The sense-bases" means those things to which this world thus clings - the classifications of aggregates, sense bases, and elements, which are the bases of mental defilements. "Having destroyed the seed" means whatever is the seed of those sense-bases, namely volitional activity consciousness, having destroyed that by measuring, having obstructed it, having abandoned it by abandoning through eradication - this is the meaning. "He would not let affection for it enter" means by whatever affection of craving and wrong view that seed is moistened, so that in the future by way of conception it would sprout into that aforesaid crop of sense-bases - he would not let that affection enter into it; the meaning is that by path development, which is the counterpart of that, he would not let that enter. "He indeed, the sage who sees the end of birth's destruction" means that such a Buddha-sage, because of having seen Nibbāna, which is the end of birth and death, through the realisation of Nibbāna, is one who sees the end of birth's destruction; having abandoned reasoning, he does not come to any term. Through this development of the four truths, having abandoned unwholesome thought of

ninefold classification, having attained the Nibbāna element with residue of clinging, while carrying out conduct for the welfare of the world, gradually, through the destruction of the final consciousness, by the arising of the Nibbāna element without residue of clinging, he does not come to any term as "a god or a human being." Or alternatively, just as one who has not attained final Nibbāna, because of the non-abandoning of thought such as sensual thought and so on, comes to the term "this person is lustful" or "hateful," so, having abandoned reasoning, he does not come to any term - thus the meaning here should be seen.

**212.** In the fourth verse, "having understood" means having known by the method of impermanence and so on. "All" means without remainder; "dwellings" means existences such as sensual existence and so on. For beings dwell in them; therefore they are called "dwellings." "Not wishing for even one of them" means thus, because of having seen the danger in them, not desiring even one of those dwellings, he, such a one, the Buddha-sage, through the power of path development, because of the disappearance of the greed of craving, is free from greed; and because of being free from greed, he is without craving - not as some who, while still not free from greed, claim "we are without craving," thus. "Does not strive" means he does not perform either wholesome or unwholesome action that produces each respective dwelling. Why? "For he has gone beyond" means because such a one has gone to the beyond of all dwellings, to Nibbāna - this is the meaning.

Thus, having reproached the worldling's vision in the first verse and praising his own vision, in the second verse praising his own attainment of the state of peace through the absence of those mental defilements by which a worldling is not at peace, in the third verse praising his own non-arrival at any term by having abandoned reasoning through the development of the four truths regarding those bases in which a worldling, not having abandoned reasoning, comes to such and such a term, in the fourth verse praising his own non-striving through the absence of craving regarding those dwellings which a worldling, desiring even in the future, strives for through craving for existence - with four verses he concluded the teaching of a single topic with the pinnacle of arahantship itself.

**213.** "The all-conquering" - what is the origin? The Great Man, having made the great renunciation, gradually having attained omniscience, going to Bārāṇasī for the purpose of setting in motion the wheel of the Teaching, met with the naked ascetic Upaka in between the seat of enlightenment and Gayā. And when questioned by him by the method beginning with "Your faculties are indeed very clear, friend," he said such things beginning with "the all-conquering." Upaka, having said "May it be so, friend," having shaken his head, having taken a side path, departed. And in due course he arrived at a certain huntsman's village in the Vaṅkahāra country. The chief huntsman, having seen him - Thinking "Oh, what an easily satisfied ascetic, he does not even wear a garment; this is a Worthy One in the world," having led him to the house, having served him with meat broth, and when he had finished eating, together with his sons and wife having paid homage, having invited him saying "Right here, venerable sir, dwell; I shall attend upon you with requisites," having made a dwelling place, gave it to him. He dwelt there.

The huntsman, in the hot season, when the deer had departed far away to roam in cool regions well supplied with water, going there, having commanded his daughter

named Chāvā "Attend carefully upon our Worthy One," departed together with his sons and brothers. And that daughter of his was beautiful, endowed with well-proportioned limbs. On the second day, Upaka, having come to the house, having seen that girl who had performed all the services and approached to serve food, overcome by lust, being unable even to eat, having taken the meal in a vessel, having gone to his dwelling place, having put the meal aside - Lay down without food, thinking "If I obtain Chāvā, I shall live; if not, I shall die." On the seventh day, the huntsman, having come, asked his daughter about the news of Upaka. She - Said: "Having come for just one day, he has not come again." The huntsman, thinking "I shall approach him just as I have come and ask," having gone at that very moment - Asked while stroking his feet: "What is it, venerable sir, are you unwell?" Upaka just kept turning over, groaning. He said: "Speak, venerable sir, whatever I am able to do, all that I shall do." Upaka - Said: "If I obtain Chāvā, I shall live; if not, death right here is better." "But do you know, venerable sir, any craft?" "I do not know." "Venerable sir, it is not possible for one not knowing any craft to establish the household life." He said - "I do not know any craft, but I shall be a meat-carrier for you, and I shall sell meat." The huntsman too, saying "That itself pleases us," having given him an upper garment, having brought him to the house, gave him his daughter. In the course of their living together, a son was born. They gave him the name Subhadda. Chāvā mocked Upaka with a song for soothing the child. He, unable to bear that, saying "Dear lady, I am going to the presence of the Infinite Conqueror," departed facing towards the Middle Country.

And the Blessed One at that time was dwelling at Sāvattthī in Jeta's Grove, the great monastery. Then the Blessed One commanded the monks beforehand - "Whoever, monks, comes asking for 'the Infinite Conqueror,' you should show me to him." And Upaka too, having gradually come to Sāvattthī, having stood in the middle of the monastery, asked "In this monastery there is my friend named the Infinite Conqueror; where does he dwell?" The monks led him to the presence of the Blessed One. The Blessed One expounded the Teaching suitable to him. He, at the conclusion of the teaching, became established in the fruition of non-returning. The monks, having heard his former story, raised up a discussion - "The Blessed One first expounded the Teaching to an unfortunate naked ascetic." The Blessed One, having known that origination of discussion, having come out from the perfumed chamber, having sat down on the Buddha-seat by a wonder suitable to that moment, addressed the monks - "Monks, what discussion were you having as you sat together here?" They related everything. Then the Blessed One - "Monks, the Truth-finder does not expound the Teaching without cause and without condition. The Truth-finder's proclamation of the Teaching is stainless; it is not possible to see a fault therein. By that decisive support of the proclamation of the Teaching, monks, Upaka has now become a non-returner" - having said this, he spoke this verse which illuminates the absence of stain in his own teaching.

Its meaning is - "The all-conquering" - because through the abandoning of desire and lust regarding all aggregates, sense bases, and elements that are with mental corruptions, he is not overcome by them, and because he himself proceeds having overcome all those phenomena. "The all-knowing" - because of having known those and other phenomena, all phenomena, in every way. "The wise one" - because of being endowed with beautiful wisdom capable of teaching all phenomena. "Untainted

in all phenomena" - by the power of those taints of craving and wrong view, one becomes tainted regarding all phenomena classified as aggregates with mental corruptions and so on; because of the absence of those taints, untainted in all those phenomena. "Having abandoned all" - because of the absence of desire and lust regarding all those phenomena, because of standing having abandoned all those phenomena. "Liberated through the elimination of craving" - because of being especially liberated, with a mind slanting towards the seclusion from clinging, in Nibbāna which is the elimination of craving; it is said to mean "inclined towards." "Him too the wise proclaim as a sage" means wise beings too proclaim, know him as a sage. "See how distinguished this sage is; whence could there be a stain in his teaching?" - thus he makes himself clear. For here the word "vā" has the sense of making clear. Some, however, explain - "Upaka at that time, even having seen the Truth-finder, did not believe 'This is the Awakened Sage'" - thus the monks raised up a discussion; thereupon the Blessed One, showing "Whether he believes or not, the wise however proclaim him as a sage," spoke this verse.

**214.** "Endowed with the power of wisdom" - what is the origin? This verse was spoken referring to the Elder Revata. Therein, in the manner already stated in the commentary on the verse "Whether in a village or in the wilderness," the Elder Revata's going forth from the beginning onwards, the dwelling of the one gone forth in the acacia forest, the specific attainment of the one dwelling there, and the Blessed One's going there and returning should be understood. But when the Blessed One had returned, that elderly monk who, having forgotten his sandals, turned back and, having seen them fastened to an acacia tree, arrived at Sāvattthī - when the female lay follower Visākhā was asking the monks "What, venerable sir, is the Elder Revata's dwelling place delightful?" - reproving those monks by whom it had been praised, he said: "Lay follower, these speak emptily; the piece of land is not beautiful, it is just an excessively rough and hard acacia forest." He, having eaten Visākhā's meal for visitors, after the meal, making the monks who had assembled in the circular pavilion look down upon it, said - "What, friends, was anything delightful seen by you at the Elder Revata's lodging?" The Blessed One, having known that, having come out from the perfumed chamber, having reached the midst of the assembly by a wonder suitable to that moment, having sat down on the Buddha-seat, addressed the monks - "Monks, what discussion were you having as you sat together here?" They said - "Venerable sir, a discussion arose referring to Revata: 'When will such a building work supervisor practise the duties of a monk?'" Having said "Monks, Revata is not a building work supervisor; Revata is a Worthy One, one who has eliminated the mental corruptions," referring to him, for the purpose of expounding the Teaching to those monks, he spoke this verse.

Its meaning is - "Endowed with the power of wisdom" because of being endowed with the power of wisdom that accomplishes the abandoning of mental defilements which weaken them, or distinguished as the determination of miraculous transformation; "possessed of moral conduct" because of being endowed with the morality of fourfold purity and the observance of ascetic practices; "concentrated" by path-concentration, fruition-concentration, and posture-concentration; "delighting in meditative absorption" because of delighting in meditative absorption distinguished as access and absorption, or in meditative absorption; "mindful" because of having attained the expansion of mindfulness; "released from attachment" because of being released

from attachment to lust and so on; "without barrenness, without mental corruptions" because of the absence of the five mental rigidities and the four mental corruptions - "him too the wise proclaim as a sage." Him too, thus connected with qualities beginning with wisdom and disconnected from faults beginning with attachment, wise beings proclaim as a sage. See how distinguished this sage who has eliminated the mental corruptions is; how could he be spoken of as "a building work supervisor" or "when will he practise the duties of a monk?" For he completed that monastery by the power of wisdom, not by the carrying out of building work; he is one who has performed his obligations, he will not now practise the duties of a monk - thus he makes clear the Elder Revata. For here the word "vā" has the sense of making clear.

**215.** "Wandering alone" - what is the origin? When the Blessed One had arrived in succession at Kapilavatthu from the seat of enlightenment onwards, and when the meeting of father and son was taking place, the Blessed One, having been addressed by King Suddhodana who was exchanging joyful greetings, saying "You, venerable sir, during the time as a householder, having dressed in Kāsi cloths and so on perfumed in perfume caskets, how do you now wear cut rag-robles?" and so on, conciliating the king -

"What you, dear father, speak to me of, woollen cloth, fine cloth of Kāsi;  
A rag-robe is better than that, this is what I have wished for."

Having said these and so on, showing his own unshakeable nature regarding worldly adversities, for the purpose of expounding the Teaching to the king, he spoke this verse of seven stanzas.

Its meaning is - "Alone" by what is reckoned as going forth and so on; "wandering" by conducts such as postures and so on. "A sage" through being endowed with the qualities of moral perfection. "Heedful" because of the absence of negligence in all places. "Not wavering" amidst blame, which is of the type of reviling, reproach and so on, and praise, which is of the type of commendation, laudation and so on - not wavering amidst these blame and praise by way of aversion and friendliness. And here it should be understood that by way of blame and praise, all eight worldly adversities are also stated. "Like a lion, not trembling" at sounds such as drum sounds and so on - at the eight worldly adversities, by not undergoing any alteration of one's natural state; or by the absence of fear in remote lodgings. "Like the wind, not clinging" in a net of the type made of thread and so on - not clinging in the net of craving and wrong view by the four paths; or not clinging to the eight worldly adversities by way of aversion and friendliness. "Like a lotus" by water - though born in the world, by the power of those taints of craving and wrong view through which beings are tainted by the world, because of the abandoning of those taints, not tainted by the world; having produced the path leading to Nibbāna, a leader of other gods and humans by that path. But because he himself cannot be led by anyone else showing the path, "not to be led by another" - "him too the wise proclaim as a sage" means they proclaim him as the Buddha-sage - thus he makes himself clear. The remainder here is the same as the method already stated.

**216.** "Whoever at the bathing place" - what is the origin? When the Blessed One first attained the highest enlightenment, having fulfilled the perfections of resolution and virtue classified as the ten perfections, ten secondary perfections, and ten ultimate

perfections completed over four incalculable aeons and a hundred thousand cosmic cycles, the virtue of rebirth in the Tusita realm, the virtue of dwelling there, the virtue of the great investigation, the descent into the womb, the dwelling in the womb, the emergence from the womb, the exchange of steps, the looking around in the directions, the Brahma-roar, the great renunciation, the great striving, the highest enlightenment, the setting in motion of the wheel of the Teaching, the fourfold path knowledge, the fruition knowledge, the knowledge of being unshakeable in the eight assemblies, the knowledge of the ten powers, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the sixfold knowledge not shared with others, the eightfold Buddha-knowledge shared with disciples, the fourteenfold Buddha-knowledge, the knowledge that distinguishes the eighteen virtues of a Buddha, the nineteenfold reviewing knowledge, the seventy-seven cases of knowledge - in dependence on such hundreds of thousands of virtues and so on, the great material gain and honour that had proceeded, when by the maiden Cīñcā, who was instigated by the sectarians who could not endure it, in the manner stated in the story of the verse "Who has transgressed one thing," disgrace was brought upon the Blessed One in the midst of the fourfold assembly, on that account the monks raised up a discussion: "That indeed when such disgrace has arisen, there is no alteration of the Blessed One's consciousness." Having known that, the Blessed One, having come out from the perfumed chamber, having reached the midst of the assembly by a wonder suitable to that moment, having sat down on the Buddha-seat, addressed the monks - "Monks, what discussion were you having as you sat together here?" They reported everything. Then the Blessed One - Having said "Buddhas indeed, monks, are of such a nature regarding the eight worldly adversities," for the purpose of expounding the Teaching to those monks, he spoke this verse.

Its meaning is - Just as at a bathing place, at a bathing ford for human beings, quadrangular or octagonal posts are planted for the purpose of rubbing the body, and both those of high birth and those of low birth rub their bodies against them, yet by that there is neither elevation nor depression of the post. Just so, whoever arises like a pillar at the bathing place, in whom others speak to the limit of speech. What is meant? In whatever subject matter others - whether sectarians or others - speak to the limit of speech, whether upwards by way of praise or downwards by way of blame, not falling into either attraction or aversion in that subject matter, whoever by the state of being such a one is like a pillar at the bathing place. "Him, without lust, with well-concentrated faculties" means him, without lust through the absence of lust towards a desirable object, and with well-concentrated faculties through the absence of hate and delusion towards an undesirable object; or it is said to mean with faculties well combined and established, with faculties guarded, with faculties protected. "Him too the wise proclaim as a sage" means they proclaim him as the Buddha-sage - how could there be an alteration of his consciousness? Thus he makes himself clear. The remainder is according to the method already stated.

**217.** "He who indeed is of established self" - what is the origin? It is said that in Sāvattihī, a certain millionaire's daughter, having descended from the mansion, having gone to the weaver's hall at the lower mansion, having seen the shuttle spinning, by its straightness she grasped the counterpart sign - "Oh, may all beings indeed, having abandoned crookedness of body, speech, and mind, become straight-

mindful like a shuttle!" She, even having ascended the mansion, sat down reflecting again and again on that very same sign. For her thus practising, before long the characteristic of impermanence became evident, and in accordance with that, the characteristics of suffering and non-self too. Then the three existences too presented themselves to her as if ablaze. Having known her thus seeing with insight, the Blessed One, while seated just in the perfumed chamber, emitted a radiance. She, having seen that, reflecting "What is this?" having seen the Blessed One as if seated at her side, having risen, stood with joined palms. Then the Blessed One, having known what was suitable for her, by way of a proclamation of the Teaching, spoke this verse.

Its meaning is - He who indeed, through one-pointedness of mind and through unshakeable liberation, because of the absence of growth and deterioration, because of the state of one whose round of birth and wandering is eliminated, and because of the absence of going to another existence, is of established self; or because of the abandoning of crookedness of body, speech, and mind, through the absence of going to a wrong destination, is straight like a shuttle; because of being accomplished in shame and moral fear, he shuns evil deeds; he shuns evil deeds as one shuns a heap of dung, as one shuns a heap of urine - it is said that he is ashamed. For by the separation of syntactical connection, the instrumental case in the accusative sense succeeds in the science of grammar. "Investigating the unrighteous and the righteous" means investigating, examining the unrighteous beginning with bodily unrighteousness and the righteous beginning with bodily righteousness, through path wisdom by accomplishing the function of abandoning and development. "Him too, one who has eliminated the mental corruptions, the wise proclaim as a sage." What is meant? He who indeed, investigating the unrighteous and the righteous through path wisdom in the aforesaid manner, is of established self - he, thus having become straight like a shuttle, not committing any transgression, shuns evil deeds. Him too the wise proclaim as a sage. "Since he is such" - showing the sage who has eliminated the mental corruptions, he taught the verse with the pinnacle of arahantship. At the conclusion of the teaching, the millionaire's daughter became established in the fruition of stream-entry. And here the word "or" should be seen as either in the sense of alternative or in the sense of conjunction.

**218.** "Whoever, self-restrained" - what is the origin? It is said that while the Blessed One was dwelling at Āḷavī, a certain weaver in the city of Āḷavī commanded his seven-year-old daughter - "Dear daughter, yesterday the remaining shuttle thread was not much; having wound the shuttle thread, you should come quickly to the weaver's hall; do not delay." She accepted, saying "Very well." He, having gone to the hall, stood arranging the thread. And on that day the Blessed One, having emerged from the attainment of great compassion, surveying the world, having seen the decisive support for the fruition of stream-entry for that girl and the full realisation of the teaching for eighty-four thousand living beings at the conclusion of the teaching, early, having attended to his toilet, having taken his bowl and robe, entered the city. The people, having seen the Blessed One - "Surely today there is someone to be helped; the Blessed One has entered early" - approached the Blessed One. The Blessed One stood on the road by which that girl goes to her father's presence. The city-dwellers, having swept that place, having sprinkled it with water, having made an offering of flowers, having tied up a canopy, prepared a seat. The Blessed One sat

down on the prepared seat; the great multitude of people, having surrounded him, stood. That girl, having reached that place, having seen the Blessed One surrounded by the great multitude of people, paid homage with the fivefold prostration. The Blessed One, having addressed her - asked "Girl, where have you come from?" "I do not know, Blessed One." "Where will you go?" "I do not know, Blessed One." "You do not know?" "I know, Blessed One." "You know?" "I do not know, Blessed One."

Having heard that, the people grumbled - "Look, sirs, this girl, even though having come from her own house, when asked by the Blessed One, said 'I do not know'; and when asked while going to the weaver's hall, said 'I do not know'; when told 'You do not know,' she said 'I know'; when told 'You know,' she said 'I do not know'; she does everything in opposition." The Blessed One, wishing to make that meaning clear to the people, asked her - "What was asked by me, what was said by you?" She said - "Venerable sir, no one does not know of me that I have come from the house and am going to the weaver's hall; but you ask me by way of conception, 'Where have you come from?' and you ask me by way of death, 'Where will you go?' and I do not know. 'Where have I come from - whether from hell or from the heavenly world' - indeed I do not know; 'Where I shall go, whether to hell or to the heavenly world' - therefore I said 'I do not know.' Then the Blessed One asked me with reference to death - 'You do not know?' and I know. 'Death is certain for all' - therefore I said 'I know.' Then the Blessed One asked me with reference to the time of death, 'You know?' and I do not know 'When shall I die, whether today or tomorrow' - therefore I said 'I do not know.' The Blessed One rejoiced at the question answered by her, saying "Good! Good!" The great multitude of people too gave thousands of acclamations, saying "How wise is this girl!" Then the Blessed One, having known what was suitable for the girl, expounding the Teaching -

"This world is mentally blind, few here see with insight;  
Like a bird freed from a net, few go to heaven."

He spoke this verse. She, at the conclusion of the verse, became established in the fruition of stream-entry, and there was full realisation of the teaching for eighty-four thousand living beings.

She, having paid homage to the Blessed One, went to her father's presence. The father, having seen her, angry that she had come after a long time, with force threw the shuttle into the loom. That, having come out, broke the girl's belly. She died right there. He, having seen - "I did not strike my daughter, but rather this shuttle, having come out with force, broke her belly. Is she alive indeed or not?" - investigating, having seen her dead, he thought - "People, having known 'His daughter was killed by him,' would reproach me; because of that the king too might decree a heavy punishment. Come, let me flee beforehand." He, fleeing out of fear of punishment, having taken a meditation subject in the presence of the Blessed One, reached the dwelling place of monks living in the forest. Having approached those monks, he requested the going forth. They, having given him the going forth, gave him the meditation subject of the skin pentad. He, having learnt that, striving, before long attained arahantship, and they were his teachers and preceptors. Then at the great invitation ceremony, all went to the presence of the Blessed One - "We shall perform the invitation of purity." The Blessed One, having performed the invitation to

admonish, having finished keeping the rains retreat, surrounded by the Community of monks, wandering on a journey through villages, market towns, and so on, gradually went to Āḷavī. There the people, having invited the Blessed One, while making gifts and so on, having seen that monk, mocked him, saying "Having killed your daughter, whom have you come to kill now?" and so on. The monks, having heard that, at the time of attendance, having approached, reported this matter to the Blessed One. The Blessed One - Having said "Monks, this monk did not kill his daughter; she died by her own action," making known the state of being a sage who has eliminated the mental corruptions, which is difficult for people to understand, for the purpose of expounding the Teaching to the monks, spoke this verse.

Its meaning is - Whoever, self-restrained through the self-control of morality in the three doors of action, does not do evil such as harming and so on by body or by speech or by mind - and that one, whether young, established in the stage of youth, or middle-aged, established in the middle stage of life, by this very method, or an elder, established in the last stage of life - never does so at any time. Why? "Self-controlled" - because through unsurpassed abstinence his mind has ceased from all evil - this is what is said.

Now, regarding the terms "a sage, not to be angered, he does not anger anyone," this is the connection and the intention - That sage who has eliminated the mental corruptions is not to be angered - he is not worthy of being angered, offended, or oppressed by body or by speech in such a manner as "daughter-killer" or "weaver" and so on. For he too does not anger anyone; having said "I do not kill my daughter, you kill, or one like you kills" and so on, he does not anger anyone, does not offend, does not oppress; therefore he too is not to be angered. But furthermore, by the method stated as "Let the serpent remain, do not disturb the serpent, pay homage to the serpent," he is indeed one to be venerated. Regarding "him too the wise proclaim as a sage" - here however, the analysis of terms should be understood thus: "him too the wise indeed proclaim as a sage." And the intention here is - Him, these foolish people, not knowing "this one is not to be angered," anger. But those who are wise, they, being wise indeed, proclaim him too as a sage, knowing "this one is a sage who has eliminated the mental corruptions."

**219.** "From the top" - what is the origin? It is said that in Sāvatthī there was a brahmin named "Giver of the Five First-fruits." He, while the crops were being produced, gives these five first-fruits: the first-fruits of the field, the first-fruits of the heap, the first-fruits of the storehouse, the first-fruits of the pot, and the first-fruits of the food. Therein, having had the ears of rice, barley, and wheat brought while they were just first ripening, having prepared rice gruel, milk-rice, flattened rice and so on, having become one of such view that "The wise one, a giver to the foremost, attains the foremost," he gives a gift to the community of monks headed by the Buddha. This is his gift of the first-fruits of the field. But when the crops are produced, reaped, and threshed, having taken the excellent grain, he gives a gift in the same way. This is his gift of the first-fruits of the heap. Again, having filled the storehouses with that grain, at the first opening of the storehouse, having taken the grain first removed, he gives a gift in the same way. This is his gift of the first-fruits of the storehouse. But whatever he cooks in his house, without giving the best of that to those gone forth who have arrived, at least not giving anything even to children. This is his gift of the

first-fruits of the pot. Again, at his own mealtime, the food first brought - before the meal to the Community, after the meal to beggars who have arrived, in the absence of those, without giving even at least to dogs, he does not eat. This is his gift of the first-fruits of the food. Thus he was marked as indeed "the Giver of the Five First-fruits."

Then one day the Blessed One, towards the break of dawn, surveying the world with the Buddha-eye, having seen the decisive support for the path of stream-entry of that brahmin and the brahmin woman, having attended to his toilet, entered the perfumed chamber very early. The monks, having seen the perfumed chamber with its door closed - having known "Today the Blessed One wishes to enter the village entirely alone," at the time for the alms round, having circumambulated the perfumed chamber, entered for almsfood. The Blessed One too, having gone out at the brahmin's mealtime, entered Sāvattthī. The people, having seen the Blessed One, thus - having known "Surely today there is some being to be helped, for thus the Blessed One has entered entirely alone," did not approach the Blessed One for the purpose of invitation. The Blessed One too, gradually, having arrived at the brahmin's house door, stood still. And at that time the brahmin, having taken his food, was seated, and his brahmin wife was standing having taken a fan. She, having seen the Blessed One, having thought "If this brahmin should see him, he would take the bowl and give all the food, and then I would have to cook again," having aroused distrust and stinginess, concealed him with a palm-leaf fan so that the brahmin would not see the Blessed One. The Blessed One, having known that, emitted a radiance from his body. The brahmin, having seen that golden light, looking up thinking "What is this?" saw the Blessed One standing at the door. The brahmin woman too, thinking "The Blessed One has been seen by him," at that very moment, having laid down the palm-leaf fan, having approached the Blessed One, paid homage with the fivefold prostration; and as she was rising after paying homage, having known what was suitable for her -

"In whom there is no appropriation towards mentality-materiality in every respect;  
And who does not grieve over what is non-existent, he indeed is called a monk."

He spoke this verse. She, at the very conclusion of the verse, became established in the fruition of stream-entry. The brahmin too, having led the Blessed One inside the house, having caused him to sit on an excellent seat, having given the water of dedication, offered the food that had been brought for himself - "You, venerable sir, are the foremost worthy of offerings in the world with its gods. Good! Please place that food of mine in your own bowl." The Blessed One, for the purpose of helping him, having accepted it, consumed it. And having finished the meal, having known what was suitable for the brahmin, he spoke this verse.

Its meaning is - Whether one might obtain almsfood from the top, because it was taken first from the pot, or from the middle, because having come to the pot when half remained and it was taken from there, or from the remainder, because having come to the pot when only one or two ladlefuls remained and it was taken from there. "One living on what is given by others" means one gone forth. For he, setting aside water and toothpick, lives on the remainder given only by others, therefore he is

called "one living on what is given by others." "He is not fit to praise, nor is he one who speaks disparagingly" means having received from the top, he does not deserve even to praise himself or the donor, because friendliness has been abandoned. Having received from the remainder, he is not one who speaks unpleasant words, having put down the donor by the method beginning with "What is this given by this person?" because aversion has been abandoned. "Him too the wise proclaim as a sage" means him too, in whom friendliness and aversion have been abandoned, the wise indeed proclaim as a sage - thus he taught the verse to the brahmin with the pinnacle of arahantship. At the conclusion of the verse, the brahmin became established in the fruition of stream-entry.

**220.** "The sage walking about" - what is the origin? In Sāvatthī, it is said, a certain merchant's son, being entertained with all achievements in three mansions according to the seasons, while still young, having become desirous of going forth, having entreated his mother and father, in the manner stated in the arising of the occasion of this verse "Sensual pleasures, variegated" in the Khaggavisāṇa Sutta, having gone forth and having left the Order thrice, on the fourth occasion attained arahantship. The monks, out of former familiarity with him, say - "It is time, friend, to leave the Order." He said "I am now incapable, friends, of leaving the Order." Having heard that, the monks reported it to the Blessed One. The Blessed One, saying "So it is, monks, he is now incapable of leaving the Order," making manifest his state of being a sage who has eliminated the mental corruptions, spoke this verse.

Its meaning is - A sage through being endowed with the qualities of moral perfection, through dwelling alone, or walking about in any one of the conducts among the conducts of the kinds previously stated, not having directed the mind towards sexual intercourse as before, abstaining from sexual intercourse through unsurpassed abstinence. The connection of the second verse-line - What kind of sage, walking about, abstaining from sexual intercourse? "Who in youth is not attached anywhere" means whoever, even when auspicious youth is present, is not attached anywhere to a woman's form as before, thus is not attached through lust for sexual intercourse. Or alternatively, whoever in anyone's youth, whether one's own or another's, is not attached through lust thus: "I am still young, or this one is young, so let me indulge in sensual pleasures for now" - this too is the meaning here. And not only abstaining from sexual intercourse, but further, also abstaining from vanities classified as the vanity of birth and so on, and also from negligence reckoned as the separation from mindfulness regarding the types of sensual pleasure; and because of thus abstaining from vanity and negligence, liberated from all the bonds of mental defilements. Or, just as one may be abstaining even by mundane abstinence, it is not so; but rather the one who is liberated and abstaining - because of being liberated from all the bonds of mental defilements, abstaining through supramundane abstinence - this too is the meaning. "Him too the wise proclaim as a sage" means the wise alone proclaim him too as a sage; but you do not recognise him, therefore you speak of him thus - this is what it shows.

**221.** "Having understood the world" - what is the origin? The Blessed One was dwelling at Kapilavatthu. At that time they performed three blessings for Nanda: the ornament blessing, the consecration blessing, and the marriage blessing. The Blessed One too, having been invited there, having gone there together with five hundred

monks, having eaten, while departing gave the bowl into Nanda's hands. Seeing him departing, the most beautiful girl in the country said "Come back quickly, master's son." He, out of respect for the Blessed One, being unable to say "Well then, Blessed One, the bowl," went to the monastery itself. The Blessed One, having stood in the precincts of the perfumed chamber, having taken it saying "Bring, Nanda, the bowl," said "You shall go forth." He, out of respect for the Blessed One, being unable to refuse, said "I go forth, Blessed One." The Blessed One gave him the going forth. But he, remembering again and again the words of the most beautiful girl in the country, became dissatisfied. The monks reported to the Blessed One. The Blessed One, wishing to dispel Nanda's discontent, said "Have you gone before to the realm of the Thirty-three, Nanda?" Nanda said "I have not gone before, venerable sir."

Thereupon the Blessed One, by his own power, having led him to the realm of the Thirty-three, stood at the gate of the Vejayanta mansion. Having known of the Blessed One's arrival, Sakka, surrounded by a company of nymphs, descended from the mansion. All of those, having given foot-anointing oil to the disciples of the Blessed One Kassapa, had dove-like feet. Then the Blessed One addressed Nanda - "Do you see, Nanda, these five hundred nymphs with dove-like feet?" - all should be expanded. That the sign and features of a woman should be grasped - this does not exist even in the entire word of the Buddha. And yet here the Blessed One, through skilfulness in means, just as a physician wishing to cause the disorders of a sick person to be vomited up and removed by means of good food, wishing to cause Nanda's lust to be vomited up and removed, permitted the grasping of signs and features, as befits the unsurpassed trainer of persons to be tamed. Thereupon the Blessed One, having seen Nanda's delight in the holy life on account of the nymphs, commanded the monks - "Accuse Nanda with talk of being a hireling." He, being accused by them, ashamed, wisely attending, having proceeded in the practice, before long realised arahantship. A deity dwelling in a tree at the end of his walking path reported this matter to the Blessed One. Knowledge arose for the Blessed One too. The monks, not knowing, accused the Venerable in the same way. The Blessed One, saying "Monks, Nanda should not now be accused thus," making manifest his state of being a sage who has eliminated the mental corruptions, for the purpose of expounding the Teaching to those monks, spoke this verse.

Its meaning is - Having understood the world of aggregates and so on by the defining of the truth of suffering, having known and defined it, one who sees the ultimate reality through the realisation of the truth of cessation; having crossed over the fourfold mental flood through the abandoning of the origin, and the ocean of sense bases beginning with the eye through the endurance of the force of intoxication with form and so on because of the origin having been abandoned, having crossed over, having surpassed, through path development; such a one through the attainment of the characteristic of such-likeness by this "one described by that is such." Or this very heap of mental defilements beginning with sensual lust, which is a mental flood in the sense of sweeping away, and an ocean in the sense of flooding by way of contemptible destination; having crossed over that mental flood and ocean through the very abandoning of the origin, because of being one who has crossed over the mental flood, now even though being spoken of thus by you, such a one too through not undergoing any disturbance - thus here the meaning and the intention should be understood. "Him, with knots cut, unattached, without mental corruptions" - this

however is merely a word of praise for him; through this development of the four truths, because of the cutting of the four mental knots, with knots cut; because of not being dependent anywhere through view or craving, unattached; because of the absence of the four mental corruptions, without mental corruptions - thus it is said. "Him too the wise proclaim as a sage" - this shows that the wise alone proclaim him as a sage who has eliminated the mental corruptions; but you, not recognising him, speak thus.

**222.** "Unequal are both" - what is the origin? A certain monk stayed in the forest in dependence on a borderland village in the Kosala country. And in that village a deer-hunter, having gone to that monk's dwelling place, captured deer. He, while entering the forest, saw the elder entering the village for almsfood, and coming from the forest, he also saw him leaving the village. Thus through frequent seeing, affection arose towards the elder. Whenever he obtained much meat, he also gave flavoursome almsfood to the elder. People grumbled - "This monk informs the hunter 'In such and such a place deer stand, roam about, and drink water.' Thereupon the hunter kills the deer; by that, the two, having come together, earn their livelihood." Then the Blessed One, while wandering on a journey through the country, went to that district. The monks, entering the village for almsfood, having heard that news, reported it to the Blessed One. The Blessed One, making manifest that monk's state of being a sage who has eliminated the mental corruptions, which establishes the absence of equal livelihood with the hunter, for the purpose of expounding the Teaching to those monks, spoke this verse.

Its meaning is - Whatever monk, monks, and whatever hunter - these two are unequal. What people say "they are of equal livelihood" - that is wrong. Why? "Of far different dwelling and livelihood" - their dwelling and livelihood are far apart, thus they are "of far different dwelling and livelihood." "Dwelling" means dwelling place; and that for the monk is in the forest, and for the hunter in the village. "Livelihood" means means of living; and that for the monk is the practice of going for alms successively from house to house in the village, and for the hunter is the killing of deer and birds in the forest. Furthermore, "the householder supports a wife" - that hunter nourishes his children and wife by that action. "Unselfish and of good conduct" - free from selfish attachment of craving and wrong view towards children and wife, and of good conduct because of the purity of his practice and the beauty of his practice, that monk who has eliminated the mental corruptions. Furthermore, "the householder is unrestrained for the obstruction of others' lives" - that hunter, a householder, for the obstruction of others' lives, for the cutting off of the life faculty of those living beings, is unrestrained through body, speech, and mind. "The sage always protects living beings, being restrained" - the other one, however, the sage who has eliminated the mental corruptions, always restrained through body, speech, and mind, being self-controlled, protects living beings. This being so, how could those two be of equal livelihood?

**223.** "Just as the crested one" - what is the origin? When the Blessed One was dwelling at Kapilavatthu, a discussion arose among the Sakyans - "One who first became a stream-enterer is senior by the Teaching to one who later attained stream-entry; therefore paying respect and so on should be done by a monk who later became a stream-enterer to a householder who first became a stream-enterer." A

certain alms-gathering monk, having heard that discussion, reported it to the Blessed One. The Blessed One, with reference to "This birth is indeed different; the sign is the basis for veneration," having said "Even if, monks, a householder is a non-returner, paying respect and so on should be done by him to even a novice who went forth on that very day," then, showing the very great distinction of even a monk who later became a stream-enterer compared to a householder who first became a stream-enterer, for the purpose of expounding the Teaching to the monks, spoke this verse.

Its meaning is - That which is called the peacock bird, "crested" by the existence of a crest born on its head, and "blue-necked" by its neck resembling a jewelled staff. Just as among green swans, copper swans, milk-white swans, black swans, common swans, and golden swans, that which is the golden swan - it does not equal even a sixteenth fraction of the speed of that swan. For the golden swan travels even a thousand yojanas in a moment, while the other is unable to travel even one yojana. However, in beauty both are beautiful; so too a householder who first became a stream-enterer, although he is beautiful through the insight into the path. Yet he does not imitate in speed the monk who, even though equally beautiful through the insight into the path of even a later stream-enterer. By what speed? By the speed of insight knowledge of the higher paths. For a householder's knowledge is slow because of being entangled by the tangle of children, wife, and so on; but for a monk it is sharp because of being disentangled from that tangle. This meaning was explained by the Blessed One with this verse-line "of the sage, secluded, meditating in the forest." For this learner-sage monk is secluded by bodily and mental seclusion, and constantly meditates in the forest by meditation on the characteristics as object. Whence for a householder such seclusion and meditative absorption? - this is the intention here.

*In the Paramatthajotikā, the Khuddaka Commentary,*

*the commentary on the Muni Sutta in the Suttanipāta Commentary is concluded.*

*And the first chapter is concluded by way of the commentary on the meaning, by name The Snake Chapter.*



## ABOUT THIS TRANSLATION

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

**PDF Creation Date:** 14 September 2026

---

## HOW TO CITE

*PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 05. Commentary on the Anthology of Discourses. 1. The Chapter on the Snake Retrieved from [paliverse.org](https://paliverse.org)*

---

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

**PaliVerse.org**