

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)

01. Commentary on the Minor Readings (01. Khuddakapāṭha-
aṭṭhakathā)

1. The Three Refuges (1. Saraṇattayaṃ)



PaliVerse

5. The Collection of Minor Texts

01. Commentary on the Minor Readings

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

In the Collection of Minor Texts

Commentary on the Minor Readings

Introductory Discussion on the Undertaking of the Work

I go for refuge to the Buddha;
I go for refuge to the Teaching;
I go for refuge to the Community.

This description of going for refuge is the beginning of the Minor Readings.

Now, in order to elucidate, analyse, and make manifest the meaning of this by the Paramatthajotikā, the Khuddaka Commentary, this is said -

Having paid homage to the Triple Gem, the highest of those worthy of veneration;
I shall compose the explanation of meaning of some of the Minor Readings.

Although the commentary on the Minor Readings is extremely difficult because of their profundity;
For one such as me who has not comprehended the Dispensation.

Yet even today the determination of the former teachers is uninterrupted;
And because the ninefold Teacher's instruction remains standing just so.

Therefore I wish to compose this explanation of meaning;
In dependence on the Dispensation and the judgment of the ancients.

Out of great respect for the Good Teaching, not from desire for self-exaltation;
Nor for the purpose of scoffing at others - listen to that with concentrated minds.

Defining the Khuddaka

Therein, because it was said "I shall compose the explanation of meaning of some of the Minor Readings," having first defined the Minor Readings, I shall afterwards compose the explanation of meaning. The Minor Readings are a part of the Minor Collection; the Minor Collection is a part of the five collections. The five collections are

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The Long, Middle, Connected, Numerical, and Minor;
These five collections are profound in Teaching and in meaning.

Therein, the thirty-four discourses beginning with the Brahmajāla Sutta are the Long Collection. The one hundred and fifty-two discourses beginning with the Mūlapariyāya Sutta are the Middle Collection. The seven thousand seven hundred and sixty-two discourses beginning with the Oghataraṇa Sutta are the Collection of the Connected Discourses. The nine thousand five hundred and fifty-seven discourses beginning with the Cittapariyādāna Sutta are the Numerical Collection. The Khuddakapāṭha, Dhammapada, Udāna, Itivuttaka, Suttanipāta, Vimānavatthu, Petavatthu, Theragāthā, Therīgāthā, Jātaka, Niddesa, Paṭisambhidā, Apadāna, Buddhavaṃsa, Cariyāpiṭaka, the Vinaya and Abhidhamma Canons, or setting aside the four collections, the remaining word of the Buddha is the Minor Collection.

But why is it called the Minor Collection? Because of the collection and abode of many minor portions of the Teaching. For collections and abodes are called "nikāya." "I do not, monks, perceive any other single order of beings with such a mind as this, monks, the animals. The poṇika group, the cikkhallika group" - such and the like are proofs of this from the Dispensation and from the world. This is a part of that Minor Collection. These Minor Readings included in the Canon of Discourses are intended to be elucidated, analysed, and made manifest as regards meaning; and of those Minor Readings, the Khuddakapāṭha with its ninefold division by way of the Going for Refuge, the Training Rules, the Thirty-two Aspects, the Boy's Questions, the Maṅgala Sutta, the Ratana Sutta, the Tirokuṭṭa, the Nidhikaṇḍa, and the Metta Sutta is the beginning according to the method of recitation established by the succession of teachers, not according to what was spoken by the Blessed One. For according to what was spoken by the Blessed One -

Through the round of many births I wandered, not finding;
Seeking the house-builder, painful is birth again and again.

"House-builder, you have been seen, you will not build a house again;
All your ribs are broken, the peak of the house is demolished;
The mind has gone to the unconditioned, it has reached the elimination of
cravings."

This pair of verses is the beginning of the entire Buddha's teaching. And that by way of having been spoken by mind alone, not by way of having been spoken by making a verbal expression. But by way of having been spoken by making a verbal expression -

"When indeed phenomena become manifest,
To the ardent, meditating brahmin;
Then all his uncertainties vanish,
Since he understands phenomena with their cause."

This verse is the beginning. Therefore, this Khuddakapāṭha with its ninefold division which is the beginning of these minor texts, I shall commence the explanation of meaning from its beginning onwards.

Clarification of the Origin

And the beginning of that is "I go for refuge to the Buddha, I go for refuge to the Dhamma, I go for refuge to the Community." This is the matrix of contents for the explanation of its meaning -

"By whom, where, when, and why was the threefold refuge spoken;
Why was it stated here at the beginning, though not spoken at the beginning.

"Having made the purification of the introduction, thus here, beyond that;
One should make clear the going for refuge to the Buddha, and the one who goes.

"One should explain the breach and non-breach, the fruit, and the object of going;
'The Dhamma as refuge' and so on - in the two this same method is considered.

"One should point out the reason for the progressive determination;
And one should make known this threefold refuge by similes."

Therein, in the first verse to begin with, there are five questions: by whom was this threefold refuge spoken, where was it spoken, when was it spoken, why was it spoken, and why was it stated here at the beginning though not spoken at the beginning by the Truth-finder.

The answering of those: "By whom was it spoken?" - it was spoken by the Blessed One, not by disciples, not by sages, not by deities. "Where?" - at Bārāṇasī, in the Deer Park at Isipatana. "When?" - when the Venerable Yasa together with his companions had attained arahantship, and among the sixty-one Worthy Ones they were giving the teaching of the Dhamma in the world for the welfare of many people. "Why?" - for the purpose of going forth and for the purpose of full ordination. As he said -

"And thus, monks, one should be given the going forth, should be given full ordination. First, having had the hair and beard shaved off, having had ochre robes put on, having had the upper robe arranged on one shoulder, having had him pay homage at the feet of the monks, having had him sit down squatting, having had him raise joined palms, he should be told to say thus: 'I go for refuge to the Buddha, I go for refuge to the Teaching, I go for refuge to the Community.'"

"Why was it stated here at the beginning?" - This ninefold Teacher's instruction, having been compiled into the three Canons and placed on the path of recitation by the former teachers, since by this path gods and humans enter the Dispensation either as lay followers or as those gone forth, therefore, because it is the path for entering the Dispensation, it should be known that it was stated here at the beginning of the Khuddakapāṭha.

The clarification of the origin is completed.

1. Explanation of the Threefold Refuge

Elucidation of the Buddha

Now, regarding what was said "one should make clear the going for refuge to the Buddha, and the one who goes," therein, with reference to the continuity of aggregates cultivated by the attainment of the unsurpassed deliverance, the sign of which is unobstructed knowledge regarding all phenomena, the Buddha is a distinguished being designated by way of concept; or with reference to the full enlightenment to the truths, which is the proximate cause for omniscient knowledge, designated by way of concept. As he said -

"'Buddha' means that Blessed One, self-become, without a teacher, by himself awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers."

This, to begin with, is the elucidation of the Buddha by way of meaning.

But by way of phrasing, it should be known by the method beginning with "he is a Buddha as one who has awakened, he is a Buddha as one who awakens." And this was said -

"'Buddha': in what sense is he a Buddha? He is a Buddha as one who has awakened to the truths, a Buddha as one who awakens the generation, a Buddha through omniscience, a Buddha through all-seeing, a Buddha through not needing to be guided by another, a Buddha through having blossomed forth, a Buddha in the sense of one who has eliminated the mental corruptions, a Buddha in the sense of one without impurities, a Buddha as one completely free from lust, a Buddha as one completely free from hate, a Buddha as one completely free from delusion, a Buddha as one completely free from mental defilements, a Buddha as one who has gone the direct path, a Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment, a Buddha because of the destruction of non-understanding and the attainment of higher intelligence. 'Buddha' - this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities; this is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say 'Buddha.'"

And here, just as in the world one who has understood is called "understood" (*avagantā avagatoti*), so he is a Buddha as one who has awakened to the truths. Just as winds that dry up leaves are called "leaf-dryers" (*paṇṇasosā paṇṇasusāti*), so he is a Buddha as one who awakens the generation. "A Buddha through omniscience" means it is said that he is a Buddha through the higher intelligence capable of awakening to all phenomena. "A Buddha through all-seeing" means it is said that he is a Buddha through the higher intelligence capable of enlightening regarding all phenomena. "A Buddha through not needing to be guided by another" means it is said that he is a Buddha because of being a Buddha by himself, not awakened by another. "A Buddha through having blossomed forth" means it is said that he is a Buddha in the sense of having blossomed forth like a lotus, through the blossoming forth of various virtues. "A Buddha in the sense of one who has eliminated the mental corruptions" means it is said that he is a Buddha because, through the abandoning of such and other mental states that cause the contraction of consciousness, he is awakened through the destruction of the sleep of all mental defilements, just as a

man who has awakened through the destruction of sleep. "A Buddha as one who has gone the direct path" - this was said to show that, by the method of the word "gone" being synonymous with the word "awakened," just as a man who has gone a path is called "gone," so too because of having gone the direct path, he is called a Buddha. "A Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment" means it is said that he is a Buddha not because of being awakened by others, but because of having by himself fully awakened to the unsurpassed perfect enlightenment. "A Buddha because of the destruction of non-understanding and the attainment of higher intelligence" - this is a synonymous expression, since "buddhi," "buddha," and "bodha" are synonyms. Therein, just as a cloth is called "blue cloth, red cloth" because of its connection with the qualities of blue and red, so this was said to inform that he is a Buddha because of his connection with the quality of higher intelligence. Then further, "Buddha - this name" and so on was said for the purpose of making known that "this designation follows the meaning" - by such a method, the meaning capable of establishing the word "Buddha" for all terms should be known.

This is the elucidation of the Buddha by way of phrasing too.

Elucidation of Going for Refuge and the One Who Goes

Now, regarding going for refuge and so on, "it destroys" thus it is refuge; the meaning is that it destroys, disperses, removes, and ceases fear, terror, suffering, unfortunate realms, and affliction for those who have gone for refuge, by that very going for refuge. Or alternatively, by promoting what is beneficial and by turning back from what is harmful, the Buddha destroys the fear of beings; the Teaching, by crossing over from the wilderness of existence and by giving reassurance; the Community, by causing the attainment of abundant fruit even from small offerings. Therefore, by this method too, that Triple Gem is the refuge. The arising of consciousness whose defilements have been removed and destroyed by confidence in that and by reverence for that, and which occurs in the mode of having that as its ultimate goal, or which is not dependent on others, is the going for refuge. A being endowed with that goes for that refuge; the meaning is that by the arising of consciousness of the aforesaid kind, one approaches thus: "This is my refuge, this is my ultimate goal." And one who approaches does so in many ways, by domain and by function: either by undertaking, like Tapussa and Bhallika and others, saying "We, venerable sir, go for refuge to the Blessed One and to the Teaching; may the Blessed One remember us as lay followers"; or by undertaking the state of pupilship, like Mahākassapa and others, saying "The Blessed One is my Teacher, venerable sir, I am his disciple"; or "When this was said, the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, uttered an inspired utterance three times: 'Homage to that Blessed One, the Worthy One, the Perfectly Enlightened One. Homage to that... etc. the Perfectly Enlightened One'" - by prostration, like Brahmāyu and others; or by handing over of oneself, like those devoted to meditation subjects; or by the eradication of the impurities of going for refuge, like noble persons - one approaches in many ways, by domain and by function.

This is the elucidation of the going for refuge and of the one who goes.

Explanation of the Fruit of Breach and Non-breach

Now, this is the explanation of the breach and so on stated in "he should explain the breach and non-breach, the fruit, and what is to be gone to." Thus, for a person who has gone for refuge, the breach of going for refuge is twofold - blameable and faultless. The faultless occurs through death; the blameable occurs through the occurrence of the above-described manner towards another teacher, and through the occurrence of the manner contrary to what was described above towards that same teacher. That twofold breach is only for worldlings. Through the occurrence of ignorance, doubt, and wrong knowledge regarding the virtues of the Buddha, and through the occurrence of disrespect and so on, their refuge becomes defiled. But noble persons have unbroken refuge and undefiled refuge. As he said: "This is impossible, monks, there is no chance, that a person accomplished in right view should point to another teacher." But worldlings, only so long as they do not reach the breach of refuge, only so long do they have unbroken refuge. The breach of their refuge is only blameable, and defilement gives undesirable fruit. The faultless, being without resultant, is fruitless; but non-breach, in terms of fruit, gives only desirable fruit.

As he said -

"Whoever have gone for refuge to the Buddha, they will not go to the plane of misery;

Having abandoned the human body, they will fill up the group of gods."

And therein, those who have gone for refuge by the eradication of the impurities of going for refuge, they will not go to the realm of misery. But the others will not go by the going for refuge - thus the intention of the verse should be understood.

This, to begin with, is the explanation of the fruit of breach and non-breach.

Explanation of What Is to Be Gone To

In the explanation of what is to be gone to, the objector said -In "I go for refuge to the Buddha," here, whoever goes for refuge to the Buddha, he would go either to the Buddha or to the refuge, and in either way, one of the words is meaningless. Why? Because there is no double object in the action of going. For here the grammarians do not accept a double-object construction as in "he leads the goat to the village" and so on.

If one says: it is meaningful just as in "he goes to the eastern direction, he goes to the western direction" and so on? No, because the co-referential relation of "Buddha" and "refuge" is not intended. For if their co-referential relation were intended, even one with a hostile mind approaching the Buddha would be one who has gone for refuge to the Buddha. For that refuge which is qualified as "the Buddha" - to that very thing he has gone. If one says: from the statement "This is a secure refuge, this is the highest refuge," it is indeed co-referential? No, because that relation exists only there. For in that very verse line, because this Triple Gem beginning with the Buddha is unfailing in the state of refuge reckoned as the removal of fear for those who have gone for refuge, this co-referential relation is intended as "secure and highest refuge"; but elsewhere, when there is a connection with going, because the going for refuge is not

established, it is not intended - thus this is inconclusive. If one says: in "Having come to this refuge, one is freed from all suffering," even though there is a connection with going, because the going for refuge is established, it is indeed co-referential? No, because of the entailment of the fault previously stated. For therein too, if there were a co-referential relation, even one with a hostile mind, having come to this refuge of the Buddha, the Teaching, and the Community, would be freed from all suffering - thus there would be the very entailment of the fault previously stated; and since there is no meaning with that fault, this is inconclusive. Just as in "Because, Ānanda, having come to me as a good friend, beings subject to birth are released from birth," here beings being released through the power of the Blessed One as a good friend are said to be "released having come to the good friend." So too here, one being freed through the power of the Buddha, the Teaching, and the Community as refuge is said to be "having come to this refuge, one is freed from all suffering" - thus the intention here should be understood.

Thus in every way, the state of being the destination does not fit for the Buddha, nor for the refuge, nor for both; and the destination of the one who goes, indicated by "I go," is what is desired. Therefore the fitness here should be stated. It is said -

The Buddha alone here is the destination; but that word "refuge" is for the purpose of showing the manner of going: "I go to the Buddha as refuge." "He is my refuge, he is my ultimate goal, the protector from misery, dear ones, and the provider of welfare" - with this intention, I go to him, I associate with, I attend upon, I wait upon; or thus, I know, I fully understand. For those elements whose meaning is "going," "understanding" is also their meaning. If one objects that this is inappropriate because of the non-use of the word "iti"? That is not so. Therein one might ask - If this meaning were intended here, then the word "iti" should have been used, as in such passages as "he understands as it really is impermanent matter as 'matter is impermanent'"; but it is not used; therefore this is inappropriate. But that too is not so. Why? Because that meaning is possible. Just as in such passages as "Whoever has gone for refuge to the Buddha, the Teaching, and the Community," here too the meaning of the word "iti" is possible; and words "iti" are not employed everywhere where their meaning is present; the meaning of the word "iti," even when not employed, should be understood here as if it were employed, and in other such cases. Therefore there is indeed no fault. If one objects that in such passages as "I allow, monks, the going forth by the three goings for refuge," since the refuge itself is the destination, what was said - "but the word 'refuge' is for the purpose of showing the manner of going" - is not fitting. That is not unfitting. Why? Because that meaning is indeed possible. For therein too that meaning is possible, since, just as before, even when not employed, it should be understood as if employed. For otherwise there would be the very same fault as previously stated; therefore it should be accepted just as instructed.

This is the elucidation of the destination.

Elucidation of the Dhamma, Community, and Refuge

Now, regarding what was said "the Teaching as refuge and so on, in the pair this method is considered," here it is stated - Whatever method of explanation of meaning was stated regarding "I go for refuge to the Buddha," that same method

should be understood in the pair of terms "I go for refuge to the Teaching, I go for refuge to the Community." For therein too, only the elucidation of the Teaching and the Community in meaning and in phrasing is dissimilar; the remainder is exactly the same as what was stated. Since whatever here is dissimilar, that is stated - The path, fruition, and Nibbāna are the Teaching - so say some. The path-dispassion alone is the Teaching in this meaning - because of the sustaining of those who have developed the path and those who have realised Nibbāna by way of not falling into the realms of misery, and because of the provision of supreme reassurance - this is our acceptance, and the Aggappasāda Sutta itself is the proof. And it is said here: "As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" and so on.

The assembly of persons who possess the fourfold noble path and whose aggregate-continuity is imbued with the four fruits of asceticism is the Community, because of being united by the combination of view and morality. And this was said by the Blessed One -

"What do you think, Ānanda, those teachings that have been expounded by me through direct knowledge, as follows - the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path - do you see, Ānanda, even two monks having different views regarding these teachings?"

For this Community in the ultimate sense is the destination as refuge. And in the discourse it is said: "Worthy of offerings, worthy of hospitality, worthy of gifts, worthy of reverential salutation, an unsurpassed field of merit for the world." But for one who has gone to this refuge, the going for refuge is neither broken nor defiled by the act of paying homage and so on to any other community of monks, or community of nuns, or community headed by the Buddha, or conventional community in the classification of a group of four and so on, or even to a single individual who has gone forth with reference to the Blessed One. This is the distinction here. But as for the remainder not yet stated, the arrangement of the breaking and non-breaking and so on of this second going for refuge too should be understood in the manner already stated previously. This, for now, is the explanation of "the Teaching as refuge and so on, in the pair this method is considered."

Description of the Reason for the Gradual Defining

Now, regarding "he points out the reason for the progressive defining," here, among these three refuge utterances, the Buddha is first, having been made the foremost of all beings; the Dhamma is next, because of its production from him and because of its being taught by him; and the Community is at the end, because of being the support of that Dhamma and because of practising it. Or alternatively, the Buddha is first, having been made the one who engages all beings in their welfare; the Dhamma is next, because of its production from him and because of being for the welfare of all beings; and the Community is at the end, having been made those who have practised for the achievement of welfare and who have achieved welfare - thus, having defined and made known their status as refuge, in this way he points out the reason for the progressive defining.

Illustration of the Simile

Now, that which was also said "and this triad of refuges, one should make known by similes," that too is stated - But here, the Buddha is like the full moon, the Dhamma taught by him is like the multitude of moonbeams, and the Community is like the world gladdened by the rays of the full moon. The Buddha is like the rising sun, the Dhamma of the aforesaid kind is like its net of rays, and the Community is like the world whose darkness has been destroyed by it. The Buddha is like a man who burns the forest, the Dhamma is like the forest-burning fire that burns the forest of defilements, and the Community, which has become a field of merit because its defilements have been burnt, is like a piece of ground that has become a field because its forest has been burnt. The Buddha is like a great rain cloud, the Dhamma is like a shower of water, and the Community, whose dust of defilements has been allayed, is like a country whose dust has been allayed by the fall of rain. The Buddha is like a skilled charioteer, the Dhamma is like the means of training thoroughbred horses, and the Community is like a group of well-trained thoroughbreds. The Buddha is like a surgeon because of extracting the dart of all wrong views, the Dhamma is like the means of extracting the dart, and the Community, whose dart of wrong views has been extracted, is like people whose dart has been extracted. Or the Buddha is like an eye physician because of removing the film of delusion, the Dhamma is like the means of removing the film, and the Community, whose film of delusion has been removed and whose eye of knowledge is clear, is like people whose film has been removed and whose eye is clear. Or the Buddha is like a skilled physician because of the ability to remove the disease of defilements together with their underlying tendencies, the Dhamma is like rightly applied medicine, and the Community, whose underlying tendencies of the disease of defilements have been allayed, is like a multitude of people whose disease has been allayed by the application of medicine.

Or alternatively, the Buddha is like a good guide, the Dhamma is like a good road and like a land of security, and the Community is like those who have entered the path and reached the land of security. The Buddha is like a skilled boatman, the Dhamma is like a boat, and the Community is like people who have reached the far shore and attained success. The Buddha is like the Himalayas, the Dhamma is like the medicine produced from it, and the Community is like people free from disease through the use of medicine. The Buddha is like a giver of wealth, the Dhamma is like wealth, and the Community, having rightly obtained the noble wealth, is like people who have obtained wealth according to their intention. The Buddha is like one who shows a treasure, the Dhamma is like the treasure, and the Community is like people who have attained the treasure.

Furthermore, the Buddha is like a heroic man who gives fearlessness, the Dhamma is like fearlessness, and the Community, completely free from all fear, is like people who have attained fearlessness. The Buddha is like a comforter, the Dhamma is like comfort, and the Community is like comforted people. The Buddha is like a good friend, the Dhamma is like beneficial advice, and the Community is like people who have attained their own welfare through the application of what is beneficial. The Buddha is like a mine of wealth, the Dhamma is like the essence of wealth, and the Community is like people who enjoy the essence of wealth. The Buddha is like one who bathes princes, the Dhamma is like the water for bathing the head, and the Community, well-bathed in the water of the Good Teaching, is like a group of well-bathed princes. The Buddha is like a maker of ornaments, the Dhamma is like an

ornament, and the Community, adorned with the Good Teaching, is like a group of princes adorned. The Buddha is like a sandal-wood tree, the Dhamma is like the fragrance produced from it, and the Community, whose fever has been calmed through the use of the Good Teaching, is like people whose fever has been calmed through the use of sandal-wood. The Buddha is like a father who bestows an inheritance, the Dhamma is like the inheritance, and the Community, which receives the inheritance of the Good Teaching, is like a group of sons who receive the inheritance. The Buddha is like a blossomed lotus, the Dhamma is like the honey produced from it, and the Community is like a swarm of bees that enjoy it. Thus this triad of refuges one should make known by similes.

And to this extent, the matrix of contents that was formerly laid down for the explanation of meaning by the four verses beginning with "by whom, where, when, and why the triad of refuges was spoken" has been made known as regards meaning.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Threefold Refuge is concluded.

2. Explanation of the Training Rules

Matrix of the Training Rule Text

Having thus shown the entrance to the Dispensation by the goings for refuge, now, for the purpose of explaining the text of the training rules that was laid down in order to show in which training rules a lay follower or one gone forth who has entered the Dispensation should first train, this is the matrix of contents -

"By whom, where, when, and why these were spoken, that method;
Having said, having made the defining, from the standpoint of what is common and what is distinctive.

"What is a fault by nature, and what is a fault by regulation;
Having defined that and having done so, from the phrasing and meaning of the terms.

"The common elucidation of all that is common;
Then from the clarification of the specific meaning in the first five.

"Beginning with killing living beings, from the oneness and diversity and so on;
From the distinction of object, undertaking, and from great blameworthiness likewise.

"From effort, factors, origination, feeling, root, and action;
From abstaining and from fruit, the judgment should be understood.

"What is fitting should then be connected also in the last five;
And what is distinctive should be stated, and the inferior and so on should also be known."

Therein, these ten training rules beginning with "abstention from killing living beings" were spoken by the Blessed One himself, not by disciples and others. And they were spoken at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park, by one who, having given the going forth to the Venerable Rāhula, had arrived at Sāvattthī from Kapilavatthu, for the purpose of defining training rules for novices. For this was said -

"Then the Blessed One, having dwelt at Kapilavatthu as long as he liked, set out on a journey towards Sāvattthī. Wandering on a journey gradually, he arrived at Sāvattthī. There the Blessed One stayed at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time etc. Then this occurred to the novices - 'How many training rules are there for us, and in what should we train?' They reported this matter to the Blessed One: "I allow, monks, ten training rules for novices, and for novices to train in them - abstention from killing living beings etc. abstention from accepting gold and silver."

These should be understood as having been set upon the recitation method thus: "I undertake the training rule of abstention from killing living beings," in accordance with the discourse "having accepted, one trains in the training rules," and in accordance with the text shown in the goings for refuge. Thus, for now, the method stated as "by whom, where, when, and why these were spoken, having stated that method" - that method should be seen.

Defining the Common and the Distinctive

And here, the first two and the fourth and fifth are common to lay followers and novices by way of permanent morality. But by way of Observance morality, for lay followers, making the seventh and eighth into one factor, all except the very last are common with novices too; but the last is distinctive only for novices - thus the defining should be made from the standpoint of commonality and distinction. And here the first five, because of originating exclusively from unwholesome consciousness, are abstentions from faults by nature such as killing living beings and so on; the remaining ones are faults by regulation - thus what is a fault by nature and what is a fault by regulation should be defined.

Elucidation of the Common

Since here the terms "I undertake the training rule of abstention" are common to all, therefore this common elucidation of these terms by way of phrasing and meaning should be known -

Therein, first as regards phrasing, "one who wards off enmity" (*veraṃ maṇati*) is abstention (*veramaṇī*); the meaning is one abandons enmity, dispels it, puts an end to it, brings it to obliteration. Or a person abstains from enmity by means of this as an instrument; by making the alteration of a modification, it is abstention (*veramaṇī*). For that very reason, here they recite in two ways: "the training rule of abstention" (*veramaṇisikkhāpadaṃ*) and "the training rule of refraining" (*viramaṇisikkhāpadaṃ*). "What should be trained in" is training (*sikkhā*); "one proceeds by means of this" is a step (*padaṃ*). A step of training is a training rule (*sikkhāpadaṃ*); the meaning is a means of achieving the training. Or alternatively, it means a root, a support, a foundation. Abstention itself as a training rule is "the training rule of abstention" (*veramaṇisikkhāpadaṃ*), or "the training rule of refraining" (*viramaṇisikkhāpadaṃ*) by the second method. "I rightly undertake" means "I undertake" (*samādiyāmi*); it means

I undertake with the intention of non-transgression, with the quality of making it unbroken, with the quality of making it without gaps, and with the quality of making it unspotted.

But as regards meaning, "abstention" means abstinence associated with wholesome consciousness of the sensual sphere. That is stated in the Vibhaṅga by the method beginning thus, of one abstaining from killing living beings: "whatever at that time is abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance, non-transgression, not exceeding the boundary, destruction of the bridge from killing living beings." Certainly this abstention also exists as supramundane, but here, since it is said "I undertake," it is worthy of occurring by way of undertaking; therefore that is not it - thus it is said "abstinence associated with wholesome consciousness of the sensual sphere."

"Training" means three trainings: training in higher morality, training in higher consciousness, and training in higher wisdom. But in this meaning, the morality of abstinence by encountering the occasion, mundane insight, fine-material and immaterial meditative absorptions, and the noble path are intended as training. As he said -

"What phenomena are training? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, etc. at that time there is contact, etc. there is non-distraction - these phenomena are training.

"What phenomena are training? At whatever time one develops the path for rebirth in the fine-material realm, quite secluded from sensual pleasures, secluded from unwholesome mental states, etc. the first meditative absorption, etc. one enters and dwells in the fifth meditative absorption, etc. there is non-distraction - these phenomena are training.

"What phenomena are training? At whatever time for rebirth in the immaterial realm, etc. accompanied by the plane of neither-perception-nor-non-perception, etc. there is non-distraction - these phenomena are training.

"What phenomena are training? At whatever time one develops supramundane meditative absorption, leading to liberation, etc. there is non-distraction - these phenomena are training."

Among these trainings, the step towards any training whatsoever, the means of achievement, or alternatively the root, the support, the foundation - that is the training rule. For this was said: "In dependence on morality, established upon morality, developing the seven factors of enlightenment, cultivating them" and so on. Thus here the common elucidation of the common terms, both in phrasing and in meaning, should be made.

Explanation of the First Five Training Rules

Now, what was said - "Then regarding the first five, by the elucidation of the specific meaning, etc. the judgment should be understood" - therein this is said: "Killing living beings" - here first, "living being" means the continuity of aggregates bound to the life faculty, or a being designated with reference to that. But regarding that living

being, in one who perceives a living being as a living being, the murderous volition that arises through an effort to cut off the life faculty of that living being, occurring through one or another of the doors of body and speech, is killing living beings. "Taking what is not given" - here, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, occurring through one or another of the doors of body and speech only, is taking what is not given. "Not holy life" means not the best conduct; the volition that transgresses the occasion of practising what is not the good teaching, through the indulgence in sexual intercourse consisting of the union of couples, occurring through the body-door, is not holy life. "False speech" - here, "falsely" means the verbal action or bodily action that destroys the welfare of one with the intention to deceive; but with the intention to deceive, the wrong volition that gives rise to the bodily and verbal action of deceiving another, occurring through one or another of the doors of body and speech only, is false speech. "Spirits, liquor and intoxicants that cause negligence" - here, "spirits" means five spirits: flour liquor, cake liquor, rice liquor, with yeast added, and connected with ingredients. Fermented liquor too is fivefold: flower extract, fruit extract, molasses extract, honey extract, and connected with ingredients. "Intoxicant" means both of those in the sense of being intoxicating are intoxicants; or whatever else there is that is intoxicating, by which when drunk one becomes intoxicated and heedless - this is called an intoxicant. "That causes negligence" means the volition by which one drinks and swallows it - that volition is called "that which causes negligence" because it is the cause of the intoxication and negligence; since the volition of swallowing spirits, liquor and intoxicants, occurring through the body-door with the intention of swallowing, should be understood as "spirits, liquor and intoxicants that cause negligence." Thus, for now, the judgment here should be understood by means of killing living beings and so on.

Determination of Oneness, Multiplicity, and So On

Regarding "by unity, diversity, and so on," here he said -Does the unity of killing living beings or of another such as taking what is not given and so on come about through the unity of the victim, the killer, the action, the volition, and so on, and diversity through their diversity, or not? But why is this said? If unity comes about through unity, then when many killers kill one victim, or one killer kills many victims, or by one action such as done with one's own hand and so on many victims are killed, or one volition produces an action that cuts off the life faculty of many victims, then there should be only one instance of killing living beings. But if diversity comes about through diversity. Then when one killer, making one action for the sake of one, kills many victims, or many killers, making many actions for the sake of many such as Devadatta, Yaññadatta, Somadatta and so on, kill just one - Devadatta, Yaññadatta, or Somadatta - or by many actions such as done with one's own hand and so on one victim is killed. Or many volitions produce an action that cuts off the life faculty of just one victim, then there should be many instances of killing living beings. Both of these are inappropriate. Then if neither through the unity of these victims and so on does unity come about, nor through their diversity does diversity come about, but rather unity and diversity come about in another way, that should be stated regarding killing living beings, and likewise for the rest also.

It is said - Therein, to begin with, regarding killing living beings, there is not unity through the individual unity of the victim, the killer, and so on, nor diversity through their diversity; but rather there is unity through the conjoined unity of the victim, the killer, and so on, and diversity through the diversity of both of them, or of one or other of them. For thus, when many killers, by many actions such as throwing arrows and so on, or by one action such as digging a pitfall and so on, kill many victims, there are many instances of killing living beings. When one killer, by one or many actions, and by one volition that produces those actions, or by many volitions, kills many victims, there are many instances of killing living beings; and when many killers, by many actions of the aforesaid kinds, or by one action, kill one victim, there are also many instances of killing living beings. This same method applies to taking what is not given and so on also. Thus here the judgment should be understood also by way of unity, diversity, and so on.

As regards object: killing living beings here has the life faculty as object. Taking what is not given, unchastity, and spirits, liquor and intoxicants that cause negligence have as object one or another among activities such as the visible form sense base and so on among material phenomena. Lying has a being as object, because it proceeds having undertaken the person to whom one speaks falsely. Some say unchastity also has a being as object. And taking what is not given, when a being is to be carried off, then it has a being as object. Moreover, here it has a being as object only by way of activities, not by way of concept. Thus here the judgment should be understood also by way of object.

As regards undertaking: these training rules beginning with abstention from killing living beings, by a novice, are undertaken only in the presence of a monk; but by a lay follower, they are undertaken either when undertaking by oneself or when undertaking in the presence of another. They are undertaken whether undertaken together or undertaken separately. However, the difference is that for one undertaking them together, there is only one abstinence and only one volition; but by way of function, their fivefold nature is recognised. But for one undertaking them separately, it should be understood that there are five abstentions and five volitions. Thus here the judgment should be understood also by way of undertaking.

As regards breaking: for novices, here, when one is broken, all are broken. For these are of the nature of expulsion offences for them; whichever one is transgressed, by that very one he is bound by the action. But for householders, when one is broken, only that one is broken, since for them the fivefold nature of morality is restored by undertaking that same one again. Others, however, say - "When they have been undertaken separately, when one is broken, only that one is broken; but when they have been undertaken together thus: 'I undertake the morality endowed with five factors,' when one is broken, all the rest are broken too. Why? Because what was undertaken is unbroken; whichever one is transgressed, by that very one he is bound by the action." Thus here the judgment should be understood also by way of breaking.

"Of great fault" means: among living beings devoid of virtues, such as animals and so on, killing living beings is of little fault in the case of a small living being, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort involved. Even when the effort is equal, because of the greatness of the object. But

among those endowed with virtues, such as human beings and so on, killing living beings is of little fault in the case of one of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it should be understood as of little fault when the mental defilements and the effort are mild, and of great fault when they are intense. The same method applies in the remaining ones too. But here, spirits, liquor and intoxicants that cause negligence is itself of great fault, not so killing living beings and so on. Why? Because even for one who has become a human being, it causes the state of madness, thereby creating an obstacle to the noble teaching. Thus here the judgment regarding great fault too should be understood.

"As regards the mode of action" means: here, for killing living beings there are six modes of action: by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. Therein, striking by body or by something connected to the body is the mode of action by one's own hand; that is twofold by the distinction of directed and undirected. Therein, in the directed case, one is bound by the action through the death of the very one at whom one strikes having directed it. In the undirected case, thinking "Let whoever it may be die," through the death of anyone whatsoever by reason of the blow. And in both cases, whether one dies merely from being struck, or afterwards from that very ailment, one is bound by the action at the very moment of striking. And having given a blow with the intention of killing, if that one does not die from it, and then a blow is given again with a different intention, if afterwards he dies by the first blow alone, then one is bound by the action at that very time. But if by the second blow, there is no killing of a living being. Even if he dies from both, one is bound by the action through the first blow alone; and if he does not die from both, there is indeed no killing of a living being. The same method applies when blows are given to one person by many. For therein too, by whose blow he dies, by that very one is one bound by the action.

But commanding after having determined is the mode of action by command. Therein too, the one bound by the action should be recalled in the same manner as stated for the mode of action by one's own hand. And here a sixfold restriction should be understood -

"The object, the time, and the place, the weapon, the posture;
And the particular action - these are the six determinants of command."

Therein, "object" means the living being to be killed. "Time" means the time such as forenoon, afternoon, and so on, and the time such as youth, old age, and so on.

"Place" means a village, or a market town, or a forest, or a street, or a crossroads, and so on. "Weapon" means a sword, or an arrow, or a spear, and so on. "Posture" means the standing, or sitting, and so on, of both the one to be killed and the killer.

"Distinction of action" means piercing, or cutting, or breaking, or the shell-tonsure, and so on. If indeed, having deceived regarding the subject matter, one commanded "kill whichever," he kills another, for the one who commands there is no being bound by the action. But if he kills without deceiving regarding the subject matter, for the one who commands at the moment of commanding, for the one commanded at the moment of killing - for both there is being bound by the action. This same method applies also in the case of time and so on.

But for the purpose of killing, the releasing of a weapon by body or by something connected to the body is the mode of action by throwing. That too is twofold by the distinction of directed and undirected, and the being bound by the action here should be understood in the manner stated previously.

Digging a pitfall for the purpose of killing, placing a leaning support, or the application of medicine, poison, or a trap and so on is the mode of action by a fixed device. That too is twofold by the distinction of directed and undirected, since therein too the being bound by the action should be understood in the manner stated previously. But here is the distinction - In the case of pitfalls and so on set up by the original instigator, even when given to others for payment or for free, if anyone dies because of that, only the original instigator is bound by the action. Even if by him or by another the pitfall there is destroyed and made level with the ground, and washermen taking soil, or root-diggers digging roots make a pit, or when the sky rains mud arises, and there someone having descended or having become stuck dies, only the original instigator is bound by the action. But if the one who obtained it, or another, makes it wider or deeper, and because of that very condition someone dies, both are bound by the action. But just as the original causes correspond with the original causes, so when dry ground is made there, he is released. Thus in the case of leaning supports and so on too, as long as their operation continues, so long the being bound by the action should be understood according to the circumstances.

But the recitation of spells for the purpose of killing is the mode of action by magical knowledge. Just as the gnashing of fangs and so on of those whose weapons are fangs and so on, the making of transformations through supernormal power born of the result of action for the purpose of killing is the mode of action by supernormal power. But for taking what is not given, the modes of action by one's own hand, by command, and so on operate by way of theft, force, concealment, scheming, and fraudulent conveyance, and their classification too should be understood in accordance with what has been stated. For unchaste conduct and the remaining two, only the mode of action by one's own hand is obtained. Thus here the judgment should be understood also from the standpoint of the mode of action.

"From the standpoint of factors" - and here, killing of living beings has five factors: There is a living being, and one perceives it as a living being, and a murderous mind is present, and one strives, and by that it dies. For taking what is not given too there are just five: It belongs to another, and one perceives it as belonging to another, and intention to steal is present, and one strives, and by that the taking of what is to be taken is accomplished. But for unchaste conduct there are four factors: There is a subject of transgression, and therein the intention for intercourse is present, and one engages in the act conditioned by intercourse, and one consents - likewise for the remaining two as well. Therein, for lying, to begin with, the subject matter is false, and the intention to deceive is present, and there is the corresponding effort, and the intimation conveying the deception of another proceeds - four factors should be understood. But for spirits, liquor and intoxicants that cause negligence, there is one or another of spirits and so on, and the mind desiring to drink what is intoxicating is present, and one engages in the corresponding effort, and when drunk it enters - these are the four factors. Thus here the judgment should be understood also from the standpoint of factors.

"From the standpoint of origination" - killing of living beings, taking what is not given, and lying here have three originations: from body and mind, from speech and mind, and from body, speech and mind. Unchaste conduct has only one origination by way of body and mind. Spirits, liquor and intoxicants that cause negligence has two originations: from body, and from body and mind. Thus here the judgment should be understood also from the standpoint of origination.

As regards feeling: and here killing living beings is associated only with unpleasant feeling. Taking what is not given is associated with one or another of the three feelings; likewise lying. The other two are associated with either pleasant or neither-unpleasant-nor-pleasant feeling. Thus here the judgment should be understood also from the standpoint of feeling.

As regards root: and here killing living beings has hate and delusion as root. Taking what is not given and lying have either greed and delusion as root or hate and delusion as root. The other two have greed and delusion as root. Thus here the judgment should be understood also from the standpoint of root.

As regards action: and here killing living beings, taking what is not given, and not practising the holy life are bodily action only and have attained the status of a course of action only; lying is verbal action only. But whoever destroys the welfare, he has attained the status of a course of action. The other is merely action. Spirits, liquor and intoxicants that cause negligence is bodily action only. Thus here the judgment should be understood also from the standpoint of action.

As regards abstaining: here it is asked "One who abstains from killing living beings and so on - from what does he abstain?" It is said - To begin with, one abstaining by way of undertaking abstains from the unwholesome of killing living beings and so on, whether one's own or others'. Having undertaken what? That very thing from which one abstains. One abstaining by way of encountering also abstains from the aforesaid type of unwholesome only. Having undertaken what? The very objects stated for killing living beings and so on. Some, however, say: "Having undertaken the activities reckoned as spirits, liquor and intoxicants, one abstains from spirits, liquor and intoxicants that cause negligence; but among the activities relating to beings, having undertaken whatever is to be carried away and whatever is to be destroyed, one abstains from taking what is not given and from lying; and having undertaken beings themselves, one abstains from killing living beings and from not practising the holy life." Others, on the contrary, say: "This being so, having become holders of the view that 'thinking of one thing one would do another, and what one abandons one would not know,' unwillingly, whatever one abandons, one abstains having undertaken that very unwholesome of one's own killing living beings and so on." That is inappropriate. Why? Because of its non-existence as a present object and its non-existence as an external object. For in the Vibhaṅga text of the training rules, having asked "Of the five training rules, how many are wholesome? Etc. How many are without conflict?" and in the answer proceeding thus: "They are wholesome only; they may be associated with pleasant feeling," the state of having a present object and an external object has been stated as "having a present object" and "having an external object"; that does not fit for one who abstains having undertaken one's own unwholesome of killing living beings and so on. But as for what was said - "Thinking of one thing one would do another, and what one abandons one would not know." There it is said - One

proceeding by way of accomplishing a function is not said to think of one thing and do another, or to not know what one abandons.

"Having undertaken the Deathless, giving up all evil ones;
And here the illustration would be the noble person who has attained the path."

Thus here the judgment should be understood also as regards abstaining.

"As regards result" means all these beginning with killing living beings are productive of results in unfortunate realms, and in fortunate realms they are productive of undesirable, unwanted, and disagreeable results, and they are productive of results such as lack of self-confidence and so on both in the future state and in the present life itself. Furthermore, by the method beginning with "whatever is the very lightest result of killing living beings, for one who has become a human being, it is conducive to a short life span," the judgment here should be understood also as regards result.

Furthermore, here the judgment should be understood also as regards the origination, feeling, root, action, and result of the abstentions from killing living beings and so on. Therein, this is the explanation - All of these abstentions originate from four sources: from the body, from body-and-consciousness, from speech-and-consciousness, and from body-speech-and-consciousness. And all are either associated with pleasant feeling or associated with neither-unpleasant-nor-pleasant feeling, and are either rooted in non-greed and non-hate, or rooted in non-greed, non-hate, and non-delusion. And here the four are bodily action, abstention from lying is verbal action, and at the moment of the path they originate from consciousness alone, and all are mental action.

Here, the results of abstention from killing living beings are: completeness of major and minor limbs, achievement of height and girth, achievement of speed, firmly established feet, gracefulness, softness, cleanliness, courage, great strength, confident speech, being dear to the world, faultlessness, an assembly that cannot be divided, fearlessness, being difficult to assail, not dying through attack by others, an unlimited retinue, handsome appearance, good form, freedom from illness, freedom from sorrow, non-separation from those who are dear and beloved, and long life - such and similar are the results.

The results of abstention from taking what is not given are: great wealth, abundance of wealth and grain, unlimited possessions, arising of unarisen wealth, stability of arisen wealth, quick acquisition of desired wealth, wealth not shared with kings, thieves, water, fire, and unloved heirs, acquisition of wealth not shared with others, being supreme in the world, not knowing the state of non-existence, and dwelling in happiness - such and similar.

The results of abstention from unchaste conduct are: freedom from adversaries, being dear to all people, obtaining food, drink, clothing, bedding and so on, sleeping happily, waking happily, freedom from the fear of realms of misery, impossibility of obtaining the state of a woman or the state of a eunuch, non-wrathfulness, acting openly, non-fallen aggregates, not being downcast, mutual dearness of women and

men, completeness of faculties, completeness of characteristics, freedom from suspicion, living at ease, dwelling in happiness, fearlessness from any quarter, and absence of separation from the dear - such and similar.

The results of abstention from lying are: clarity of faculties, confident and sweet speech, even, sharp, and pure teeth, not being too fat, not being too thin, not being too short, not being too tall, pleasant contact, a mouth with the fragrance of a waterlily, an obedient retinue, authoritative speech, a tongue that is soft, red, and thin like a lotus or waterlily, non-agitation, and steadfastness - such and similar.

The results of abstention from spirits, liquor and intoxicants that cause negligence are: quick understanding in all duties and tasks to be done regarding the past, future, and present, always having established mindfulness, non-madness, possessing knowledge, non-laziness, non-stupidity, non-dumbness, non-intoxication, diligence, non-confusion, fearlessness, non-impetuousness, non-suspiciousness, speaking truth, speaking without divisiveness, harshness, or idle chatter, being untiring day and night, gratitude, thankfulness, non-stinginess, possessing generosity, possessing morality, straightness, non-wrathfulness, possessing a sense of shame, possessing moral dread, having right view, possessing great wisdom, being intelligent, being wise, and skilfulness in what is beneficial and unbeneficial - such and similar are the results. Thus here the judgment should be understood also as regards the origination, feeling, root, action, and result of the abstentions from killing living beings and so on.

Explanation of the Latter Five Training Rules

Now, what was said -

"What is fitting should then be connected also in the last five;
And what is distinctive should be stated, and the inferior and so on should also be known."

This is the explanation of its meaning - Whatever is fitting from this explanation of the first five training rules, having taken that from there, should be connected to the latter five training rules also. Therein, this is the connection - For just as among the former training rules, as regards object, spirits, liquor and intoxicants that cause negligence have as their object one or another activity beginning with the visible form sense base, so too here eating at the improper time. By this method, the classification of objects of all should be known. And as regards undertaking, just as the former ones are undertaken when being undertaken by a novice or by a lay follower, so too are these. And as regards factors, just as there the classification of factors of killing living beings and so on was stated, so too here eating at the improper time has four factors - the improper time, food allowed until noon, swallowing, and not being mad. By this method, the classification of factors of the remaining ones too should be known. And just as there, as regards origination, spirits, liquor and intoxicants that cause negligence have two originations - from the body and from body-and-consciousness - so too here eating at the improper time. By this method, the origination of all should be known. And just as there, as regards feeling, taking what is not given is associated with one or another of the three feelings, so too here eating at the improper time. By this method, the association with feeling of all should be known. And just as there unchaste conduct is rooted in greed and delusion,

so too here eating at the improper time. And the other two also - by this method, the classification of roots of all should be known. And just as there killing living beings and so on are bodily action, so too here eating at the improper time and so on. But the acceptance of gold and silver may be either bodily action or verbal action, by way of the method of occurrence through the body door and so on, not by way of course of action. "As regards abstaining" means just as there one abstaining abstains from the unwholesome beginning with killing living beings of oneself or of others, so too here from the unwholesome beginning with eating at the improper time, or from the wholesome as well together. And just as the former five abstentions have four originations - from the body, from body-and-consciousness, from speech-and-consciousness, and from body-speech-and-consciousness - and all are either associated with pleasant feeling or associated with neither-unpleasant-nor-pleasant feeling, and are either rooted in non-greed and non-hate, or rooted in non-greed, non-hate, and non-delusion, and all are productive of various kinds of desirable results, so too here also.

"What is fitting should then be connected also in the last five;
And what is exceptional should be stated, and the inferior and so on should be known."

Here, however, "eating at the improper time" means food when midday has passed. For this is food when the permitted time has passed, therefore it is called "eating at the improper time," hence abstention from eating at the improper time. "Watching dancing, singing, music and shows" - here, "dancing" means whatever dancing, "singing" means whatever singing, "music" means whatever music. "Seeing shows" means the seeing of shows that break the wholesome side because they are a condition for the arising of mental defilements, or seeing that has become a show is seeing shows. Dancing and singing and music and seeing shows - these are watching dancing, singing, music and shows. And seeing shows here should be understood by the very method stated in the Brahmajāla. For it is said there -

"While some honourable ascetics and brahmins, having eaten food given in faith, engage in watching shows such as these: dancing, singing, music, plays, story-telling, hand-clapping, cymbals, drums, magic shows, acrobatic shows, bamboo-pole climbing, washing of an elephant, elephant fights, horse fights, buffalo fights, bull fights, goat fights, ram fights, cock fights, quail fights, stick fights, fist fights, wrestling matches, military parades, battle arrays, and troop reviews - the ascetic Gotama abstains from watching such shows."

Or alternatively, by the aforesaid meaning, dancing, singing and music are themselves shows, thus they are dancing-singing-music-shows; the seeing of them is watching dancing, singing, music and shows; therefore abstention from watching dancing, singing, music and shows. Where "seeing and hearing" should be said, just as in such passages as "he holds wrong views, has perverted vision," even the apprehension of an object not occurring through the eye-door is called "seeing," so hearing too is stated as just "seeing." And here, the transgression occurs only for one who approaches out of desire to see and sees. But for one who, while in a place where one is standing, sitting, or lying down, sees something that has come or that

has come within range while going, there may be defilement, but not transgression. And here it should be understood that even singing connected with the Dhamma is not proper, but the Dhamma connected with singing is proper.

Garlands and so on should be connected respectively with wearing and so on. Therein, "garland" means whatever kind of flower. "Cosmetic" means whatever has been ground and prepared for the purpose of anointing. The remainder, all kinds of perfume such as perfumed powder, incense and so on, is "perfume." All that is not proper for the purpose of adorning and decorating, but it is proper for the purpose of medicine, and for one who consents to what has been brought for the purpose of worship, it is not improper by any method whatsoever. "High bed" is said to mean exceeding the proper measure. "Luxurious bed" means an unallowable bed and an unallowable covering. For one who consents to both of those, it is not proper by any method whatsoever. "Gold" means gold. "Silver" means a coin, copper small coins, wooden small coins, lac small coins and so on - whatever is used as a medium of exchange here and there; both of those are gold and silver. The acceptance of that in whatever manner is called formal acceptance; that is not proper by any method whatsoever - thus what is exceptional should be stated.

These ten training rules, when undertaken with inferior desire, or with inferior consciousness, energy and investigation, are inferior; with middling ones, middling; with superior ones, superior. Or those defiled by craving, wrong view and conceit are inferior; those undefiled are middling; those supported by wisdom in each case are superior. Or those undertaken with wholesome consciousness dissociated from knowledge are inferior; with prompted consciousness associated with knowledge, middling; with unprompted consciousness, superior - thus the inferior and so on should also be known.

And to this extent, the matrix that was previously laid down with six verses beginning with "by whom, where, when, and why" for the purpose of explaining the text of the training rules has been elucidated in meaning.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Training Rules is concluded.

3. Explanation of the Thirty-two Aspects

Explanation of the Connection of Terms

Now, that which is, for a son of good family whose practice is purified by these ten training rules and who is established in morality, for the purpose of purification of disposition and for the purpose of development of mind - that which, apart from the arising of a Buddha, had never occurred before, which was beyond the domain of all sectarians - in those various discourses:

"One thing, monks, when developed and cultivated, leads to great religious emotion. Leads to great benefit. Leads to great freedom from bondage. Leads to great mindfulness and full awareness. Leads to the attainment of knowledge and vision. Leads to pleasant abiding in the present life. Leads to the realisation of the fruit of true knowledge and liberation. What is that one thing? Mindfulness of the body.

Those, monks, do not consume the Deathless who do not consume mindfulness of the body. Those, monks, consume the Deathless who consume mindfulness of the body. The Deathless is unconsumed, consumed; declined, not declined; missed, attained - for those, monks, by whom mindfulness of the body is attained."

Having thus praised in many ways by the Blessed One -

"How, monks, is mindfulness of the body developed, how is it cultivated, so that it is of great power and great benefit? Here, monks, a monk, having gone to the forest, or"

-

By the method beginning thus, the meditation subject of mindfulness of the body has been described by way of these fourteen sections: the section on breathing, the section on postures, the section on the four kinds of full awareness, the section on attention to the repulsiveness of the body, the section on attention on the elements, and the nine sections on the charnel ground contemplations. The description of its development has now been reached. Therein, since the section on postures, the section on the four kinds of full awareness, and the section on attention on the elements - these three were stated by way of insight. The nine charnel ground sections were stated by way of the observation of danger within insight knowledges alone. And whatever development of concentration one might wish regarding the bloated and so on herein, that has already been made clear in detail in the description of the development of foulness in the Visuddhimagga. But the section on breathing and the section on attention to the repulsiveness of the body - these two herein were stated by way of concentration. Among those, the section on breathing is itself a separate meditation subject by way of mindfulness of breathing. But as for this -

"Furthermore, monks, a monk reviews this very body, upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, as full of many kinds of impurity: 'There are in this body head hairs, body hairs, etc. urine.'"

Thus, having included the brain here and there together with the bone marrow, the meditation subject of the thirty-two aspects - the method of development of mindfulness of the body by way of portions - which was taught, has been undertaken; this is its explanation of meaning:

Therein, "there are" means they exist. "In this" means in that which is spoken of as "upwards from the soles of the feet, downwards from the top of the hair, bounded by the skin, full of many kinds of impurity." "Body" means in the body. For the body is called "body" because it is an accumulation of impurities, or because it is the origin of hundreds of diseases - contemptible things such as head hairs and so on, and diseases such as eye disease and so on. Head hairs, etc. urine - these are the thirty-two aspects beginning with head hairs. Therein, the connection should be understood thus: "there are in this body head hairs, there are body hairs." What is spoken of by that? In this fathom-long carcass, searching in every way - upwards from the soles of the feet, downwards from the top of the hair, inwards from the skin - no one sees any pearl or gem or lapis lazuli or aloe wood or sandalwood or saffron or camphor or perfumed powder and so on, not even the slightest state of purity; rather, one sees only impurity - supremely foul-smelling, loathsome, ugly in appearance, of various kinds, classified as head hairs, body hairs, and so on.

This, for now, is the explanation here by way of the connection of terms.

Development of Foulness

But by way of the meditation on foulness, the explanation should be understood thus - Thus, by a son of good family who is established in morality classified as the training rule of abstention from killing living beings and so on, who is pure in practice, who is a beginner, who wishes to engage in the pursuit of the meditation on the thirty-two aspects as a meditation subject for the purpose of attaining purity of disposition, first of all there are ten impediments together with the impediment of residence, family, gain, group, work, journey, relatives, mental knots, illness, supernormal power, and the impediment of fame. Then by him those ten impediments should be cut off thus: by abandoning attachment to residence, family, gain, group, relatives, and fame; by non-involvement in work, journey, and mental knots; and by medical treatment of illness. Then by him, with impediments cut off, with uncut desire for renunciation, having adopted the practice of detachment brought to its culmination, not abandoning even the lesser and minor rules of conduct of the monastic discipline, a teacher who gives the meditation subject, endowed with scripture and realisation, or endowed with one of those factors, should be approached by a method conforming to the monastic discipline; and through the accomplishment of duties, having won the confidence of that one, one's own intention should be made known to him. By him, having known the classification of that one's sign, disposition, temperament, and inclination, if this meditation subject is suitable, then if he also wishes to dwell in the very monastery where he himself dwells, then the meditation subject should be given in brief. But if he wishes to dwell elsewhere, then it should be explained in detail, with the preliminary by way of explaining what should be abandoned and what should be taken up and so on, and with the classification by way of explaining what is suitable for one of lustful temperament and so on. By him, having learnt that meditation subject with its preliminary and with its classification, having asked permission from the teacher, those which -

"A large residence, a new residence, a dilapidated residence, and a road;
A drinking place, and leaves, and flowers, and fruit, and one that is desired.

"A city, timber, a field, with one of different subject, a port;
A borderland, a boundary, unsuitable, where a friend is not found.

"These eighteen places, thus having known, the wise one
Should avoid from afar, as a path of danger."

Thus eighteen lodgings are said to be avoided. Having avoided those, that which -

"And how, monks, is a lodging possessed of five factors? Here, monks, a lodging is not too far, not too near, accessible for coming and going, uncrowded by day, with little noise and little disturbance at night, with little contact from gadflies, mosquitoes, wind, sun, and creeping things. For one dwelling in that lodging, the requisites of robes, almsfood, lodging, and medicine for the sick arise with little difficulty. In that lodging dwell elder monks who are very learned, who have learnt the collections, who are bearers of the Teaching, bearers of the monastic discipline, bearers of the matrices; approaching them from time to time, he questions, inquires: 'How is this,

venerable sir? What is the meaning of this?' Those venerable ones open up what is not opened up for him, make clear what is not made clear, and dispel doubt regarding the various phenomena that are grounds for doubt. Thus, monks, a lodging is possessed of five factors."

Thus a lodging possessed of five factors has been stated. Having approached such a lodging, by one who has completed all duties, having reviewed the danger in sensual pleasures and the benefit in renunciation, having gladdened the mind by recollection of the Buddha being well awakened, the Teaching being good Teaching, and the Community being well practising, that which -

"By speech and by mind, by colour, shape, and direction;
By location and by delimitation, the wise know the sevenfold learning."

Thus the sevenfold proficiency in learning; By gradual sequence, by not too quickly, by not too slowly, by warding off distraction, by transcending concepts, by gradual releasing, by absorption, and the three discourses - thus the tenfold proficiency in attention has been stated. Without abandoning that, the meditation on the thirty-two aspects should be undertaken. For indeed, for one who undertakes it thus, the meditation on the thirty-two aspects succeeds in every way, not otherwise.

Therein, from the very beginning, having first taken the skin pentad, even by one who knows the Triple Canon, in forward order by the method beginning with "head hairs, body hairs," when that has become familiar, in reverse order by the method beginning with "skin, teeth," when that too has become familiar, in both forward and reverse order by that same twofold method, it should be developed for a fortnight by speech for the purpose of cutting off externally scattered applied thoughts and for the purpose of becoming familiar with the text, and by mind for the purpose of discerning the intrinsic nature of the parts. For his development by speech, having cut off externally scattered applied thoughts, is a condition for development by mind and for familiarity with the text; development by mind is for the discernment by way of any one among foulness, colour, and characteristic. Then by that same method the kidney pentad for a fortnight; then both together for a fortnight; then the lung pentad for a fortnight; then those three pentads together for a fortnight; then at the end, even though not mentioned, having included the brain here together with the earth element aspects for the purpose of developing them as one, the brain pentad for a fortnight; then the four pentads for a fortnight; then the fat hexad for a fortnight; then the four pentads together with the fat hexad for a fortnight; then the urine hexad for a fortnight; then all the thirty-two aspects together for a fortnight - thus it should be developed over six months by one who determines them by colour, shape, direction, location, and delimitation. This was said with reference to a person of middling wisdom. But by one of slow wisdom it should be developed for as long as life lasts; for one of sharp wisdom the meditation succeeds before long.

Here one asks - "But how does one define these thirty-two aspects beginning with colour?" For this one, developing the thirty-two aspects by the division into the skin pentad and so on by the method beginning with "there are in this body head hairs," first defines head hairs as black in colour, or whatever kind they are seen to be. As to shape, one defines them as long and round, like the beam of a balance. As to direction, however, since in this body above the navel is called the upper direction

and below the lower direction, therefore one defines them as having arisen in the upper direction of this body. As to location, they have arisen on the skin of the head, which is delimited by the forehead, the edges of the ears, the knots of hair, and the bottom of the throat. Therein, just as blunt grasses grown on the top of an ant-hill do not know "We have grown on the top of an ant-hill"; nor does the top of the ant-hill know "Blunt grasses have grown on me"; just so, head hairs do not know "We have grown on the skin of the head," nor does the skin of the head know "Head hairs have grown on me." For these phenomena are devoid of reflective attention and reviewing, senseless, indeterminate, empty, supremely foul-smelling, loathsome, and repulsive - not a being, not a person - thus one defines. As to delimitation: the delimitation is twofold, by way of the similar and the dissimilar. Therein, head hairs are delimited below by the surface of the skin on which they are established, by their own root surface which has entered therein to the extent of a grain of paddy and is established, above by space, and across by each other - thus by way of similar delimitation; head hairs are not the remaining thirty-one aspects. The remaining thirty-one are not head hairs - thus by way of dissimilar delimitation one defines. Thus, for now, one defines head hairs beginning with colour.

Among the remaining, one defines body hairs as mostly of dark colour in colour, or whatever kind they are seen to be. As to shape, they are of the shape of a bent bow, or above of the shape of a crooked palmyra splinter; as to direction, they have arisen in both directions; as to location, except for the palms of the hands and the soles of the feet, they have arisen mostly on the remaining skin of the body.

Therein, just as coarse grasses grown on an old village site do not know "We have grown on an old village site," nor does the old village site know "Coarse grasses have grown on me," just so, body hairs do not know "We have grown on the skin of the body," nor does the skin of the body know "Body hairs have grown on me." For these phenomena are devoid of reflective attention and reviewing, senseless, indeterminate, empty, supremely foul-smelling, loathsome, and repulsive - not a being, not a person - thus one defines. As to delimitation, one defines them as delimited below by the surface of the skin on which they are established, by their own root which has entered therein to the extent of a nit's egg and is established, above by space, and across by each other. This is their similar delimitation; but the dissimilar delimitation is just like that of head hairs - thus one defines body hairs beginning with colour.

Next, nails: for one whose nails are complete, there are twenty. One defines all of them as white in colour in the place free from flesh, and copper-coloured where connected with flesh. As to shape, one defines them as having the shape of their respective place of establishment, mostly having the shape of madhuka fruit stones, or the shape of fish scales. As to direction, they have arisen in both directions; as to location, they are established at the tips of the fingers.

Therein, just as madhuka fruit stones placed by village boys on the tips of sticks do not know "We have been placed on the tips of sticks," nor do the sticks know "Madhuka fruit stones have been placed on us"; just so, nails do not know "We are established at the tips of the fingers," nor do the fingers know "Nails are established at our tips." For these phenomena are devoid of reflective attention and reviewing, senseless, etc. not a person - thus one defines. As to delimitation, one defines them

as delimited below at the root by the flesh of the fingers, or by the surface established there, above at the tip by space, and on both sides by the skin at both edges of the fingers. This is their similar delimitation; but the dissimilar delimitation is just like that of head hairs - thus one defines nails beginning with colour.

Beyond that, for one whose teeth are complete, there are thirty-two. He defines all of them as white in colour. For one whose teeth are evenly set, they appear like a layer of conch shell cut with a rough-edged blade, or like a garland of white flower buds strung together evenly. For one whose teeth are unevenly set, he defines them by shape as of various shapes, like a row of benches in a dilapidated assembly hall. For at the ends of both rows of teeth, making two each below and above, eight teeth are four-pointed, four-rooted, and of the shape of a rectangular chair; inside those, arranged in the same order, eight teeth are three-pointed, three-rooted, and of the shape of a crossroads. Inside those too, in the same order, making one each below and above, four teeth are two-pointed, two-rooted, and of the shape of a vehicle-shaft support pillar. Inside those too, arranged in the same order, four canine teeth are single-pointed, single-rooted, and of the shape of a jasmine bud. Then in the middle of both rows of teeth, making four below and four above, eight teeth are single-pointed, single-rooted, and of the shape of a gourd seed. As to direction, they have arisen in the upper direction. As to location, the upper ones are established in the upper jawbone with their points downward, and the lower ones in the lower jawbone with their points upward.

Therein, just as pillars established below on a stone surface and inserted into the upper surface by a building supervisor do not know "We are established on the lower stone surface, inserted into the upper surface," nor does the lower stone surface know "Pillars are established in me," nor does the upper surface know "Pillars have entered into me"; just so, the teeth do not know "We are established in the lower jawbone, entered into the upper jawbone," nor does the lower jawbone know "Teeth are established in me," nor does the upper jawbone know "Teeth have entered into me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines them as delimited below by the cavity of the jawbone, having entered into the jawbone and being established, and by their own root surface, and above by space, and across by one another. This is their homogeneous delimitation; but the heterogeneous delimitation is just like that of the head hairs. Thus he defines the teeth beginning with colour and so on.

Beyond that, he defines the skin, which conceals the accumulation of various corpse-parts inside the body, as white in colour. For although it appears as if of various colours by way of dark, fair, and other colours because of being tinted by the pigment of the outer skin, nevertheless by its homogeneous colour it is simply white. But that whiteness of it becomes obvious when the outer skin has been destroyed by flames of fire, by the impact of a weapon, by a blow, and so on. As to shape, in brief it is of the shape of a jacket; in detail, of various shapes. For thus, the skin of the toes is of the shape of a silkworm's cocoon; the skin of the top of the foot is of the shape of a toe-covered sandal; the skin of the lower leg is of the shape of a palm-leaf food-pocket; the skin of the thigh is of the shape of a long bag filled with rice; the skin of the buttocks is of the shape of a cloth water-strainer filled with water; the skin of the back is of the shape of a hide stretched over a board; the skin of the belly is of the

shape of a hide stretched over the body of a lute; the skin of the chest is for the most part of a quadrangular shape; the skin of both arms is of the shape of a hide stretched over a quiver; the skin of the back of the hand is of the shape of a razor-sheath or of the shape of a comb-bag; the skin of the fingers is of the shape of a key-sheath; the skin of the neck is of the shape of a throat-jacket; the skin of the face is of the shape of a worm-nest with holes here and there; the skin of the head is of the shape of a bowl-bag.

And by the meditation practitioner who is comprehending the skin, beginning from the upper lip, directing the mind between the skin and the flesh, first the skin of the face should be defined, then the skin of the head, then the outer skin of the neck, then the skin of the right hand in forward and reverse order. Then in the same order the skin of the left hand, then the skin of the back, then the skin of the buttocks, then the skin of the right foot in forward and reverse order, then the skin of the left foot, then the skin of the bladder, abdomen, heart, and inner neck, then the skin of the lower jaw, then the skin of the lower lip. Thus up to the skin of the upper lip again. As to direction, it has arisen in two directions. As to location, it stands having enveloped the entire body.

Therein, just as the moist hide of a box covered with moist hide does not know "A box has been covered by me," nor does the box know "I have been covered with moist hide"; just so, the skin does not know "This body consisting of the four primary elements has been wrapped by me," nor does this body consisting of the four primary elements know "I have been wrapped by skin." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. However, merely -

"Covered with moist skin, a great wound with nine doors;
It oozes all around, impure and foul-smelling."

As regards delimitation, he defines it as delimited below by the flesh or by the surface established therein, and above by the outer skin. This is its delimitation by similarity; but the delimitation by dissimilarity is just like that of head hair. Thus he defines the skin beginning with colour.

Then further, the flesh in the body, classified into nine hundred pieces, he defines as red in colour, resembling the pālibhaddaka flower. As regards shape, of various shapes. For thus therein, the flesh of the calves has the shape of a parcel of food wrapped in a palmyra leaf; some say the shape of an unopened screw-pine bud. The flesh of the thighs has the shape of the upper stone of a lime-plastering grindstone; the flesh of the buttocks has the shape of the edge of an oven; the flesh of the back has the shape of a slab of palmyra sugar; the flesh of each pair of ribs has the shape of a thin clay coating on the belly area of a bamboo granary; the flesh of the breasts has the shape of a half lump of clay rounded and thrown down; the flesh of the two arms has the shape of a large skinned rat placed after cutting off the tail, head, and feet; some say the shape of a butcher's block. The flesh of the cheeks has the shape of a karañja seed placed in the cheek area; some say the shape of a frog. The flesh of the tongue has the shape of a nuhī leaf; the flesh of the nose has the shape of a leaf-sheath placed face downward; the flesh of the eye sockets has the shape of a half-ripe fig; the flesh of the head has the shape of a thin coating on a bowl-baking cauldron. And by the meditation practitioner who is examining the flesh, these very

gross pieces of flesh should be defined by shape. For when one thus defines them, the subtle pieces of flesh come within the range of knowledge. As regards direction, arisen in the two directions. As regards location, standing having besmeared slightly more than three hundred bones.

Therein, just as when a wall is plastered with thick clay, the thick clay does not know "A wall has been plastered by me," nor does the wall know "I have been plastered with thick clay," just so the flesh classified into nine hundred pieces does not know "The three hundred bones have been besmeared by me," nor do the three hundred bones know "I have been besmeared with flesh classified into nine hundred pieces." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. However, merely -

"Nine hundred pieces of flesh besmear the corpse;
Swarming with various kinds of worms, putrid like a place of excrement."

As regards delimitation, he defines it as delimited below by the skeleton or by the surface established therein, above by the skin, and across by each other. This is its delimitation by similarity; but the delimitation by dissimilarity is just like that of head hair. Thus he defines the flesh beginning with colour.

Then further, the sinews in the body, classified into nine hundred varieties, he defines as white in colour; some say honey-coloured. As regards shape, of various shapes. For thus therein, the very large sinews have the shape of a plantain bud; those more subtle than those have the shape of a rope of a pig-catching net; those finer than those have the shape of a decayed creeper; those finer than those have the shape of a string of a large Sinhalese lute; those finer than those have the shape of thick thread; the sinews on the backs of the hands and the backs of the feet have the shape of a bird's foot; the sinews on the head have the shape of a rather sparse fine cloth placed on the heads of village boys; the sinews of the back have the shape of a fish-net spread out in the sun after being wetted; the remaining sinews in this body, following each and every major and minor limb, have the shape of a net-jacket put on the body. As regards direction, arisen in the two directions. And among them, beginning from the right ear-knot, five great sinews called tendons, intertwining in front and behind, have gone to the left side; beginning from the left ear-knot, five, intertwining in front and behind, have gone to the right side; beginning from the right side of the throat, five, intertwining in front and behind, have gone to the left side; beginning from the left side of the throat, five, intertwining in front and behind, have gone to the right side; intertwining the right hand, five in front and five behind - thus ten great sinews called tendons have ascended. Likewise the left hand, the right foot, and the left foot - thus he also defines these sixty great sinews as body-bearers and body-regulators. As regards location, in the whole body, standing binding the bones between the bone-skin and the bone-flesh.

Therein, just as when rafters are bound by creeper-vines, the creeper-vines do not know "Rafters have been bound by us," nor do the rafters know "We have been bound by creeper-vines"; just so the sinews do not know "Three hundred bones have been bound by us," nor do the three hundred bones know "We have been bound by sinews." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. However, merely -

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

As regards delimitation, he defines them as delimited below by the three hundred bones or by the surfaces established therein, above by the skin and flesh, and across by each other. This is their delimitation by what is similar; but the delimitation by what is dissimilar is just like that of head hairs. Thus he defines the sinews beginning with colour.

Then further, in the body, since the thirty-two tooth-bones have been taken separately, the remaining sixty-four hand-bones, sixty-four foot-bones, sixty-four soft bones dependent on flesh, two heel-bones, two ankle-bones in each foot, two shin-bones, one knee-bone, one thigh-bone, two hip-bones, eighteen spinal vertebrae, twenty-four rib-bones, fourteen breast-bones, one heart-bone, two collar-bones, two shoulder-blade bones, two upper-arm bones, two pairs of forearm-bones, seven neck-bones, two jaw-bones, one nose-bone, two eye-bones, two ear-bones, one forehead-bone, one crown-bone, nine skull-bones - thus the bones described by such a method as this are all white in colour, so he defines.

In shape they are of various shapes. For therein the bones of the tips of the toes are the shape of kataka seeds; next to those, the middle-joint bones of the toes are the shape of incomplete jackfruit seeds; the root-joint bones are the shape of small drums; some say the shape of a peacock's ankle-ring. The bones of the back of the foot are the shape of a heap of crushed plantain-stem fibres; the heel-bones are the shape of a single palmyra-fruit seed; the ankle-bones are the shape of a play-ball bound on one side; among the shin-bones, the smaller one is the shape of a bow-shaft; the larger one is the shape of the back of a vein withered by hunger and thirst; the place where the shin-bone is established on the ankle-bones is the shape of a date-palm shoot with the bark removed; the place where the shin-bone is established on the knee-bone is the shape of the top of a small drum; the knee-bone from one side is the shape of crushed foam; the thigh-bones are the shape of a poorly planed adze-handle; the place where the thigh-bone is established on the hip-bone is the shape of the knob of a fire-lighting rod of goldsmiths; the place where it is established is the shape of a punnāga fruit with the top cut off; the hip-bones, both being bound as one, are the shape of a potter's oven; some say the shape of an ascetic's consecration seat. The buttock-bones are the shape of a cobra's hood placed face downward; perforated and unperforated at seven or eight places, the eighteen spinal vertebrae are, from the inside, the shape of head-cloth wrappings placed one upon another; from the outside, the shape of a row of rings; between them there are two or three thorns resembling saw-teeth; among the twenty-four rib-bones, the complete ones are the shape of a complete Sinhalese sickle; the incomplete ones are the shape of an incomplete Sinhalese sickle; some say all of them are the shape of the two outstretched wings of a white cock. The fourteen breast-bones are the shape of a row of planks of an old cart; the heart-bone is the shape of the blade of a ladle; the collar-bones are the shape of the handle of a small iron adze; the bone below them is the shape of a half-moon; the shoulder-blade bones are the shape of the blade of a hatchet; some say the shape of a Sinhalese hoe cut in half. The upper-arm bones are the shape of a mirror-handle; some say the shape of the handle of a large adze. The forearm-bones are the shape of a pair of palmyra tubers; the wrist-bones are the

shape of head-cloth wrappings pressed together and placed on one side; the bones of the back of the hand are the shape of a heap of crushed plantain-stem fibres; the root-joint bones of the fingers are the shape of small drums; the middle-joint bones are the shape of incomplete jackfruit seeds; the tip-joint bones are the shape of kataka seeds; the seven neck-bones are the shape of pieces of bamboo shoot pierced on a stick and placed in succession; the lower jaw-bone is the shape of a blacksmith's iron hammer-strap; the upper jaw-bone is the shape of a scraping knife; the eye-socket and nose-cavity bones are the shape of young palmyra stalks with the pith removed; the forehead-bone is the shape of a broken conch-shell placed face downward; the ear-lobe bones are the shape of a barber's razor-sheath; at the place where the bandage is tied above the forehead and ear-lobes, the shape is that of a piece of thick cloth full of bone-thick pots; the crown-bone is the shape of a crooked coconut with the mouth cut off; the skull-bones are the shape of a worn-out gourd-vessel sewn together and placed. As regards direction, they arise in two directions.

As regards location, without distinction they are situated in the whole body; but with distinction, the skull-bones are established on the neck-bones, the neck-bones are established on the spinal vertebrae, the spinal vertebrae are established on the hip-bones, the hip-bones are established on the thigh-bones, the thigh-bones on the knee-bones, the knee-bones on the shin-bones, the shin-bones on the ankle-bones, the ankle-bones are established on the bones of the back of the foot; and the bones of the back of the foot stand lifting up the ankle-bones, the ankle-bones the shin-bones, etc. the neck-bones stand lifting up the skull-bones. By this method the remaining bones too should be understood.

Therein, just as in piles of bricks, roof-beams, and so on, the upper bricks and so on do not know "We are established on the lower ones," nor do the lower ones know "We stand lifting up the upper ones"; just so, the skull-bones do not know "We are established on the neck-bones," etc. the ankle-bones do not know "We are established on the bones of the back of the foot," nor do the bones of the back of the foot know "We stand lifting up the ankle-bones." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. But merely these three hundred and more bones, bound and plastered by nine hundred sinews and nine hundred pieces of flesh, enveloped by a single mass of hide, moistened by the moisture following seventeen thousand nutrient-conveying channels, with sweat and grime oozing from ninety-nine thousand pores, with eighty families of worms, having come to be reckoned simply as "body" - when the practitioner of meditation examines this according to its intrinsic nature, he sees nothing fit to be grasped; he sees merely a skeleton held together by sinews, mixed with various corpse-parts. Having seen which, one attains the state of being a son of the Ten-Powered One. As he said -

"Bones standing in succession by their ends,
Held together by many joints, by no one;
Bound by sinews, driven on by ageing,
Without consciousness, resembling a log of wood.

"A corpse born in a corpse, in what is impure and putrid;
Foul-smelling too in what is foul-smelling, subject to decay in what is subject to breaking up.

"A bone-container in a bone-container, arisen in what is putrid, in a putrid body;

"Remove desire in that, and you will be sons of the One of Ten Powers."

As regards delimitation, he defines that they are delimited inside by the bone marrow, above by the flesh, and at the tips and roots by one another. This is their delimitation by similarity; but the delimitation by dissimilarity is just like that of head hair. Thus he defines the bones beginning with colour.

Then further, he defines the bone marrow that has gone within the bones of the aforesaid varieties in the body as white in colour. As regards shape, it has the shape of its own location. That is: That which has gone within the very large bones, having been steamed and rolled, has the shape of a large cane shoot placed in large bamboo tube joints; that which has gone within the very small bones, having been steamed and rolled, has the shape of a slender cane shoot placed in very small bamboo tube joints. As regards direction, arisen in the two directions. As regards location, it is established inside the bones.

Therein, just as curds and molasses that have gone inside bamboo tubes and the like do not know "We have gone inside bamboo tubes and the like," nor do the bamboo tubes and the like know "Curds and molasses have gone inside us"; just so, the bone marrow does not know "I have gone inside the bones," nor do the bones know "Bone marrow has gone inside us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that it is delimited by the inner surfaces of the bones and by the portion of bone marrow. This is its delimitation by similarity; but the delimitation by dissimilarity is just like that of head hair. Thus he defines the bone marrow beginning with colour.

Then further, he defines the kidneys, which are of the variety of two balls, inside the body, as dull red in colour, the colour of pāṭibhaddaka seeds. As regards shape, they have the shape of a play-ball wound with thread of village boys; some say the shape of a pair of mangoes on a single stalk. As regards direction, they have arisen in the upper direction. As regards location, they stand having emerged from the bottom of the throat by a single root, having gone a little way, having been bound by a thick sinew that has split in two, having encircled the flesh of the heart.

Therein, just as a pair of mangoes tied to a stalk does not know "I am tied to a stalk," nor does the stalk know "A pair of mangoes has been tied by me"; just so, the kidneys do not know "I am tied by a thick sinew," nor does the thick sinew know "The kidneys have been tied by me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that the kidneys are delimited by the kidney portion. This is its delimitation by similarity; but the delimitation by dissimilarity is just like that of head hair. Thus he defines the kidneys beginning with colour.

Then further, he defines the heart inside the body as red in colour, the colour of the back of a red lotus petal. As regards shape, it has the shape of a lotus bud placed upside down with the outer petals removed; and it is like a punnāga fruit with the tip cut off, open on one side, smooth on the outside, similar inside to the interior of a kosātakī fruit. For those abundant in wisdom it is slightly opened; for those of dull

wisdom it is merely in bud. Having removed the matter in dependence on which the mind-element and the mind-consciousness element occur, inside the heart reckoned as the remaining lump of flesh, about half a pasata of blood remains. That is red for one of lustful temperament, blackish for one of hateful temperament, similar to meat-washing water for one of deluded temperament, the colour of horse-gram broth for one of discursive temperament, the colour of kaṇikāra flowers for one of faithful temperament; for one of wise temperament it is clear, serene, undisturbed, and appears brilliant like a polished natural gem. As regards direction, they have arisen in the upper direction. As regards location, it is established in the middle of the two breasts inside the body.

Therein, just as a door-bolt post standing in the middle of two window panels does not know "I am standing in the middle of two window panels," nor do the window panels know "A door-bolt post is standing in our middle"; just so the heart does not know "I am standing in the middle of two breasts," nor do the breasts know "The heart is standing in our middle." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that the heart is delimited by the heart portion. This is its delimitation by the similar, but the delimitation by the dissimilar is just like that of head hair - thus he defines the heart beginning with colour.

Then further, inside the body, the twin lump of flesh called the liver, he defines as red in colour, the colour of the back of the outer petals of a red water lily. In shape, having a single root and twin at the tip, the shape of a koviḷāra leaf; and for those who are slow-witted it is just one and large, for those who are wise it is two or three small ones. As regards direction, they have arisen in the upper direction. As regards location, standing in dependence on the right side inside the two breasts.

Therein, just as a slice of flesh stuck to the side of a large jar does not know "I am stuck to the side of a large jar," nor does the side of the large jar know "A slice of flesh is stuck to me"; just so the liver does not know "I am standing in dependence on the right side inside the two breasts," nor does the right side inside the breasts know "The liver is standing in dependence on me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, however, he defines that the liver is delimited by the liver portion. This is its delimitation by the similar, but the delimitation by the dissimilar is just like that of head hair - thus he defines the liver beginning with colour.

Then further, the pleura in the body, which is twofold by the division into covered and uncovered, he defines as white in colour, the colour of a fine cloth rag. In shape, the shape of its own location. As regards direction, arisen in the two directions. As regards location, the covered pleura, having enveloped the heart and the kidneys, and the uncovered pleura, having wrapped around the flesh beneath the skin throughout the whole body, stands.

Therein, just as when flesh is wrapped in a rag, the rag does not know "The flesh has been wrapped by me," nor does the flesh know "I have been wrapped by a rag"; just so the pleura does not know "The heart, the kidneys, and the flesh beneath the skin throughout the whole body have been wrapped by me." Nor do the heart, the kidneys, and the flesh throughout the whole body know "I have been wrapped by the

pleura." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that it is delimited below by flesh, above by skin, and across by the pleura portion. This is its delimitation by the similar, but the delimitation by the dissimilar is just like that of head hair - thus he defines the pleura beginning with colour.

Then further, inside the body, the spleen, he defines as blue in colour, the colour of a withered nigguṇḍī flower. In shape, mostly seven finger-breadths in measure, without binding, the shape of a black calf's tongue. As regards direction, they have arisen in the upper direction. As regards location, standing in dependence on the upper side of the stomach lining on the left side of the heart, which, when it comes out through a blow from a weapon, there is the destruction of life for beings.

Therein, just as a lump of cow-dung standing in dependence on the top side of a porch does not know "I am standing in dependence on the top side of a porch," nor does the top side of the porch know "a lump of cow-dung is standing in dependence on me"; just so, the spleen does not know "I am standing in dependence on the top side of the stomach membrane," nor does the top side of the stomach membrane know "the spleen is standing in dependence on me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that the spleen is delimited by the spleen portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines the spleen beginning with colour.

Beyond that, he defines the lungs inside the body, consisting of thirty-two pieces of flesh, as red in colour, the colour of a not-too-ripe fig. As to shape, having the shape of an unevenly cut cake; some say having the shape of a heap of broken roof tiles. That, in the absence of food and drink and so on inside, being struck by the risen kamma-born heat, is without flavour and without nutritive essence, like a masticated lump of straw. As regards direction, they have arisen in the upper direction. As to location, inside the body, within the two breasts, standing hanging down having covered over the heart and the liver.

Therein, just as a bird's nest hanging inside a dilapidated granary does not know "I am standing hanging inside a dilapidated granary," nor does the inside of the dilapidated granary know "a bird's nest is standing hanging in me"; just so, the lungs do not know "I am standing hanging between the two breasts inside the body," nor does the space between the two breasts inside the body know "the lungs are standing hanging in me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that the lungs are delimited by the lungs portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines the lungs beginning with colour.

Beyond that, he defines the intestines inside the body, thirty-two cubits long in a man, twenty-eight cubits long in a woman, bent in twenty-one places, as white in colour, the colour of crystal lime. As to shape, having the shape of a headless snake's body coiled up and placed in a trough of blood. As regards direction, arisen in the two directions. As to location, being fastened above at the throat and below at the anus, standing inside the body within the confines of the throat and the anus.

Therein, just as a headless snake's body placed in a trough of blood does not know "I am standing in a trough of blood," nor does the trough of blood know "a headless snake's body is standing in me"; just so, the intestines do not know "I am standing inside the body," nor does the inside of the body know "the intestines are standing in me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that the intestines are delimited by the intestines portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines the intestines beginning with colour.

Beyond that, he defines the mesentery inside the body, between the intestines, as white in colour, the colour of the root of a water lily. As to shape, having just the shape of the root of a water lily; some say having the shape of cow's urine. As regards direction, arisen in the two directions. As to location, just as the thread of a loom at the time of pulling the loom for those doing work with hoes and axes and so on, like the loom-thread, having fastened the loom-boards at the folds of the intestines together at the bolt-end, like a cord that stands having sewn through the middle of a foot-wiping rope-mat, it stands between the twenty-one folds of the intestines.

Therein, just as the cord that has sewn a foot-wiping rope-mat and remains does not know "A foot-wiping rope-mat has been sewn by me," nor does the foot-wiping rope-mat know "The cord, having sewn me, remains," just so the mesentery does not know "I, having bound the intestines within the twenty-one coils, remain," nor do the intestines know "The mesentery, having bound me, remains." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, one defines that the mesentery is delimited by the mesentery portion. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus one defines the mesentery beginning with colour.

Then further, within the body, one defines undigested food as being in colour the colour of swallowed food. In shape, it has the shape of loosely bound rice grains in a water strainer. As regards direction, they have arisen in the upper direction. As to location, it is situated in the stomach. The stomach is a membrane of intestines resembling a blister that has arisen in the middle of a wet cloth being squeezed from both sides; smooth on the outside, wrapped inside with flesh-refuse, resembling the flower of a soiled mantle; some say it resembles the inside of a boiled jackfruit. Therein, takkolaka, earthworm, palmyra-splinter, needle-mouth, cloth-thread, and string-thread - worms of thirty-two family varieties such as these, tangled and entangled, moving in clusters, dwell there. When drink and food and so on are absent, they leap up and, crying out, pierce the flesh of the heart; and at the time of swallowing drink and food and so on, turning face upward, they very hastily snatch two or three morsels of the first food swallowed. That which is for these worms a birthing chamber, a toilet, a sick hall, and a cemetery - where, just as at the gate of an outcaste village, in a cesspool, in the autumn season, when the sky rains with large drops, various kinds of corpses consisting of urine, excrement, hide, bone, sinew, pieces, spittle, mucus, blood, and so on, carried along by water, having fallen in, stirred up with muddy water, having become swarming with arisen crowds of worms, after two or three days, seething with the force of the heat of the sun's burning, releasing foam and bubbles on the surface, of dark blue colour, supremely

foul-smelling and loathsome, having reached a state unfit to approach or even to see, it remains - let alone to smell or to taste; just so, various kinds of drink and food and so on, ground by the pestle of the teeth, turned over by the hand of the tongue, obstructed by spittle and saliva, with the excellence of colour, odour, flavour, and so on gone at that very moment, resembling the vomit of a dog that has eaten rice-chaff, having fallen down, having become enveloped by bile, phlegm, and wind, seething with the force of the heat of the digestive fire, swarming with crowds of worms, releasing foam and bubbles again and again, having reached a state of supreme refuse-foul-smelling loathsomeness, it remains. Hearing which, even displeasure towards drink and food and so on becomes established, let alone having looked with the eye of wisdom. And where the drink and food and so on that has fallen undergoes fivefold separation: one portion the insects eat, one portion the digestive fire burns up, one portion becomes urine, one portion becomes excrement, and one portion, having reached the state of nutriment, nourishes blood, flesh, and so on.

Therein, just as dog vomit situated in a supremely loathsome dog's trough does not know "I am situated in a dog's trough"; nor does the dog's trough know "Dog vomit is situated in me." Just so, the undigested food does not know "I am situated in this supremely foul-smelling, loathsome stomach"; nor does the stomach know "Undigested food is situated in me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, one defines that the undigested food is delimited by the undigested food portion. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus one defines the undigested food beginning with colour.

Then further, within the body, one defines excrement as being in colour mostly the colour of swallowed food. In shape, it has the shape of its location; as to direction, it has arisen in the lower direction; as to location, it is situated in the receptacle for the digested. The receptacle for the digested is a region below, between the navel and the roots of the backbone, at the end of the intestines, about eight finger-breadths in height, resembling the inside of a bamboo tube, where, just as rain water that has fallen on the upper part of the ground trickles down and, having filled the lower part of the ground, remains, just so whatever drink and food and so on that has fallen into the stomach, cooked and cooked by the digestive fire with foam rising up, having reached a smooth state like flour on a grinding stone, having trickled down through the intestinal passage, having been pressed down, like pale clay pressed into a bamboo tube, having accumulated, it remains.

Therein, just as pale clay pressed down and put into a bamboo tube does not know "I am situated in a bamboo tube," nor does the bamboo tube know "Pale clay is situated in me"; just so, excrement does not know "I am situated in the receptacle for the digested," nor does the receptacle for the digested know "Excrement is situated in me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, one defines that excrement is delimited by the excrement portion. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus one defines excrement beginning with colour.

Beyond that, he defines the brain inside the skull in the body as white in colour, the colour of a cluster of snake-umbrella mushrooms. Some say the colour of boiled milk.

As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. As to location, it stands inside the skull, depending on the four suture lines, having become a combination of four lumps of brain, like four lumps of flour placed together.

Therein, just as a lump of flour or boiled milk placed in an old gourd shell does not know "I am standing in an old gourd shell," nor does the old gourd shell know "in me a lump of flour or boiled milk is standing"; just so the brain does not know "I am standing inside the skull," nor does the inside of the skull know "in me the brain is standing." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that the brain is delimited by the brain portion. This is its delimitation by the similar, but the delimitation by the dissimilar is just like that of head hair. Thus he defines the brain beginning with colour.

Beyond that, he defines bile in the body, which is twofold by the distinction of bound and unbound, as the colour of thick madhuka oil in colour. Some say the unbound bile is the colour of withered bakula flowers. As to shape, the shape of its location. As regards direction, arisen in the two directions. As to location, the unbound bile, excluding the places where head hair, body hair, nails, and teeth are free from flesh, and the hardened dry skin, stands pervading the rest of the body like a drop of oil in water; when it is disturbed, the eyes become yellow and roll about, the body trembles and itches. The bound bile stands in a bile sac resembling a large kosātakī pod, established depending on the liver flesh between the heart and the lungs; when it is disturbed, beings become mad, with deranged minds, having abandoned shame and moral fear, they do what ought not to be done, speak what ought not to be spoken, and think what ought not to be thought.

Therein, just as oil standing having pervaded water does not know "I am standing having pervaded water," nor does the water know "oil is standing having pervaded me"; just so the unbound bile does not know "I am standing having pervaded the body," nor does the body know "the unbound bile is standing having pervaded me." And just as rainwater standing in a kosātakī pod does not know "I am standing in a kosātakī pod," nor does the kosātakī pod know "in me rainwater is standing"; just so the bound bile does not know "I am standing in the bile sac," nor does the bile sac know "in me the bound bile is standing." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that bile is delimited by the bile portion. This is its delimitation by the similar, but the delimitation by the dissimilar is just like that of head hair. Thus he defines bile beginning with colour.

Beyond that, he defines phlegm inside the body, measuring one bowlful, as white in colour, the colour of the sap of kacchaka leaves. As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. As to location, it stands on the mucous membrane of the stomach. At the time of swallowing drink, food, and so on, just as moss and water plants in water, when a stick or potsherd falls, are broken apart and become two, then cover over again and remain, just so when drink, food, and so on fall in, it is broken apart and becomes two, then covers over again and remains; and when it becomes weak, the mucous membrane of the stomach has the smell of a supremely loathsome corpse, like a ripe boil, like a rotten hen's egg. And from the odour risen therefrom, the belch and the mouth become foul-

smelling, resembling a putrid corpse, and that person comes to the point of being told "Go away, you smell foul, you crow"; and that which has increased and reached a state of thickness, like the covering board of a toilet, stands right within the mucous membrane of the stomach, having suppressed the corpse smell.

Therein, just as the film of foam on the surface of a cesspool does not know "I am situated on a cesspool," nor does the cesspool know "a film of foam is situated on me"; just so, phlegm does not know "I am situated on the mucous membrane of the stomach," nor does the mucous membrane of the stomach know "phlegm is situated on me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that phlegm is delimited by the phlegm portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines phlegm beginning with colour.

Then further, in the body, he defines pus as being the colour of a withered leaf by colour. As to shape, it has the shape of its location. As to direction, it has arisen in two directions. As to location, there is no fixed location for pus where pus might remain accumulated. Wherever blood, having settled and festered at a place on the body struck by stumps, thorns, weapons, flames of fire, and so on, or wherever boils, abscesses, and so on arise, there it remains.

Therein, just as the gum that has oozed out and remained at the places on a tree struck here and there by the edges of axes and so on does not know "I am situated at the struck place of the tree," nor does the struck place of the tree know "gum is situated on me"; just so, pus does not know "I am situated at the places on the body struck here and there by stumps, thorns, and so on, or at the places where boils, abscesses, and so on have arisen," nor does the place on the body know "pus is situated on me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that pus is delimited by the pus portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines pus beginning with colour.

Then further, in the body, blood being twofold as accumulated blood and circulating blood, among these, he defines accumulated blood as being the colour of thick boiled lac-colouring by colour, and circulating blood as being the colour of clear lac-colouring. As to shape, all of it has the shape of its own location. As to direction, accumulated blood arises in the upper direction, circulating blood in both. As to location, circulating blood, excluding the places on the head hair, body hair, nails, and teeth that are free from flesh, and the hardened dry skin, has pervaded the entire clung-to body following the network of veins and remains there. Accumulated blood, having filled the lower part of the liver, in the amount sufficient to fill one bowl, dropping little by little drops upon the kidneys, heart, and lungs, moistening the kidneys, heart, liver, and lungs, remains there. When it does not moisten the kidneys, heart, and so on, beings become thirsty.

Therein, just as water situated in a worn-out pot, moistening clods of earth and so on below, does not know "I am situated in a worn-out pot, moistening clods of earth and so on below," nor do the worn-out pot or the clods of earth and so on below know "water is situated on me, or it is situated moistening us"; just so, blood does not know "I am situated in the lower part of the liver, moistening the kidneys, heart, and so on,"

nor do the place at the lower part of the liver or the kidneys, heart, and so on know "blood is situated on me, or it is situated moistening us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines that blood is delimited by the blood portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hair. Thus he defines blood beginning with colour.

Then further, in the body, he defines sweat as being the colour of clear sesame oil by colour. As to shape, it has the shape of its location. As to direction, it has arisen in two directions. As to location, there is no fixed location for sweat where sweat might remain always like blood. Or because whenever the body is heated by the heat of fire, the heat of the sun, seasonal changes, and so on, then it trickles through all the pores of the head hair and body hair, like water from a bundle of lotus roots, lotus bulbs, and white water-lily stalks that has been pulled up and unevenly cut. Therefore, by means of those pores of the head hair and body hair, he defines it as to shape. "And by the meditation practitioner who is comprehending sweat, sweat should be attended to just as filling and remaining in the pores of the head hair and body hair" - thus it was said by the former teachers.

Therein, just as water trickling through the openings of a bunch of lotus roots, lotus bulbs, and white water-lily stalks does not know "I am trickling through the openings of a bunch of lotus roots, lotus bulbs, and white water-lily stalks," nor do the openings of a bunch of lotus roots, lotus bulbs, and white water-lily stalks know "Water is trickling through us"; just so, sweat does not know "I am trickling through the openings of the pores of head-hairs and body-hairs," nor do the openings of the pores of head-hairs and body-hairs know "Sweat is trickling through us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines thus: sweat is delimited by the portion of sweat. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head-hair. Thus he defines sweat beginning with colour.

Then further, in the body, he defines fat, which is between the skin and the flesh, as being the colour of split turmeric as to colour. As to shape, it has the shape of its location. For thus, in one who is happy and has a stout body, having pervaded between the skin and the flesh, it has the shape of a turmeric-dyed fine-cloth rag; in one with a lean body, depending on the calf-flesh, thigh-flesh, backbone-supported back-flesh, and belly-membrane-flesh, having been rolled up and placed, it has the shape of pieces of turmeric-dyed fine-cloth rag. As to direction, it has arisen in two directions. As to location, in one with a stout body, having pervaded the entire body, and in a lean one, depending on the calf-flesh and so on, it remains; and although it is reckoned as an oily substance, because of its extreme loathsomeness, it is not taken for the purpose of head-oil, nor for the purpose of mouthful-oil, nor for the purpose of lamp-lighting.

Therein, just as a turmeric-dyed fine-cloth rag depending on a heap of flesh does not know "I am depending on a heap of flesh," nor does the heap of flesh know "A turmeric-dyed fine-cloth rag is depending on me"; just so, fat does not know "I am depending on the entire body or on the flesh in the calves and so on," nor does the entire body know, or the flesh in the calves and so on, "Fat is depending on me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person.

As to delimitation, he defines thus: fat is delimited below by flesh, above by skin, and all around by the portion of fat. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head-hair. Thus he defines fat beginning with colour.

Then further, in the body, he defines tears as being the colour of clear sesame oil as to colour. As to shape, the shape of its location. As regards direction, they have arisen in the upper direction. As to location, it remains in the eye-sockets. And this does not always remain accumulated in the eye-sockets as bile does in the bile-sac; but when beings who have become joyful laugh a great laugh, when those who have become sorrowful weep and lament, or when they take such unwholesome food, and when their eyes are struck by smoke, dust, dirt, and so on, then, having arisen from these - pleasure, displeasure, unwholesome food, and so on - tears fill the eye-sockets and remain and trickle forth. The former teachers describe thus: "By the meditation practitioner who is comprehending tears, it should be attended to just as if filling and remaining in the eye-sockets."

Therein, just as water standing in the hollows of the stones of young palmyra trees whose tops have been cut off does not know "I am standing in the hollows of the stones of young palmyra trees whose tops have been cut off," nor do the hollows of the stones of young palmyra trees whose tops have been cut off know "Water is standing in us"; just so, tears do not know "I am standing in the eye-sockets," nor do the eye-sockets know "Tears are standing in us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As to delimitation, he defines thus: tears are delimited by the portion of tears. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head-hair. Thus he defines tears beginning with colour.

Then further, in the body, grease, reckoned as dissolved oily substance, he defines as being the colour of oil poured over rice-gruel as to colour. As to shape, it has the shape of its location. As regards direction, arisen in the two directions. As to location, it remains on the palms of the hands, the backs of the hands, the soles of the feet, the backs of the feet, the tips of the nose, the forehead, and the points of the shoulders. And this does not always remain dissolved in these locations; but when those areas become heated by the heat of fire, the heat of the sun, the disparity of seasons, and the disparity of elements, then it remains dissolved there and flows like mist on clear-watered natural rock-pools.

Therein, just as mist that has submerged and settled upon rock pools does not know "I have submerged and settled upon rock pools," nor do the rock pools know "Mist has submerged and settled upon us"; just so, grease does not know "I have submerged and settled upon the palms of the hands and so on," nor do the palms of the hands and so on know "Grease has submerged and settled upon us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that grease is delimited by its own portion of grease. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus he defines grease beginning with colour.

Then further, in the body, spittle inside the mouth he defines as white in colour, the colour of foam. As regards shape, it has the shape of its location; some say it has the shape of sea foam. As regards direction, it arises in the upper direction. As regards location, it descends from both sides of the cheeks and settles on the tongue. And it does not always remain accumulated here, but whenever beings see or remember such food, or place something hot, bitter, pungent, salty, or sour in the mouth. And when their heart feels weary, or disgust arises towards anything whatsoever, then spittle arises and, descending from both sides of the cheeks, settles on the tongue. And this spittle is thin at the tip of the tongue, thick at the root of the tongue; and when flattened rice or rice-grain or any other solid food is placed in the mouth, like water in a well dug in a river sandbank, it is always capable of moistening without coming to exhaustion.

Therein, just as water settled at the bottom of a well dug in a river sandbank does not know "I am settled at the bottom of a well," nor does the bottom of the well know "Water is settled upon me"; just so, spittle does not know "I have descended from both sides of the cheeks and settled on the surface of the tongue," nor does the surface of the tongue know "Spittle, having descended from both sides of the cheeks, has settled upon me." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that spittle is delimited by its own portion of spittle. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus he defines spittle beginning with colour.

Then further, in the body, nasal mucus he defines as white in colour, the colour of young palmyra pith. As regards shape, it has the shape of its location; some say it has the shape of cane shoots continuously inserted into the nostrils after being softened again and again. As to direction, they have arisen in the upper direction. As regards location, it stands filling the nostrils. And it does not always remain accumulated here, but just as if a man were to tie curds in a lotus leaf and pierce the lotus leaf underneath with a thorn, then through that hole a lump of curds would trickle down and fall outside; just so, when beings weep, or when disturbance of the elements has arisen due to unsuitable food or climate, then the brain, having reached the state of putrid phlegm, trickles down from inside the head, descends through the opening at the top of the palate, and stands filling the nostrils.

Therein, just as putrid curds placed in an oyster shell does not know "I am placed in an oyster shell," nor does the oyster shell know "Putrid curds is placed upon me"; just so, nasal mucus does not know "I am placed in the nostrils," nor do the nostrils know "Nasal mucus is placed in us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. As regards delimitation, he defines that nasal mucus is delimited by its own portion of nasal mucus. This is its delimitation by the similar; but the delimitation by the dissimilar is just like that of head hair. Thus he defines nasal mucus beginning with colour.

Beyond that, "synovial fluid within the body" means the slippery carcass inside the joints of the body. It is defined by colour as having the colour of the exudation of the kaṇikāra tree. As to shape, it has the shape of its location. As regards direction, arisen in the two directions. By location, it stands within the one hundred and eighty joints, accomplishing the function of lubricating the bone joints. For one in whom this is

deficient, when standing up, sitting down, going forward, stepping back, bending, or stretching, the bones creak, one moves about as if making a snapping sound, and for one who has gone even a distance of one or two yojanas the air element becomes disturbed and the limbs ache. But for one in whom this is abundant, when getting up, sitting down, and so on, the bones do not creak, even for one who has gone a long distance the air element does not become disturbed, nor do the limbs ache.

Therein, just as lubricating oil does not know "I stand having lubricated the axle," nor does the axle know "Oil stands having lubricated me"; just so, the synovial fluid does not know "I stand having lubricated the one hundred and eighty joints," nor do the one hundred and eighty joints know "The synovial fluid stands having lubricated us." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. By delimitation, one defines that the synovial fluid is delimited by the synovial fluid portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hairs. Thus one defines the synovial fluid beginning with colour.

Beyond that, urine within the body is defined by colour as having the colour of bean-alkaline water. By shape, it has the shape of the water contained inside a water-pot filled with water and placed upside down. By direction, it is arisen in the lower direction. By location, it stands inside the bladder. "Bladder" is called the bladder-sac, where, just as when a mouthless box-pot is placed in a cesspool, the cesspool liquid enters it, yet no passage of entry is evident; just so, urine enters from the body, yet no passage of entry is evident; only the passage of exit is obvious, and when the bladder is full of urine, there is the striving of beings thinking "Let us urinate." Therein, just as the cesspool liquid standing in a mouthless box-pot placed in a cesspool does not know "I stand in a mouthless box-pot," nor does the box-pot know "In me the cesspool liquid stands"; just so, the urine does not know "I stand in the bladder," nor does the bladder know "In me the urine stands." For these phenomena are devoid of reflective attention and reviewing, etc. nor a person. By delimitation, one defines that it is delimited by the interior of the bladder and by the urine portion. This is its similar delimitation; but the dissimilar delimitation is just like that of head hairs. Thus one defines the urine beginning with colour. Thus this one defines these thirty-two aspects beginning with colour.

As one thus defines these thirty-two aspects by way of colour and so on, by pursuing this and that application of meditation, the head hairs and so on become familiar and present themselves as portions. From that point onwards, just as for a man with eyes looking at a garland of flowers of thirty-two colours strung on a single thread, all the flowers are obvious as if simultaneously; just so, for one looking at this body with mindfulness thinking "There are in this body head hairs," all those phenomena are obvious as if simultaneously. When head hairs are adverted to, mindfulness, without pausing, proceeds as far as urine. From that point onwards, humans, animals, and other beings wandering about present themselves to him, having abandoned the appearance of beings, merely as heaps of portions; and the food and drink and so on being consumed by them presents itself as if being thrown into a heap of portions.

Here one asks: "Then what should be done by him beyond that?" It is said - That very same sign should be practised, should be developed, should be cultivated, should be well established and defined. But how does this one practise that sign, develop it, cultivate it, well established define it? For this one practises that sign of the

presenting of head hair and so on in the mode of portions, clings to it with mindfulness, associates with it, approaches it, causes it to take the womb of mindfulness. Therein, increasing the mindfulness that has been obtained, he is said to develop it. "Cultivates" means again and again he makes it associated with mindfulness, struck by applied and sustained thought. "Well established he defines" means in such a way that it is well defined, so that it does not again disappear, thus he defines it with mindfulness, reflects upon it, ties it close.

Or alternatively, what was previously stated as the tenfold skill in attention - namely, in sequence, not too quickly, not too slowly, by abandoning distraction, by transcending concepts, by gradual releasing, by characteristics, and three discourses - thus. Therein, one attending in sequence practises; one attending not too quickly and not too slowly develops; one attending by abandoning distraction cultivates; one attending by transcending concepts and so on, well established, defines - thus it should be understood.

Here one asks: "But how does this one attend to these phenomena by way of sequence and so on?" It is said - For this one, having attended to head hair, immediately after attends to body hair, not to nails. Likewise, having attended to body hair, immediately after attends to nails, not to teeth. This same method applies everywhere. Why? For one attending out of order, just as an unskilled man climbing a ladder of thirty-two rungs out of order, with body wearied, falls from that ladder and does not accomplish the ascent; just so, because of not attaining the gratification to be attained by way of the accomplishment of development, with wearied mind he falls from the development of the thirty-two aspects and does not accomplish the development.

Even while attending in sequence, "head hair, body hair," he also attends not too quickly. For one attending too quickly, just as a man going on a long journey is unable to distinguish the road signs such as even and uneven ground, trees, high ground, low ground, crossroads and so on, and therefore is not skilled in the road and does not bring the journey to completion; just so, he is unable to distinguish the signs of the thirty-two aspects such as colour, shape and so on, and therefore is not skilled in the thirty-two aspects and does not bring the meditation subject to completion.

And just as not too quickly, so too he attends not too slowly. For one attending too slowly, just as a man who has set out on a highway, lingering along the way at trees, mountains, lakes and so on, not reaching the desired place, right there on the way meets with calamity and disaster from lions, tigers and so on; just so, not reaching the accomplishment of the development of the thirty-two aspects, through the interruption of development, right there along the way he meets with calamity and disaster from sensual thoughts and so on.

Even while attending not too slowly, he also attends by abandoning distraction. "By abandoning distraction" means he attends in such a way that the mind is not distracted towards other things such as new construction work and so on. For one whose mind is distracted externally, with thought unconcentrated on head hair and so on alone, not reaching the accomplishment of development, right there along the way meets with calamity and disaster, like the companions of the Bodhisatta on the journey to Takkasilā. But one whose mind is undistracted, with thought concentrated

on head hair and so on alone, reaches the accomplishment of development, like the Bodhisatta reaching the accomplishment of the kingdom of Takkaṣilā. For him thus attending by abandoning distraction, by the influence of his aspiration, conduct, and disposition, those phenomena present themselves as foulness, or as colour, or as emptiness.

Then he attends to those phenomena by transcending concepts. "By transcending concepts" means having transcended and given up the conventional expression such as "head hair, body hair," he attends by way of just foulness and so on as they have presented themselves. How? Just as people who have gone to dwell in the forest, because of unfamiliarity with the terrain, make a sign such as a broken branch and so on for the purpose of recognising the water place, and going in accordance with that, use the water; but when they have become familiar with the terrain, then having given up that sign, without even attending to it, having approached the water place, they use the water; just so, this one first attended to those phenomena by way of the respective conventional expressions beginning with "head hair, body hair"; when among those phenomena one or another among foulness and so on presents itself, having transcended and given up that conventional expression, he attends by way of just foulness and so on.

Here one asks: "But how do these phenomena present themselves to him as foulness and so on, how as colour, how as emptiness, and how does he attend to these as foul, how as colour, how as emptiness?" First, head hairs present themselves to him as foul in five ways by means of colour, shape, odour, dwelling place, and location; and in just five ways he attends to these as foul. That is: These called head hairs are foul as to colour, supremely repulsive and loathsome. For thus, people during the day, having seen a strip of bark or a thread that has fallen into their drink or food and is the colour of head hair, through the perception of head hair, either throw away even delightful drink and food or feel disgust. They are also foul as to shape. For thus, at night, having touched a strip of bark or a thread that has fallen into their drink or food and is the shape of head hair, through the perception of head hair, either throw away even delightful drink and food or feel disgust. They are also foul as to odour. For thus, the odour of head hairs devoid of such preparations as anointing with oil, flowers, smoke, and so on is supremely loathsome; having smelled the odour of hair thrown into fires, beings close their noses and even turn their faces away. They are also foul as to dwelling place. For thus, just as rice-plants and so on at a rubbish heap, they are heaped up by the discharge of bile, phlegm, pus, and blood from the various kinds of human impurity, and have been brought to growth, increase, and expansion. They are also foul as to location. For thus, just as rice-plants and so on at a rubbish heap, they have grown on the supremely loathsome moist skin that wraps the heads of human beings, on top of a heap of thirty-one kinds of corpse-matter beginning with body hair. This same method applies to body hair and so on. Thus, for now, he attends to these phenomena presenting themselves as foul, as foul.

But if they present themselves to him as colour, then head hairs present themselves by way of the blue kasiṇa. Likewise body hairs and teeth by way of the white kasiṇa. This same method applies everywhere. He attends to these by way of the respective kasiṇa; thus, when they present themselves as colour, he attends to them as colour. But if they present themselves to him as emptiness, then head hairs present

themselves by way of the group with nutritive essence as eighth, through the determination of the resolution of compactness. Likewise body hair and so on, as they present themselves. He attends to these in just the same way. Thus, when they present themselves as emptiness, he attends to them as emptiness.

Attending thus, he attends to these phenomena by way of gradual releasing. "By way of gradual releasing" means: having released the head hairs that have presented themselves by way of any one among foulness and so on, while attending to body hairs - just as a leech, while still looking back at the place grasped by its tail, takes hold of another place with its mouth, and when that is grasped, releases the other - just so, while still looking back at the head hairs, he attends to the body hairs, and when attention is established on the body hairs, he releases the head hairs. This same method applies everywhere. Thus indeed, for one attending by way of gradual releasing, those phenomena, presenting themselves by way of any one among foulness and so on, present themselves completely without remainder, and their presentation becomes even more evident.

Then, for one to whom those phenomena present themselves as foul and their presentation becomes even more evident, just as a monkey in a palm grove of thirty-two palm trees, being chased by a hunter, not settling on even one tree, having run about, when it has turned back exhausted, then it remains depending on just one palm spike enveloped by dense palm leaves; just so, the monkey of the mind, being chased by that very meditator through the thirty-two parts in this body, not settling on even one part, having run about, when it has turned back exhausted through the absence of desire for running after multiple objects. Then, whichever phenomenon among head hair and so on is more familiar to him or more suited to his temperament, or where he has formerly made an aspiration, depending on that, it remains by way of access. Then, having made that very sign struck by reasoning and struck by applied thought again and again, he produces the first meditative absorption in due order; having established himself therein and having begun insight, he reaches the noble plane.

For one whose phenomena are present as colour, for him too, just as a monkey... etc. then whichever phenomenon among head-hair and so on is more familiar or more conforming to his temperament, or where he has formerly made an aspiration, in dependence on that he remains by way of access. Then, having made that very sign again and again struck by reasoning and struck by applied thought, he produces in succession by way of the blue kasiṇa or by way of the yellow kasiṇa all five fine-material-sphere meditative absorptions, and having established himself in any one of them, having undertaken insight, he reaches the noble plane.

For one whose phenomena are present as empty, he attends by way of characteristics; attending by way of characteristics, therein he attains access meditative absorption by means of the defining of the four elements. Then, attending, he attends to those phenomena by means of the triad of discourses on impermanence, suffering, and non-self. This is his method of insight. He, having undertaken this insight and having proceeded in due order, reaches the noble plane.

And to this extent, that which was said - "How does this one attend to these phenomena by means of the gradual method and so on?" - that has been answered. And also that which was said - "But his explanation should be understood thus by means of meditative development" - the meaning of that has been made clear.

Miscellaneous Method

Now, for the purpose of familiarity and skill in the explanation of this very thirty-two aspects, this miscellaneous method should be known -

"By way of sign, by way of characteristic, by way of element, and also by way of emptiness;

And by way of aggregate and so on should be known the determination of the thirty-two aspects."

Therein, "by way of sign": in this thirty-two aspects of the aforementioned kind, there are one hundred and sixty signs, by means of which one who practises meditation comprehends the thirty-two aspects by way of portions. That is: For head-hair there are five signs - the sign of colour, the sign of shape, the sign of direction, the sign of location, and the sign of delimitation. Thus for body hair and so on.

"By way of characteristic": in the thirty-two aspects there are one hundred and twenty-eight characteristics, by means of which one who practises meditation attends to the thirty-two aspects by way of characteristics. That is: For head-hair there are four characteristics - the characteristic of hardness, the characteristic of cohesion, the characteristic of hotness, and the characteristic of movement. Thus for body hair and so on.

"By way of element": in the thirty-two aspects, among the elements stated in the passage "This person, monks, has six elements," there are one hundred and twenty-eight elements, by means of which one who practises meditation comprehends the thirty-two aspects by way of elements. That is: Whatever hardness there is in head-hair, that is the solid element; whatever cohesion, that is the liquid element; whatever ripening, that is the heat element; whatever distension, that is the air element - thus there are four elements. Thus for body hair and so on.

"By way of emptiness": in the thirty-two aspects there are one hundred and twenty-eight emptinesses, by means of which one who practises meditation sees with insight the thirty-two aspects as empty. That is: In head-hair, to begin with, the solid element is empty of the liquid element and so on; likewise the liquid element and so on are empty of the solid element and so on - thus there are four emptinesses. Thus for body hair and so on.

"Beginning with aggregates and so on" means: when the thirty-two aspects beginning with head-hair are being collected by way of aggregates and so on, the judgment should be known by such a method as "How many aggregates are head-hairs, how many sense bases, how many elements, how many truths, how many establishments of mindfulness?" And for one who cognises thus, the body appears like a heap of grass and sticks. As he said -

"There is no being, no man, no fellow, no person is found;
This body is void, comparable to a heap of grass and sticks."

Then for him, that which -

"For one who has entered an empty house, with peaceful mind, such a one;
There is non-human delight, rightly seeing the Teaching with insight."

Thus the non-human delight that was spoken of, that becomes not far off. Then that which -

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

Thus the joy and gladness that is the Deathless, born of insight, has been spoken of. One experiencing that, before long, realises the deathless of Nibbāna, which is frequented by noble ones, free from ageing and death.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Thirty-two Aspects is concluded.

4. Explanation of the Boy's Questions

Occasion

1-10. Now the order of the explanation of meaning of the Boy's Questions beginning with "What is called one?" has been reached. Having stated their occasion and the purpose of their placement here, we shall make the explanation -

As for their occasion, first, there was a great disciple of the Blessed One named Sopāka. By that venerable one, final liberating knowledge was attained at merely seven years of age from birth; the Blessed One, wishing to grant him full ordination through the answering of questions, seeing his ability to answer questions on matters intended by himself, asked questions beginning with "What is called one?" He answered. And by that answer he satisfied the Blessed One's mind. That itself was that venerable one's full ordination.

This is their occasion.

Reason for Placement

But since through the goings for refuge, development of mind by way of recollection of the Buddha, the Teaching, and the Community has been made known, through the training rules, development of morality has been made known, and through the thirty-two aspects, development of the body has been made known, therefore now, for the purpose of showing the approach to the development of wisdom in various ways, these answers to questions have been placed here. Or because concentration has morality as its proximate cause, and wisdom has concentration as its proximate cause; As it is said - "A wise man established in morality, should develop the mind and wisdom" - therefore, having shown morality through the training rules and concentration whose resort is that through the thirty-two aspects, it should be

understood that they have been placed here also for the purpose of showing the classification of wisdom, which serves as the requisite of various phenomena, for one with a concentrated mind.

This is the purpose of their placement here.

Commentary on the Questions

Commentary on the Question "What is Called One?"

Now the explanation of their meaning follows - "What is called one?" - the Blessed One asks the question with reference to that one phenomenon regarding which a monk, rightly becoming disenchanted, gradually makes an end of suffering, and regarding which this venerable one, becoming disenchanted, gradually made an end of suffering. "All beings are sustained by nutriment" - the elder answers by way of a teaching based on the standpoint of the person. "And what, monks, is right mindfulness? Here, monks, a monk dwells observing the body in the body" - such discourses as these are here proofs for the arising of the justification for this answer. Here, the nutriment by which all beings are called "sustained by nutriment," that nutriment, or that state of being sustained by nutriment of theirs, should be understood as having been indicated by the elder when asked "What is called one?" For what was intended by the Blessed One here as "one" was that, but it was not said in order to inform that there is nothing else called one in the Dispensation or in the world. For this was said by the Blessed One -

"Monks, a monk rightly becoming disenchanted with one thing, rightly becoming dispassionate, rightly becoming liberated, rightly seeing the limit, having fully realised the right course, makes an end of suffering in this very life. In which one thing? All beings are sustained by nutriment. In this one thing, monks, a monk rightly becoming disenchanted, etc. makes an end of suffering. 'One question, one synopsis, one explanation' - thus what was said, this was said dependent on that."

"Sustained by nutriment" - here, just as in "There is, monks, the sign of the beautiful. Therein, frequently giving unwise attention - this is the nutriment for the arising of unarisen sensual desire" - in such passages, condition is called nutriment; thus, having taken condition by the word "nutriment," those dependent on conditions are called "sustained by nutriment." But with reference to the four nutriments - When it is said "sustained by nutriment," from the statement "the non-percipient being gods are rootless, without nutriment, without contact, without feeling," the word "all" would be inappropriate.

Therein one might ask - Even when it is said thus, "What phenomena have conditions? The five aggregates - The five aggregates - the aggregate of matter, etc. the aggregate of consciousness" - from this statement, it would be appropriate that only the aggregates have the state of being sustained by conditions, but this statement would be inappropriate for beings. But this should not be seen thus. Why? Because of the establishment of the figurative application of aggregates to beings. For the figurative application of aggregates to beings is established. Why? Because they are to be designated with reference to the aggregates. How? Just as the figurative application of "village" to houses. Just as, because a village is to be designated with reference to houses, when even one or two or three houses are

burnt, it is said "the village is burnt" - thus the figurative application of "village" to houses is established - just so, when the aggregates are sustained by nutriment in the sense of condition, the figurative expression "beings are sustained by nutriment" should be understood as established. And in the ultimate sense, when the aggregates are being born, ageing, and dying, by the Blessed One who said "Moment by moment, monk, you are being born, ageing, and dying," the figurative application of aggregates to those beings should be understood as having been shown as established. Since by whatever nutriment called "condition" all beings are sustained, that nutriment or that state of their being sustained by nutriment should be understood as "one." For the nutriment or the state of being sustained by nutriment is a ground for disenchantment because of being a cause of impermanence. Then, becoming disenchanted through seeing impermanence in those activities designated as all beings, one gradually makes an end of suffering and attains supreme purification of meaning. As he said -

"All activities are impermanent", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to
purification."

And here there is a twofold reading, "ekaṃ nāma ki" and "kihā"; therein the reading of the Sinhalese is "kihā." For they say "kihā" when "ki" should be said. Some say "'ha' is an indeclinable particle, and this is also the reading of the Therīs"; but in either way the meaning is just one. It should be read as one prefers. But just as in passages such as "touched by happiness or by suffering, one experiences suffering and displeasure," in some places "dukha" is said and in some places "dukkha" is said, so in some places "eka" is said and in some places "ekka" is said. But here "ekaṃ nāma" is the reading itself.

Commentary on the Question "What is Called Two?"

Thus, with his mind gladdened by this answering of the question, the Teacher, in the same manner as before, asks a further question: "What is called two?" The elder, having responded "two," answers by way of a teaching based on phenomena: "mentality and materiality." Therein, because of bending towards the object, and because of being the cause of the inclination of consciousness, all that is immaterial is called "mentality." But here, because of being the cause of disenchantment, only phenomena with mental corruptions are intended; in the sense of being deformed, the four primary elements and all materiality occurring derived from them is called "materiality"; all that too is intended here. And here "what is called two is mentality and materiality" is said by way of intention, not because of the non-existence of other pairs. As he said -

"Monks, a monk rightly becoming disenchanted with two things... etc. makes an end of suffering. On which two? In mentality and materiality. In these two things, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. 'Two questions, two synopses, two explanations' - thus what was said, this was said dependent on that."

And here, it should be understood that by seeing merely mentality-materiality, having abandoned the view of self, becoming disenchanted through the approach of observation of non-self alone, one gradually makes an end of suffering and attains supreme purification of meaning. As he said -

"All phenomena are non-self", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification."

Commentary on the Question "What is Called Three?"

Now, with his mind won over by this answering of questions too, the Teacher, by the former method itself, asks a further question: "What is called three?" The elder, having repeated back "three," then showing the number conforming to the grammatical gender of the meaning to be explained, answers "the three feelings." Or alternatively, the meaning here should be understood thus: showing "Those which were stated by the Blessed One as 'the three feelings,' it is in regard to the meaning of these that I reply 'three,'" he said. For the teachings are of many approaches for those who have attained the beauty of teaching through the classification of analytical knowledge. Some, however, say: "'Three' is a superfluous term here." And here, by the former method itself, "the three feelings" was stated, because of the absence of other groups of three. As he said -

"Monks, a monk rightly becoming disenchanted with three things... etc. makes an end of suffering. In which three? In the three feelings. In these three things, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. 'Three questions, three synopses, three explanations' - thus what was said, this was said dependent on that."

And here, in accordance with the sutta stated "Whatever is felt, all that is in suffering, I say," or -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent." -

Thus, in accordance with the suffering of suffering, the suffering of change, and the suffering of activities, or by seeing the nature of suffering of the three feelings, having abandoned the perception of happiness, becoming disenchanted through the approach of observation of suffering, one gradually makes an end of suffering and attains supreme purification of meaning - this should be understood. As he said -

"All activities are suffering", when one sees with wisdom;
Then one becomes disenchanted with suffering, this is the path to purification."

Commentary on the Question "What is Called Four?"

Thus, with the Teacher's favour having been won by this answering of questions too, in the same former method he asks a further question: "What is called four?" Therein, on the side of answering this question, somewhere by the former method just, the four nutriments are intended. As he said -

"In four things, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. In which four? In the four nutriment. In these four things indeed, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. 'Four questions, four synopses, four explanations' - thus what was said, this was said dependent on that."

Somewhere, those in which one with a well-developed mind gradually makes an end of suffering are the four establishments of mindfulness. As the nun Kajaṅgalā said -

"In four things, friends, a monk with mind rightly well developed, rightly seeing the limit, having fully realised the right course, makes an end of suffering in this very life. In which four? In the four establishments of mindfulness. In these four things indeed, friends, a monk with mind rightly well developed... etc. makes an end of suffering. 'Four questions, four synopses, four explanations' - thus what was said by the Blessed One, this was said dependent on that."

But here, because through the understanding and penetration of those four there is the cutting off of craving for existence, those four noble truths are intended. Or because what is answered by this method is indeed well answered, therefore the elder, having replied "four," answers "noble truths." Therein, "four" is a numerical delimitation. "Noble truths" means noble truths, unerring, not deceiving - this is the meaning. As he said -

"These, monks, are the four noble truths that are true, unerring, not otherwise; therefore they are called 'noble truths'."

Or because it is said that they are worthy of reverence, worthy of being approached by the world including the gods, or because of proceeding to welfare which is designated as the place where one should strive, or because of not proceeding to calamity, or because Buddhas, Individually Enlightened Ones, and disciples of the Buddha, esteemed as noble through conjunction with the thirty-seven noble qualities belonging to enlightenment, penetrate these - therefore too they are called "noble truths." As he said -

"These four noble truths, monks... etc. these, monks, are the four noble truths; the noble ones penetrate these, therefore they are called 'noble truths'."

Further, they are noble truths because they are the truths of the noble Blessed One. As he said -

"In the world with its gods, monks... etc. with its gods and humans, the Truth-finder is noble; therefore they are called 'noble truths'."

Or alternatively, they are noble truths also because of the accomplishment of noble status through having fully awakened to them. As he said -

"Because of having fully awakened to these four noble truths as they really are, monks, the Truth-finder is called 'the Worthy One, the Perfectly Enlightened One'."

This is the meaning of their terms. However, through the understanding and penetration of these noble truths, there is the cutting off of craving for existence. As he said -

"Monks, this noble truth of suffering has been understood and penetrated... etc. the noble truth of the practice leading to the cessation of suffering has been understood and penetrated, craving for existence has been cut off, the conduit to existence has been eliminated, there is now no more rebirth."

Commentary on the Question "What is Called Five?"

Gladdened in mind by this answering of questions too, the Teacher, in the same manner as before, asks a further question: "What is called five?" The elder, having responded "five," answers "the aggregates of clinging." Therein, "five" is a numerical delimitation. The aggregates produced by clinging or productive of clinging are the aggregates of clinging. Whatever matter, feeling, perception, activities, and consciousness that are with mental corruptions and subject to clinging, this is a designation for those. And here, by the former method just, "the five aggregates of clinging" is stated, because there is no absence of other groups of five. As he said -

"Monks, a monk rightly becoming disenchanted with five phenomena... etc. makes an end of suffering. In which five? In the five aggregates of clinging. In these five phenomena indeed, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. 'Five questions, five synopses, five explanations' - thus what was said, this was said dependent on that."

And here, meditating on the five aggregates by way of rise and fall, having obtained the deathless of insight, one gradually realises the deathless of Nibbāna. As he said -

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

Commentary on the Question "What is Called Six?"

Thus, having won the favour by this answering of questions too, the Teacher, in the same manner as before, asks a further question: "What is called six?" The elder, having responded "six," answers "the internal sense bases." Therein, "six" is a numerical delimitation; engaged in the internal, or occurring with reference to oneself, are "internal." Because of being a sense base, or because of extending income, or because of leading to the extended suffering of the round of rebirths, they are "sense bases" - this is a designation for the eye, ear, nose, tongue, body and mind. And here, by the former method, "the six internal sense bases" was said, not because of the absence of other groups of six. As he said -

"Monks, a monk rightly becoming disenchanted with six phenomena... etc. makes an end of suffering. In which six? In the six internal sense bases. In these six phenomena indeed, monks, a monk rightly becoming disenchanted... etc. makes an end of suffering. 'Six questions, six synopses, six explanations' - thus what was said, this was said dependent on that."

And here, regarding the six internal sense bases, because of the statement "'Empty village', monks, this is a designation for these six internal sense bases," regarding them as empty, as not lasting long like bubbles and mirages and so on, as hollow, and as deceptive, becoming disenchanted, gradually having made an end of suffering, one attains the disappearance of the King of Death. As he said -

"Just as one might see a bubble, just as one might see a mirage;
One who thus regards the world, the King of Death does not see."

Commentary on the Question "What is Called Seven?"

Having won the favour by this answering of questions too, the Teacher asks a further question: "What is called seven?" The elder, although in the great answering of questions the seven stations of consciousness were stated, but rather, showing those phenomena in which a monk with well-developed mind makes an end of suffering, answers "the seven factors of enlightenment." This meaning too was indeed approved by the Blessed One. As he said -

"Wise are the householders, the nun Kajaṅgalikā; of great wisdom are the householders, the nun Kajaṅgalikā. If you, householders, had approached me and asked about this matter, I too would have answered it in exactly the same way as it was answered by the nun Kajaṅgalikā."

And by her it was thus answered -

"Friends, a monk with mind rightly well developed regarding seven phenomena... etc. makes an end of suffering. In which seven? In the seven factors of enlightenment. In these seven phenomena indeed, friends, a monk with mind rightly well developed... etc. makes an end of suffering. 'Seven questions, seven synopses, seven explanations' - thus what was said by the Blessed One, this was said dependent on that."

Thus this meaning should be understood as approved by the Blessed One.

Therein, "seven" is a numerical delimitation preventing less or more. "Factors of enlightenment" is a designation for phenomena beginning with mindfulness. Herein this is the meaning of the terms - By this concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the mundane or supramundane path is the counterpart of many dangers such as the support of sloth and restlessness, the accumulation of the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, it is called "enlightenment" (bodhi); one rises from the sleep of the continuity of mental defilements, or one penetrates the four noble truths, or one realises Nibbāna itself - this is what is meant. As he said - "Having developed the seven factors of enlightenment, he has fully awakened to the unsurpassed perfect enlightenment." Or because one awakens by means of this concord of mental states of the aforesaid kind, the noble disciple too is "enlightenment" (bodhi). Thus, because they are constituent factors of that enlightenment termed the concord of mental states, they are factors of enlightenment, like factors of meditative absorption and path factors; or because they are constituent factors of that noble disciple who has obtained the designation "the enlightened one" (bodhi), they are also factors of enlightenment, like factors of an army, factors of a chariot, and so on.

Furthermore: "Factors of enlightenment - in what sense are they factors of enlightenment? They lead to enlightenment, thus they are factors of enlightenment; they awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment" - by this method too stated in the Paṭisambhidā, the meaning of factors of enlightenment as factors of enlightenment should be understood. Thus one who develops and cultivates these seven factors of enlightenment before long becomes an obtainer of qualities beginning with complete disenchantment; therefore it is said that he makes an end of suffering in this very life. And this was said by the Blessed One -

"Monks, these seven factors of enlightenment, when developed and cultivated, lead exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to highest enlightenment, to Nibbāna."

Commentary on the Question "What is Called Eight?"

Thus, with mind won over by this answering of the question too, the Teacher asks a further question: "What is called eight?" The Elder, although in the great answering of questions the eight worldly adversities were stated, but rather showing those things regarding which a monk with well-developed mind makes an end of suffering, without saying "the eight noble path factors," since there is no such thing as a path free from the eight factors, but the path is merely the eight factors, therefore accomplishing that meaning, he answers with the beauty of instruction: "the noble eightfold path." This meaning and the method of teaching were approved by the Blessed One too. As he said -

"Wise, householders, is the nun Kajaṅgalikā, etc. I too would have answered it in exactly the same way as it was answered by the nun Kajaṅgalikā."

And by her it was thus answered -

"Friends, a monk with mind rightly well developed regarding eight things, etc. makes an end of suffering. 'Eight questions, eight synopses, eight explanations' - thus what was said by the Blessed One, this was said dependent on that."

Thus this meaning and the method of teaching should be understood as approved by the Blessed One.

Therein, "noble" means to be approached by those who desire Nibbāna; furthermore, it should be understood as "noble" because of operating far from mental defilements, because of producing the noble state, and because of the attainment of noble fruition. "Having eight factors" means eightfold. This should be understood as merely factors, since like a fourfold army and like a fivefold musical ensemble, they are of a nature not obtainable by separation of factors. By this Nibbāna is sought, or it itself seeks, or it goes killing mental defilements - thus it is a path.

Thus a monk developing this eightfold path with its eightfold classification breaks through ignorance, arouses true knowledge, realises Nibbāna; therefore it is said that he makes an end of suffering in this very life. For this was said:

"Just as, monks, a rice-awn or a barley-awn rightly directed, when stepped upon by hand or foot, will pierce the hand or foot, or will draw blood - this is possible. What is the reason for this? Because of the rightly directed awn, monks. Just so, monks, that indeed a monk with rightly directed view, with rightly directed path development, will break through ignorance, will arouse true knowledge, will realise Nibbāna - this is possible."

Commentary on the Question "What is Called Nine?"

With his mind won over by this answering of questions too, the Teacher asks a further question: "What is called nine?" The elder, having responded "nine," answers "abodes of beings." Therein, "nine" is a numerical delimitation. "Beings" means living beings designated with reference to the aggregates bound to the life faculty, or the designation thereof. "Abodes" means they dwell in these, thus they are abodes; the abodes of beings are the abodes of beings. This is the method of teaching; but as regards meaning, this is a designation for beings of nine kinds. As he said -

"There are, friends, beings different in body and different in perception, just as human beings, some gods, and some beings in states of misfortune. This is the first abode of beings. There are, friends, beings different in body and identical in perception, just as the gods of Brahmā's retinue who are first reborn. This is the second abode of beings. There are, friends, beings identical in body and different in perception, just as the radiant gods. This is the third abode of beings. There are, friends, beings identical in body and identical in perception, just as the gods of streaming radiance. This is the fourth abode of beings. There are, friends, beings without perception and without experience, just as the non-percipient beings. This is the fifth abode of beings. There are, friends, beings who, with the complete transcendence of perceptions of material form, etc. have reached the plane of infinite space. This is the sixth abode of beings. There are, friends, beings etc. have reached the plane of infinite consciousness. This is the seventh abode of beings. There are, friends, beings etc. have reached the plane of nothingness. This is the eighth abode of beings. There are, friends, beings etc. have reached the plane of neither-perception-nor-non-perception. This is the ninth abode of beings."

Here too, by the former method just, "nine abodes of beings" is stated, because there are no other nine. As he said -

"Monks, a monk rightly becoming disenchanted with nine phenomena, etc. makes an end of suffering. Which nine? The nine abodes of beings. In these nine phenomena indeed, monks, a monk rightly becoming disenchanted, etc. makes an end of suffering. 'Nine questions, nine synopses, nine explanations' - thus what was said, this was said dependent on that."

And here, "Nine phenomena are to be fully understood. Which nine? Nine abodes of beings" - from this statement, regarding the nine abodes of beings, by full understanding as the known, having abandoned the view of individual existence as stable, beautiful, and pleasant, becoming disenchanted through seeing merely a heap of sheer activities; by full understanding as judgement, becoming dispassionate through the observation of impermanence; being liberated through the observation of suffering; rightly seeing the limit through the observation of non-self; by full understanding as abandoning, having thoroughly understood the right course, makes

an end of suffering in this very life. Therefore this was said -

"Monks, a monk rightly becoming disenchanted with nine phenomena, etc. makes an end of suffering in this very life. Which nine? The nine abodes of beings."

Commentary on the Question "What is Called Ten?"

Thus, with his mind won over by this answering of questions too, the Teacher asks a further question: "What is called ten?" Therein, although in explanations elsewhere for this question, the ten unwholesome courses of action were stated. As he said -

"Monks, a monk rightly becoming disenchanted with ten phenomena... etc. makes an end of suffering. Which ten? The ten unwholesome courses of action. In these ten phenomena indeed, monks, a monk rightly becoming disenchanted... etc. ... makes an end of suffering. 'Ten questions, ten synopses, ten explanations' - thus what was said, this was said dependent on that."

Here, however, since this venerable one wished to explain something other than himself, or since what is explained by this method is indeed well explained, therefore, illuminating the achievement of those ten factors by which one endowed is called a Worthy One, he answers by the teaching based on the standpoint of the person: "One endowed with ten factors is called a Worthy One." Since here those ten factors by which one endowed is called a Worthy One, those ten factors should be understood as indicated by the Elder when asked "What is called ten?" And those ten -

"'One beyond training, one beyond training', venerable sir, is said. In what respect, venerable sir, is a monk one beyond training? Here, monks, a monk is endowed with the right view of one beyond training, is endowed with the right thought of one beyond training, is endowed with the right speech of one beyond training, is endowed with the right action of one beyond training, is endowed with the right livelihood of one beyond training, is endowed with the right effort of one beyond training, is endowed with the right mindfulness of one beyond training, is endowed with the right concentration of one beyond training, is endowed with the right knowledge of one beyond training, is endowed with the right liberation of one beyond training. Thus, monks, a monk is one beyond training."

They should be understood in the manner stated in such discourses and so on.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Boy's Questions is concluded.

5. Explanation of the Discourse on Blessings

Reason for Placement

Now the occasion has arrived for the explanation of meaning of the Maṅgala Sutta placed after the Boy's Questions; having stated the reason for its placement here, we shall give the explanation of meaning. That is: For although this discourse was not spoken by the Blessed One in this sequence, yet since by the goings for refuge the entrance to the Dispensation, and by the training rules, the thirty-two aspects, and the Boy's Questions the method of the classification of morality, concentration, and

wisdom has been shown, and all of this constitutes the supreme blessing, since one who desires blessings should make his endeavour right here, and since its nature as a blessing should be understood by following this discourse - it was stated for the purpose of showing this.

This is the reason for its placement here.

Account of the First Great Council

For the purpose of the explanation of the meaning of what has been thus laid down, this is the matrix of contents -

"By whom it was said, when, and why, having stated this method;
The meaning of the passage beginning with 'thus,' in various ways.

"Explaining the origination, having stated what blessing is found where;
Having defined that, one should make clear its status as a blessing."

Therein, "by whom it was said, when, and why, having stated this method" - this half-verse, to begin with, was spoken with reference to this statement, namely "Thus have I heard. On one occasion the Blessed One... etc. addressed the Blessed One in verse," this statement was spoken with reference to. For this was spoken on the basis of oral tradition, and that Blessed One is self-become, without a teacher, therefore this is not the word of that Blessed One, the Worthy One, the Perfectly Enlightened One. Hence this should be said: "By whom was this statement spoken, when, and why was it spoken?" It is said - It was spoken by the Venerable Ānanda, and that at the time of the First Great Rehearsal.

And this First Great Rehearsal, for the purpose of proficiency in the introduction of all discourses, should be understood from the beginning onwards in this way. For when the Buddha's task had been accomplished, beginning with the Setting in Motion of the Wheel of the Teaching up to the disciplining of the wandering ascetic Subhadda, when the Blessed One, the Protector of the World, had attained final Nibbāna through the Nibbāna element without residue of clinging, towards the break of dawn on the full moon day of Vesākha, between the twin Sāla trees in the Sāla grove of the Mallas at Upavattana in Kusinārā, the Venerable Mahākassapa, the senior monk of the Community, among the seven hundred thousand monks who had assembled at the final Nibbāna of the Blessed One, when the Blessed One had attained final Nibbāna seven days earlier, remembering the words spoken by Subhadda, one who had gone forth in old age - "Enough, friends, do not grieve, do not lament, we are well released from that Great Ascetic, and we were troubled - 'This is allowable for you, this is not allowable for you.' But now we shall do whatever we wish, and what we do not wish, that we shall not do" - thinking "There is indeed the possibility that evil monks, imagining the Scriptures to belong to a Teacher who has passed away, having gained a faction, might before long cause the Good Teaching to disappear. But as long as the Teaching and discipline endure, so long the Scriptures are those whose Teacher has not passed away. As the Blessed One said -

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

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

And that I was by the Blessed One -

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

'I, monks, whenever I wish, quite secluded from sensual pleasures... etc. enter and dwell in the first meditative absorption; Kassapa too, monks, whenever he wishes, quite secluded from sensual pleasures... etc. enters and dwells in the first meditative absorption' -

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

"Then the Venerable Mahākassapa addressed the monks - 'On one occasion, friends, I was travelling on the highway from Pāvā to Kusinārā together with a large Community of monks, about five hundred monks'" - the entire Subhadda section should be expanded.

Then further he said -

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

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

But why did the elder monk make it one less? For the purpose of making room for the Venerable Ānanda. For with that venerable one, neither together with him nor without him was it possible to hold the recital of the Teaching. For that venerable one was a trainee, one who still had something to be done; therefore together with him it was

not possible. But because there was nothing taught by the One of Ten Powers - discourses, mixed prose and verse, and so on - that was not received by him in the presence of the Blessed One, therefore without him too it was not possible. If so, even though a trainee, he should have been selected by the elder monk because of his great service to the recital of the Teaching; then why was he not selected? In order to avoid censuring by others. For the elder monk was exceedingly familiar with the Venerable Ānanda. For thus, even when grey hairs had appeared on his head, he exhorts him with the talk of a youngster, saying "This youngster has not even known the proper measure." And this venerable one was born of the Sakyan family, a brother of the Truth-finder, a son of his father's younger brother. Therein, monks, thinking it to be like going by favouritism, might reproach: "Having set aside many monks who had attained analytical knowledge as those beyond training, the elder monk selected Ānanda who had attained analytical knowledge as a trainee." Avoiding that censure by others, thinking "Without Ānanda it is not possible to hold the rehearsal; I shall take him only with the consent of the monks," he did not select him.

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

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

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

Then this occurred to the elder monks - "Where indeed should we recite together the Teaching and the monastic discipline?" Then this occurred to the elder monks: "Rājagaha indeed has a large food resort and abundant lodgings. What if we, dwelling at Rājagaha for the rains retreat, were to recite together the Teaching and the monastic discipline. Other monks should not enter the rains retreat at Rājagaha." But why did this occur to them? "This is our lasting work; some person of a different faction, having entered into the midst of the Community, might reopen a settled case." Then the Venerable Mahākassapa announced by a legal act at which a motion is put and is followed by one proclamation. That should be known by the method stated in the chapter on the rehearsal.

Then, after the final Nibbāna of the Truth-finder, when seven days of sacred festivities and seven days of relic veneration and so on had passed, having considered "A fortnight has passed; now a month and a half of summer remains; the entering of the rains retreat is approaching," the Elder Mahākassapa, saying "Let us go to Rājagaha, friends," taking half the community of monks, went by one road. The Elder Anuruddha too, taking the other half, went by one road. But the Elder Ānanda, having taken the Blessed One's bowl and robes, surrounded by the community of monks, wishing to go to Rājagaha via Sāvattthī, set out on a journey towards Sāvattthī. Wherever the Elder

Ānanda went, there was great lamentation: "Venerable Ānanda, where have you come from, having left the Teacher?" When the elder gradually arrived at Sāvattṭhī, there was great lamentation as at the time of the Blessed One's final Nibbāna.

There the Venerable Ānanda, having convinced that great multitude with a talk on the Teaching connected with impermanence and so on, having entered Jeta's Grove, having opened the door of the perfumed chamber where the One of Ten Powers had dwelt, having taken out the beds and chairs, having shaken them out, having swept the perfumed chamber, having thrown away the withered garlands and rubbish, having brought back the beds and chairs, having placed them again in their proper places, he performed all the duties that were to be done during the time the Blessed One was present. Then the elder, in order to relieve his body in which the elements had become excessive due to the predominance of standing and sitting from the time of the Blessed One's final Nibbāna onwards, on the second day, having drunk a milk purgative, sat right in the monastery. With reference to which he said this to the young man sent by the young brahmin Subha -

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

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

Then the Elder, having had the repair of broken and shattered portions carried out at the monastery in Jeta's Grove, when entering the rains retreat was approaching, went to Rājagaha. Likewise the Elder Mahākassapa and the Elder Anuruddha, having taken the entire community of monks, went to Rājagaha itself.

Now at that time there were eighteen great monasteries in Rājagaha. All of them were abandoned, fallen into disrepair, and soiled. For at the final Nibbāna of the Blessed One, all the monks, having taken their own bowls and robes, having abandoned the monasteries and residential cells, departed. There, the elders, for the purpose of honouring the Blessed One's word and for the purpose of freeing themselves from the accusations of the sectarians, thought "Let us carry out the repair of broken and shattered portions during the first month." For the sectarians would say "The disciples of the ascetic Gotama looked after the monasteries only while the Teacher was still alive; when he attained final Nibbāna, they abandoned them." And it is said that they thought for the purpose of freeing themselves from their accusations. And this too was said -

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

They, on the second day, having gone, stood at the king's gate. King Ajātasattu, having come, having paid homage, invited them saying "What shall I do, venerable sirs? What is needed?" The elders announced the need for manual labour for the

purpose of restoring the eighteen great monasteries. "Excellent, venerable sirs," the king gave men who were manual labourers. The elders had all the monasteries restored during the first month.

Then they informed the king - "The restoration of the monasteries is completed, great king. Now let us carry out the compilation of the Teaching and the monastic discipline." "Excellent, venerable sirs, carry on with confidence. Let mine be the wheel of command, and yours the wheel of the Teaching. Command me, venerable sirs, what should I do?" "A place of assembly for the monks who are carrying out the compilation of the Teaching, great king." "Where shall I make it, venerable sir?" "It is fitting to make it at the entrance of the Sattapaṇṇī Cave on the side of Mount Vebhāra, great king." "Excellent, venerable sir," King Ajātasattu had a great pavilion built, resembling one created by Vissakamma, with well-arranged walls, pillars, and steps, adorned with various kinds of garland-work and creeper-work, and having adorned it with a beautiful canopy from which hung various flower-garland pendants, and with a floor like one inlaid with gems and jewels, with well-completed floor-work decorated with various flower offerings, resembling a palace of Brahmā; and having prepared in that great pavilion five hundred priceless allowable coverings for the five hundred monks, having prepared the elder's seat on the southern side facing north, and in the middle of the pavilion a Dhamma seat facing east, worthy of the seat of the Buddha, the Blessed One, and having placed there an ivory-inlaid ornamental fan, he had it announced to the community of monks "The duty is completed, venerable sirs."

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

Then the elder monks, on the second day, having completed their meal duty, having put away their bowls and robes, assembled in the Teaching hall. But the Elder Ānanda, wishing to make known his attainment of arahantship, did not go together with the monks. The monks, sitting down on their own seats according to seniority, sat down having left the Elder Ānanda's seat. Therein, when some asked "Whose is this seat?" - "Ānanda's." "But where has Ānanda gone?" At that time the Elder thought "Now is the time for me to go." Then, showing his own power, having dived into the earth, he showed himself right at his own seat. Some say he came through the sky and sat down.

When that venerable one had thus sat down, the Elder Mahākassapa addressed the monks: "Friends, what shall we recite together first, the Teaching or the monastic discipline?" The monks said: "Venerable sir, Mahākassapa, the monastic discipline is the life span of the Buddha's Dispensation. When the monastic discipline stands, the Dispensation stands. Therefore let us recite together the monastic discipline first." "Making whom the leader, should the monastic discipline be recited together?" "The Venerable Upāli." "Is Ānanda not able?" "No, he is not unable. But the Perfectly Enlightened One, while still living, in dependence on the scriptural learning of the monastic discipline, established the Venerable Upāli in the foremost position - 'This is the foremost, monks, of my disciples who are monks who are experts in monastic discipline, namely Upāli.'" Therefore let us recite together the monastic discipline, having asked the Elder Upāli. Then the Elder authorised himself by himself for the purpose of asking about the monastic discipline. The Elder Upāli also authorised himself for the purpose of answering. Herein this is the canonical text -

Then the Venerable Mahākassapa informed the Community -

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

The Venerable Upāli also informed the Community -

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

Having thus authorised himself by himself, the Venerable Upāli, having risen from his seat, having arranged his robe on one shoulder, having paid homage to the elder monks, sat down on the Teaching seat, having taken the ivory-inlaid fan. Then the Elder Mahākassapa, beginning with the first expulsion, asked the Elder Upāli about the entire monastic discipline; the Elder Upāli answered. All five hundred monks, having included the origin story of the first expulsion training rule, made a group recitation together. Thus with the remaining ones also - all should be understood from the commentary on the monastic discipline. In this manner, having recited together the entire Canon of monastic discipline with both Vibhaṅgas, with the Khandhakas and the Parivāra, the Elder Upāli, having put down the ivory-inlaid fan, having descended from the Teaching seat, having paid homage to the senior monks, sat down on his own bowl-seat.

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

Then the Venerable Mahākassapa informed the Community -

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

Then the Venerable Ānanda informed the Community -

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

Then the Venerable Ānanda, having risen from his seat, having arranged his robe on one shoulder, having paid homage to the elder monks, sat down on the pulpit, having taken the ivory-inlaid fan. Then the Elder Mahākassapa asked the Elder Ānanda about the Teaching - "The Brahmajāla, friend Ānanda, where was it spoken?" "Between Rājagaha and Nāḷanda, venerable sir, at the royal rest-house at Ambalaṭṭhikā."

"Referring to whom?" "The wandering ascetic Suppiya and the young man Brahmadaṭṭa." Then the Venerable Mahākassapa asked the Venerable Ānanda about the origin of the Brahmajāla and asked about the person. "The Sāmaññaphala; but, friend Ānanda, where was it spoken?" "At Rājagaha, venerable sir, in Jīvaka's Mango Grove." "Together with whom?" "Together with Ajātasattu Vedehiputta." Then the Venerable Mahākassapa asked the Venerable Ānanda about the origin of the Sāmaññaphala and asked about the person. By this very means he asked about all five Nikāyas. The Venerable Ānanda answered each question as asked. This First Great Communal Recitation was done by five hundred elders -

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

While this First Great Communal Recitation was taking place, having asked about the entire Dīghanikāya, the Majjhimanikāya and so on, and then gradually asking about the Khuddakanikāya, by the Venerable Mahākassapa, at the conclusion of such words as "The Maṅgalasutta, friend Ānanda, where was it spoken?" - in the passage "he asked about the origin and asked about the person," when the origin was asked about, wishing to relate all of that - expanding that origin, and how it was spoken, and by whom it was heard, and when it was heard, and by whom it was spoken, and where it was spoken, and to whom it was spoken - showing this meaning: "Thus it was spoken, heard by me, heard on one occasion, spoken by the Blessed One, spoken at Sāvattthī, spoken to a deity" - by the Venerable Ānanda it was said: "Thus have I heard - On one occasion the Blessed One was dwelling at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park... etc. addressed in verse." Thus this was said by the Venerable Ānanda, and it should be understood that it was said at the time of the First Great Communal Recitation.

Now regarding "why was it said," here it is stated - Because this venerable one was asked about the origin by the Elder Mahākassapa, therefore it was said by him in order to expand that origin from the beginning onwards. Or because, having seen

Ānanda seated on the pulpit, surrounded by a company of masters, the thought arose in certain deities: "This venerable one, the sage of Videha, by nature too a descendant of the Sakyan family, an heir of the Blessed One, declared by the Blessed One five times in the foremost position, endowed with four wonderful and marvellous qualities, dear and agreeable to the four assemblies - now, methinks, having attained the inheritance of the Blessed One's kingdom of the Teaching, he has become a Buddha." Therefore the Venerable Ānanda, having known with his mind the reflection in the minds of those deities, not consenting to that attribution of qualities that were not factual, in order to make clear his own status as a disciple, said: "Thus have I heard. On one occasion the Blessed One... etc. addressed." In between, five hundred Worthy Ones and many thousands of deities rejoiced in the Venerable Ānanda saying "Good! Good!"; there was a great earthquake, a shower of various kinds of flowers fell from the sky, and many other marvels appeared, and spiritual urgency arose in many deities: "What was heard by us in the presence of the Blessed One has now come to be in his absence." It should be understood that this was said by the Venerable Ānanda even while speaking at the time of the First Great Communal Recitation for this reason. And to this extent the meaning of this half-verse "spoken, by whom, when, why, and having said this, this method" has been made clear.

Commentary on the Passage Beginning with "Thus" and So On

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

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

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

In the sense of emphasis, 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 indeed, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise."

The word "me" appears in three meanings. For thus indeed, in "What is gained by chanting verses is not fit to be eaten by me" and so on, the meaning is "by me." In "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, the meaning is "to me." In "Be heirs of the Teaching for me, monks" and so on, the meaning is "my." Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

"Heard" - this word "suta," both with prefix and without prefix, has a variety of many meanings such as going, renowned, overcome by lust, accumulated, pursuit, cognisable by ear, cognised through the ear-door, and so on. For thus indeed, in "Gone forth with the army" and so on, the meaning is "going." In "Of one whose Teaching is renowned, who sees" and so on, the meaning is "of one whose Teaching is renowned." In "One overcome by lust, of one overcome by lust" and so on, the meaning is "overcome by lust, of one overcome by lust." In "Much merit has been accumulated by you" and so on, the meaning is "accumulated." In "Those wise ones engaged in meditative absorption" and so on, the meaning is "engaged in meditative absorption." In "Seen, heard, sensed" and so on, the meaning is "cognisable by ear." In "One who retains what has been learnt, one who has an accumulation of learning" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, "heard" means "considered through the cognitive process preceded by ear-consciousness" or "consideration through the cognitive process preceded by ear-consciousness." Therein, when the meaning of the word "me" is "by me," then "thus heard by me, considered through the cognitive process preceded by ear-consciousness" is fitting. When the meaning of the word "me" is "my," then "thus my hearing, consideration through the cognitive process preceded by ear-consciousness" is fitting.

Thus, among these three terms, "thus" is an indication of the function of ear-consciousness. "Me" is an indication of the person endowed with the aforementioned consciousness. "Heard" is an indication of a grasp that is neither deficient, nor

excessive, nor distorted, by rejecting the state of not having heard. Likewise, "thus" is an indication of the nature of the occurrence of consciousnesses beginning with hearing in various ways with respect to the object. "Me" is an indication of oneself. "Heard" is an indication of the teaching.

Likewise, "thus" is an indication of the teaching to be explained. "Me" is an indication of the person. "Heard" is an indication of the person's function.

Likewise, "thus" is the description of various kinds by way of the mode and concept of the consciousnesses of a cognitive process. "Me" is the description of the doer. "Heard" is the description of the object.

Likewise, "thus" is the description of the person's function. "Heard" is the description of the consciousness's function. "Me" is the description of the person engaged in both functions.

Likewise, "thus" is the description of the nature. "Me" is the description of the person. "Heard" is the description of his function.

Therein, "thus" and "me" are concepts of the non-existent in terms of highest truth and ultimate reality. "Heard" is a concept of the existent. Likewise, "thus" and "me," because they are to be spoken with reference to this and that, are concepts by derivation. "Heard," because it is to be spoken by placing alongside the seen and so on, is a concept by comparison.

And here, by the word "thus" he explains non-confusion, and by the word "heard" the non-decay of what was heard. Likewise, by the word "thus" he explains wise attention, because for one attending unwisely there is no penetration in various ways. By the word "heard" he explains non-distraction, because for one with a distracted mind there is no hearing. For thus a person with a distracted mind, even when being spoken to with every excellence, says "It was not heard by me, speak again." And here, by wise attention he establishes the right directing of oneself and having made merit in the past, and by non-distraction the hearing of the Good Teaching and the decisive support of good persons. And by "thus," through this auspicious mode, he explains his own achievement of the latter pair of wheels, and by "heard," through the practice of hearing, the achievement of the former pair of wheels. Likewise, the purity of disposition and the purity of practice, and through that purity of disposition, proficiency in realisation, and through the purity of practice, proficiency in scripture.

And by "thus," by this word indicative of penetration in various ways, he explains his own accomplishment of the analytical knowledge of meaning and discernment. By "heard," by this word indicative of penetration of the varieties of what is to be heard, he explains the accomplishment of the analytical knowledge of Teaching and language. And speaking this word "thus," which is indicative of wise attention, he informs: "These teachings have been contemplated by me in mind, thoroughly penetrated by view." Speaking this word "heard," which is indicative of the practice of hearing, he informs: "Many teachings have been heard by me, retained, practised in speech." By both of these, making clear the fulfilment of meaning and phrasing, he generates regard for hearing.

But by this complete statement too "Thus have I heard," the Venerable Ānanda, not attributing to himself the Teaching proclaimed by the Truth-finder, transcends the

plane of the bad person; acknowledging his discipleship, he enters the plane of the good person. Likewise, he turns the mind away from what is not the Good Teaching, and establishes the mind in the Good Teaching. And making clear "This was only heard by me, it is however the word of that very Blessed One, the Worthy One, the Perfectly Enlightened One," he frees himself, cites the Teacher, points to the word of the Conqueror, and establishes the guide of the Teaching.

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

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

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

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

For thus indeed, in such passages as "Perhaps tomorrow we might approach, taking into account the time and occasion," the meaning is combination. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment. In such passages as "The hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. In such passages as "And this occasion too was not understood by you, Bhaddāli - 'The Blessed One is dwelling at Sāvattthī, he too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli," it means cause. In such passages as "Now at that time the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā," it means view.

"The good visible in this very life and the good of the future life.
Through the full realisation of benefit, the wise one is called 'a wise person.'"

In such passages and so on, it means attainment. In such passages as "Through the complete full realisation of conceit, he made an end of suffering," it means abandoning. In such passages as "Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation," it means penetration. Here, however, its meaning is time.

Therefore, "on one occasion" explains "on one occasion" among the times designated by time - year, season, month, fortnight, night, day, forenoon, midday, afternoon, first watch, middle watch, last watch, moment, and so on.

Or these - the time of conception in the womb, the time of birth, the time of religious urgency, the time of renunciation, the time of performing austerities, the time of victory over Māra, the time of the highest enlightenment, the time of pleasant abiding in the present life, the time of teaching, the time of final Nibbāna - such and so on are the times of the Blessed One, exceedingly well known among gods and humans, being indeed of many designations of time. Among those times, "on one occasion" is said to be the one termed the time of teaching. And that which, among the times of the function of knowledge and the function of compassion, is the time of the function of compassion; among the times of the practice for one's own welfare and the practice for the welfare of others, is the time of the practice for the welfare of others; among the times of the twofold duty for those assembled, is the time of talk on the Teaching; among the times of teaching and practice, is the time of teaching - with reference to whatever among those times too, "on one occasion" is said.

Here one asks - Then why, just as in the Abhidhamma "at the time when sensual-sphere" and in other discourse passages "at the time, monks, when a monk, quite secluded from sensual pleasures" the description was made with the locative case, and in the Vinaya "at that time the Buddha, the Blessed One" with the instrumental case, why was it not done likewise, but instead the description "on one occasion" was made with the accusative case? Because there in those cases and here the meaning is different. For there in the Abhidhamma and in other discourse passages, the meaning of a basis and the meaning of a characteristic of a state through a state are applicable. For the time having the meaning of a basis and the meaning of a group is the occasion, and through the state of the occasion termed the momentary combination and cause of the phenomena such as contact and so on stated therein, their existence is characterised; therefore, for the purpose of illuminating that meaning, the description with the locative case was made there.

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

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

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

"Blessed One" - this is a designation for the highest being distinguished by virtues, venerable, worthy of respect. As he said -

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

For names are fourfold: based on condition, based on mark, based on sign, and fortuitously arisen. "Fortuitously arisen" is said to mean "by mere chance." Therein, "calf," "one to be tamed," "draught ox" - such and so on is based on condition; "one with a staff," "one with an umbrella," "crested one," "elephant-keeper" - such and so on is based on mark; "possessor of the threefold true knowledge," "possessor of the six higher knowledges" - such and so on is based on sign; "Sirivaḍḍhaka," "Dhanavaḍḍhaka" - such and so on, occurring without regard for the meaning of the word, is fortuitously arisen. But this name "Blessed One" is based on the sign of virtues; it was not made by Mahāmāyā, not by King Suddhodana, not by eighty thousand relatives, not by special deities such as Sakka, Santusita, and others. As the Venerable Elder Sāriputta said: "'Blessed One' - this name was not made by his mother... etc. it is a designation realised, that is to say 'Blessed One.'"

And since this name is based on the sign of virtues, for the purpose of making known those virtues, they recite this verse -

"He is a partaker, he has associated, he is a sharer, he has distributed, thus,
He has destroyed - thus venerable - thus fortunate;
By many true methods, one whose self is well-developed,
He who has gone to the end of existence is called 'Blessed One.'"

And its meaning should be seen by the method stated in the Niddesa and so on.

But this is another exposition -

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

Therein, having taken the grammatical characteristic that "there is insertion of a letter and transposition of a letter," or having taken by the method of grammar the characteristic of insertion as in "pisodara" and so on, because there is for him fortune that has reached the far shore of giving, morality and so on, productive of mundane and supramundane happiness, therefore it should be known that where "one possessed of fortune" should be said, "Blessed One" is said. But because he destroyed the hundreds of thousands of mental defilements, disturbances and fevers - namely greed, hate, delusion, wrong attention, shamelessness, moral fearlessness, wrath, hostility, contempt, insolence, envy, stinginess, deceitfulness, fraudulence, obstinacy, vehemence, conceit, arrogance, vanity, negligence, craving, ignorance, the three unwholesome roots, misconduct, defilement, stain, abnormality, perception, applied thought, obsession, the fourfold perversion, mental corruptions, mental knots, mental floods, mental bonds, biases, craving, clinging, the five mental rigidities, shackles, mental hindrances, delight, the six sources of contention, classes of craving, the seven underlying tendencies, the eight wrong courses, the nine rooted in

craving, the ten unwholesome courses of action, the sixty-two wrong views, the eight hundred varieties of thoughts of craving - or in brief, he destroyed the five aggregates of mental defilements, the Māras of volitional activity, death, and the son of a god; therefore, because of the destruction of these dangers, where "one who has destroyed" should be said, "Blessed One" is said. And here it is said -

"With lust destroyed, with hate destroyed, with delusion destroyed, without mental corruptions;

His evil mental states are destroyed, therefore he is called 'Blessed One.'"

And by his being fortunate, the achievement of the material body of him who bears the characteristics of a hundred merits is shown; by his having destroyed the faults, the achievement of the body of the Teaching. Likewise, the state of being esteemed by those comparable in mundane terms, and the quality of being worthy of approach by householders and those gone forth. Likewise, the state of being competent to remove the bodily and mental suffering of those who have approached him, and being of service through material gifts and gifts of the Teaching. And the ability to connect beings with mundane and supramundane happiness is shown.

And because in the world the word "bhaga" applies to the six qualities of sovereignty, the Teaching, fame, glory, sensual fulfilment, and effort, and because there is for him supreme sovereignty over his own mind, or the mundane-acknowledged powers of minuteness, lightness and so on, complete in every respect; likewise the supramundane Teaching; fame that is exceedingly pure, pervading the three worlds, attained through qualities conforming to truth; glory complete in every respect in all major and minor limbs, capable of generating confidence in the eyes of people engaged in seeing the material body; sensual fulfilment designated as the accomplishment of desired purposes, because whatever was wished for and desired by him, whether for his own welfare or the welfare of others, was accomplished just so; and effort designated as right effort, which is the cause for attaining the state of being revered by the entire world - therefore, because of being endowed with these portions too, "he has portions" - by this meaning he is called "Blessed One."

But because he analysed all phenomena by the classifications of wholesome and so on, or phenomena beginning with the wholesome by aggregates, sense bases, elements, truths, faculties, dependent origination and so on, or the noble truth of suffering in the sense of oppression, being conditioned, torment, and change; origin in the sense of accumulation, source, bondage, and impediment; cessation in the sense of escape, seclusion, the unconditioned, and the deathless; the path in the sense of leading to liberation, cause, insight, and authority - he was one who analysed, and it is said that he taught by dividing and elucidating; therefore, where "one who has analysed" should be said, "Blessed One" is said.

And because he associated with, practised, and made abundant the divine, brahma, and noble abidings, the seclusions of body, mind, and clinging, the emptiness, desireless, and signless deliverances, and other mundane and supramundane super-human achievements, therefore, where "one who has been devoted" should be said, "Blessed One" is said.

But because the going reckoned as craving in the three existences has been renounced by him, therefore, where "one who has renounced going in existences" should be said, taking the syllable "bha" from the word "bhava," the syllable "ga" from the word "gamana," and the syllable "va" from the word "vanta" and making it long, "Blessed One" is said, just as in the world where "a garland of the male organ" should be said, "mekhalā" is said.

And to this extent, here, by the words "thus have I heard," expounding the Teaching as it was heard, as it was learned, having made it manifest, he reveals the body of the Teaching of the Blessed One; by that, he consoles the people distressed by not seeing the Blessed One, saying "This is not a Scripture whose Teacher has passed away; this is your Teacher."

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

And by saying "thus," he indicates the achievement of the teaching; "heard by me" indicates the achievement of the disciple; "on one occasion" indicates the achievement of time; "the Blessed One" indicates the achievement of the teacher.

In "was dwelling at Sāvattthī," here "Sāvattthī" is the city that was the dwelling place of the sage Savattha, just as Kākandī, Mākandī - thus by virtue of the feminine gender it is called "Sāvattthī"; thus according to the grammarians. But the commentary teachers say: "Whatever articles of use and enjoyment for human beings - all of that exists here" - thus Sāvattthī. And when a caravan arrives and it is asked "What goods are there?", with reference to the statement "Everything is here" - thus Sāvattthī.

"Always all provisions are gathered together in Sāvattthī;
Therefore, with reference to 'everything', it is called Sāvattthī.

"The charming city of the Kosalans, beautiful to behold, delightful;
Not free from ten sounds, well-supplied with food and drink.

"Having attained growth and expansion, prosperous, flourishing, delightful;
Like Āḷakamandā of the gods, the excellent city of Sāvattthī."

In that Sāvattthī. The locative expression is used in the sense of proximity.

"Dwells" - this is, without distinction, an indication of being endowed with one or another among the posture-abiding, divine abiding, sublime abiding, and noble abiding. But here it is an indication of being engaged in one or another of the postures classified as standing, walking, sitting, and lying down; therefore the Blessed One should be understood as dwelling whether standing, walking, sitting, or lying down. For he cuts off the discomfort of one posture with another posture and carries on, maintains, his individual existence without letting it fall. Therefore he is said to "dwell."

"Jeta's Grove" - here, "he conquers his own adversaries," thus Jeta; or "born when his own adversaries were conquered by the king," thus Jeta; or "out of desire for an auspicious blessing, that very name was given to him," thus also Jeta. "It makes one desire" (vanayati), thus it is a grove (vana); by its own excellence it causes devotion in beings, it generates affection towards itself - this is the meaning. Or alternatively, "it requests" (vanute), thus it is a grove (vana); with the songs of cuckoos and other birds intoxicated by the fragrance of various kinds of flowers, and with the branches, boughs, flowers, fruits, sprouts, and leaves of trees swaying in a gentle breeze, it is as if it entreats living beings, saying "Come, enjoy me" - this is the meaning. The grove of Jeta is Jeta's Grove. For that was planted, nurtured, and maintained by Prince Jeta, and he was its owner; therefore it is called "Jeta's Grove." In that Jeta's Grove.

"Anāthapiṇḍika's park" - here, that householder was named Sudatta by virtue of the name given by his mother and father; but because of his accomplishment in all desirable things, because of the absence of the stain of stinginess, and because of being endowed with virtues such as compassion, he constantly gave almsfood to the destitute; on account of that he came to be known as "Anāthapiṇḍika." "They delight" (āramanti) - here, living beings, or particularly those gone forth, thus it is a park (ārāmo); the meaning is that, because of its splendour of flowers, fruits, sprouts, and so on, and because of its possession of the five factors of lodging such as being neither too far nor too near, coming from here and there they delight, find pleasure, and dwell without discontent. Or, by the aforementioned kind of excellence, even those who have gone here and there, having brought them into its own interior, it gives delight - thus it is a park (ārāmo). For that was purchased by the householder Anāthapiṇḍika from the hand of Prince Jeta by covering the ground with eighteen crores of gold, having had lodgings built for eighteen crores of gold, having completed the monastery festival for eighteen crores of gold, and thus, with the bestowal of fifty-four crores of gold, it was dedicated to the Community of monks headed by the Buddha; therefore it is called "Anāthapiṇḍika's park." In that park of Anāthapiṇḍika.

And here, the word "Jeta's Grove" is the declaration of the former owner; "Anāthapiṇḍika's park" is the declaration of the latter owner. What is the purpose of declaring these? It is said - First, from the standpoint of the subject matter, it is the settling of the question "where was it spoken?" and also the urging of others desirous of merit to follow the example of what has been seen. For therein, the relinquishment of Jeta was the eighteen crores of gold obtained from the sale of the land for the construction of the gateway porch and mansion, and the trees worth many crores; fifty-four crores were Anāthapiṇḍika's. Since, by the declaration of those two, showing that "those desirous of merit perform meritorious deeds in this way," the Venerable Ānanda urges others also who are desirous of merit to follow their example. Thus it should be understood that the urging of those desirous of merit to follow the example of what has been seen is the purpose here.

Here one asks - "If the Blessed One dwells at Sāvattḥī, then 'in Jeta's Grove, Anāthapiṇḍika's park' should not be said. But if he dwells there, then 'at Sāvattḥī' should not be said. For it is not possible to dwell in both places at one time." It is said - Was it not stated that "this is a locative expression used in the sense of proximity"? Since, just as herds of cattle roaming near the Ganges, the Yamunā, and so on are

said to be "roaming at the Ganges, roaming at the Yamunā," so too here, that which is Jeta's Grove, Anāthapiṇḍika's park, near Sāvatthī - dwelling there, he should be understood as being said to be "dwelling at Sāvatthī in Jeta's Grove, Anāthapiṇḍika's park." For the mention of Sāvatthī is for the purpose of indicating the village as food resort, and the remaining words are for the purpose of indicating a dwelling place suitable for one gone forth.

Therein, by the mention of Sāvatthī, it shows the Blessed One's assistance to householders; by the mention of Jeta's Grove and so on, his assistance to those gone forth. Likewise, by the former, the avoidance of the pursuit of self-mortification through the acceptance of requisites; by the latter, the showing of the means of avoiding the pursuit of sensual happiness through the abandoning of material sensual pleasures. By the former, devotion to expounding the Teaching; by the latter, inclination towards seclusion. By the former, approaching through compassion; by the latter, withdrawing through wisdom. By the former, the disposition towards accomplishing the welfare and happiness of beings; by the latter, non-attachment in bringing about the welfare and happiness of others. By the former, comfortable abiding on account of not relinquishing righteous happiness; by the latter, on account of the pursuit of super-human achievements. By the former, abundance of benefit to human beings; by the latter, to gods. By the former, the state of having grown up in the world for one born in the world; by the latter, being untainted by the world - and so on.

"Then" is an indeclinable particle in the sense of continuity, "indeed" is an indeclinable particle in the sense of indicating a different subject matter. By this it shows that without any interruption during the Blessed One's dwelling there, this different subject matter arose. What is that? "A certain deity" and so on. Therein, "a certain" is an unspecified description. For she was unknown by name and clan, therefore "a certain" was said. A god itself is a deity; this is common to both female and male. Here, however, it is indeed a male, he is a young god, but by the common name he is called "a deity."

"When the night was far advanced": here the word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, appreciation, and so on. Therein, in such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time; let the Blessed One, venerable sir, recite the Pātimokkha to the monks," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

"Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

In such passages as these, in the sense of handsome. In such passages as "Excellent, Master Gotama, excellent, Master Gotama," in the sense of appreciation. Here, however, in the sense of passing away. Therefore, "when the night was far advanced" means "when the night was spent" is what is said.

"With surpassing beauty": here the word "abhikkanta" is in the sense of handsome, and the word "vaṇṇa," however, is seen in the senses of skin, praise, caste group, reason, shape, measure, visible form sense base, and so on. Therein, in such passages as "The Blessed One is of golden colour," in the sense of skin. In such passages as "But when, householder, were these praises of the ascetic Gotama concocted by you?" in the sense of praise. In such passages as "There are these four castes, Master Gotama," in the sense of caste group. In such passages as "Then for what reason is one called a scent-thief?" in the sense of reason. In such passages as "Having created a great elephant-king appearance," in the sense of shape. In such passages as "There are three sizes of bowls," in the sense of measure. In such passages as "Colour, odour, flavour, nutritive essence," in the sense of visible form sense base. That here should be understood in the sense of skin. Therefore, "with surpassing beauty" means with handsome skin - this is what is said.

"Kevalakappaṃ": here the word "kevala" has many meanings such as without remainder, for the most part, unmixed, not exceeding, firm, and separation. For thus indeed, in such passages as "the holy life that is complete in its entirety and pure," the meaning is without remainder. In such passages as "Almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will approach," the meaning is for the most part. In such passages as "There is the origin of this whole mass of suffering," the meaning is unmixed. In such passages as "Surely this venerable one is of mere faith alone," the meaning is not exceeding. In such passages as "Venerable sir, the Venerable Anuruddha's co-resident pupil named Bāhiya is standing almost entirely for schism in the Community," the meaning is firmness. In such passages as "A consummate one, one who has lived the holy life, is called the highest person," the meaning is separation. But here, the meaning of without remainder is intended.

Now this word "kappa" has many meanings such as believing, conventional expression, time, description, cutting, alternative, pretext, all around, and so on. For thus indeed, in such passages as "This is trustworthy of Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One," the meaning is believing. In "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is a conventional expression. In "By which I constantly dwell" and so on, it is time. In "Thus said the Venerable Kappa" and so on, it is a description. In "Adorned, with trimmed hair and beard" and so on, it is cutting. In "The practice as to two finger-breadths is allowable" and so on, it is an alternative. In "There is reason to lie down" and so on, it is a pretext. In "Having illuminated almost the entire Bamboo Grove" and so on, it is all around. Here, however, the meaning of all around is intended. Since in "kevalakappaṃ jetavanaṃ" here, the meaning should be understood thus: "completely, all around, Jeta's Grove."

"Having illuminated" means having pervaded with radiance; the meaning is having made one light, one radiance, like the moon and like the sun.

"He approached the Blessed One" (yena bhagavā tenupasaṅkami) is an instrumental expression used in the locative sense. Since where the Blessed One was, there he approached - thus the meaning here should be understood. Or by whatever reason the Blessed One should be approached by gods and humans, by that very reason he approached - thus too the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds

of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet-flavoured fruit. "Approached" (upasaṅkami) means she went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this is what is said. "Having paid respect to the Blessed One" means having saluted, having bowed down to, having paid homage to the Blessed One.

"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 expression used in the locative sense. "She stood" (aṭṭhāsi) is a rejection of sitting and so on; she took up a position, she was standing - this is the meaning.

But how standing did she stand to one side?

"Not behind, not in front, nor too near or too far;
Not in the armpit, nor against the wind, nor on a slope high or low;
Having avoided these faults, she stood to one side."

But why did she only stand and not sit down? Because of the wish to return quickly. For deities come to the human world on account of some reason or other, like a clean person going to a toilet. But by nature, for them the human world is repulsive due to its foul smell from a hundred yojanas onwards; they do not delight here. Therefore she, having accomplished the purpose for which she had come, did not sit down because of the wish to return quickly. And that fatigue of the postures beginning with walking, for the removal of which one sits down - that fatigue does not exist for deities; therefore too she did not sit down. And the great disciples who stood surrounding the Blessed One - out of respect for them, therefore too she did not sit down. Furthermore, she did not sit down out of respect for the Blessed One. For when deities wish to sit down, a seat arises for them; not wishing that, without even making up her mind to sit, she stood to one side.

"Standing to one side, that deity" - thus for these reasons that deity stood to one side. "Addressed the Blessed One in verse" means he spoke to the Blessed One with utterance composed of syllables and terms in fixed metre - this is the meaning. How? "Many gods and human beings" etc. "Tell us the highest blessing."

Account of the Origin of the Question on Blessings

Therein, since the matrix was established thus: "The meaning of the passage beginning with 'thus,' in various ways, explaining the origination, having stated" - and since this is the occasion for stating that origination, therefore, having first stated the origination of the question on blessings, I shall afterwards explain the meaning of these verse lines. And what is the origination of the question on blessings? In the Indian subcontinent, it is said, here and there at city gates, rest houses, assembly halls and so on, the great public, having assembled and having given gold and silver, had various talks spoken on such subjects as the dispelling of cold and so on; each talk reached its conclusion after the elapse of four months. There, one day, a talk on blessings arose: "What indeed is a blessing? Is what is seen a blessing, is what is heard a blessing, is what is sensed a blessing? Who knows what a blessing is?"

Then a man named a believer-in-seen-blessings said: "I know what a blessing is. What is seen is a blessing in the world. What is seen means a visible form considered to be supremely auspicious. That is: Here a certain person, having risen early in the morning, sees a cātaka bird, or a young wood-apple tree, or a pregnant woman, or young boys, or decorated and prepared full pitchers, or a fresh red fish, or a thoroughbred horse, or a chariot drawn by thoroughbreds, or a bull, or a cow, or a tawny cow, or whatever other such visible form considered to be supremely auspicious he sees - this is called a seen-blessing." Some accepted his word, some did not accept it. Those who did not accept it disputed with him.

Then a man named a believer-in-heard-blessings said: "This eye, friend, sees both what is pure and what is impure, likewise both what is beautiful and what is ugly, both what is agreeable and what is disagreeable. If what is seen by it were a blessing, everything would be a blessing. Therefore what is seen is not a blessing; but rather what is heard is a blessing. What is heard means a sound considered to be supremely auspicious. As follows? Here a certain person, having risen early in the morning, hears 'Vaḍḍhā' or 'Vaḍḍhamānā' or 'Puṇṇā' or 'Phussā' or 'Sumanā' or 'Siri' or 'Sirivaḍḍhā' or 'Today is an auspicious constellation, an auspicious moment, an auspicious day, an auspicious blessing' - or whatever such sound considered to be supremely auspicious he hears - this is called a heard-blessing." Some accepted his word too, some did not accept it. Those who did not accept it disputed with him.

Then a man named a believer-in-sensed-blessings said: "This ear too, friend, indeed hears both good and bad, both agreeable and disagreeable sounds. If what is heard by it were a blessing, everything would be a blessing. Therefore what is heard is not a blessing; but rather what is sensed is a blessing. What is sensed means an odour, flavour, or tangible object considered to be supremely auspicious. That is: Here a certain person, having risen early in the morning, smells the scent of flowers such as lotus fragrance and so on, or chews an auspicious toothbrush, or touches the earth, or touches green crops, or fresh cow-dung, or a tortoise, or sesame, or flowers, or fruit, or properly anoints himself with auspicious clay, or wears an auspicious cloth, or bears an auspicious turban. Or whatever other such odour considered to be supremely auspicious he smells, or flavour he tastes, or tangible object he touches - this is called a sensed-blessing." Some accepted his word too, some did not accept it.

Therein, the one who believes in auspicious things seen was not able to inform those who believe in auspicious things heard and sensed, nor was any one of them able to inform the other two. And among those people, those who accepted the word of the one who believes in auspicious things seen, they held that "what is seen alone is a blessing." Those who accepted the word of those who believe in auspicious things heard and sensed, they held that "what is heard alone, what is sensed alone is a blessing." Thus this discussion on blessings became well-known throughout the entire Indian subcontinent.

Then throughout the entire Indian subcontinent, people, having gathered in groups upon groups, pondered upon blessings, thinking "What indeed is a blessing?" The guardian deities of those people, having heard that discussion, likewise pondered upon blessings. The terrestrial deities are friends of those deities; then, having heard from them, the terrestrial deities too likewise pondered upon blessings. The sky-dwelling deities are friends of those deities; the gods ruled by the four great kings are

friends of the sky-dwelling deities; by this method, up to the Akaniṭṭha deities who are friends of the Sudassī deities; then, having heard from them, the Akaniṭṭha deities too likewise, having gathered in groups upon groups, pondered upon blessings. Thus, as far as the ten-thousand world-circles, everywhere the pondering upon blessings arose. And although it had arisen and they were deliberating "this is a blessing, this is a blessing," without having reached a conclusion, it stood for twelve years. All human beings and gods and brahmā gods, except for the noble disciples, were divided in three ways by way of what is seen, heard, and sensed. Not even one had reached a conclusion in accordance with truth that "this alone is a blessing"; the uproar about blessings arose in the world.

The uproar is of five kinds: the cosmic cycle uproar, the universal monarch uproar, the Buddha uproar, the blessing uproar, and the moral perfection uproar. Therein, the sensual-sphere gods, with loosened hair-knots, with dishevelled hair, with weeping faces, wiping tears with their hands, clothed in red garments, having assumed exceedingly ugly appearances, having wandered along the paths of humans, announce: "By the elapse of a hundred thousand years, the arising of a cosmic cycle will occur; this world will be destroyed; the great ocean will dry up; and this great earth and Sineru, the king of mountains, will be burnt up and destroyed; as far as the Brahmā world, the destruction of the world will occur. Develop friendliness, sirs; develop compassion, altruistic joy, and equanimity, sirs; attend upon your mothers; attend upon your fathers; be those who honour the elders in the family; be wakeful, do not be negligent." This is called the cosmic cycle uproar.

The sensual-sphere gods themselves, having wandered along the paths of humans, announce: "By the elapse of a hundred years, a universal monarch will arise in the world." This is called the universal monarch uproar. But the gods of the Pure Abodes, having adorned themselves with Brahmā ornaments, having placed a Brahmā turban on their heads, filled with joy and happiness, speaking of the virtues of a Buddha, having wandered along the paths of humans, announce: "By the elapse of a thousand years, a Buddha will arise in the world." This is called the Buddha uproar. The gods of the Pure Abodes themselves, having known the minds of gods and humans, having wandered along the paths of humans, announce: "By the elapse of twelve years, the Perfectly Enlightened One will speak on blessings." This is called the blessing uproar. The gods of the Pure Abodes themselves, having wandered along the paths of humans, announce: "By the elapse of seven years, a certain monk, having met together with the Blessed One, will ask about the practice of moral perfection." This is called the moral perfection uproar. Among these five uproars, this blessing uproar arose in the world for gods and humans.

Then, when among gods and humans, having searched and searched, they were not finding blessings, by the elapse of twelve years, the deities belonging to the Tāvātimsa realm, having come together and assembled, considered thus: "Just as a householder is for those within the house, a village owner is for the villagers, a king is for all people, just so this Sakka, the lord of the gods, is our foremost and best, that is to say, by merit, by power, by supremacy, and by wisdom, the lord of two heavenly worlds. What if we were to ask Sakka, the lord of the gods, about this matter?" They, having gone to the presence of Sakka, having paid respect to Sakka, the lord of the gods - whose body was resplendent with garments and ornaments suitable to that

moment, surrounded by a retinue of two and a half hundred million nymphs, seated on the excellent Paṇḍukambala seat at the foot of the Pāricchattaka tree - having stood to one side, said this: "May you know, sir, at present the question about blessings has arisen. Some say 'what is seen is a blessing,' some say 'what is heard is a blessing,' some say 'what is sensed is a blessing.' Therein, both we and others have not reached a conclusion. It would be good indeed if you would answer us according to the truth." The king of the gods, wise even by nature, said: "Where did this discussion on blessings first arise?" "We, O god, heard it from the gods ruled by the four great kings," they said. Thereupon the gods ruled by the four great kings heard it from the sky-dwelling deities, the sky-dwelling deities from the terrestrial deities, the terrestrial deities from the guardian deities of humans, and the guardian deities of humans said: "It arose in the human world."

Then the lord of the gods asked: "Where does the Perfectly Enlightened One dwell?" "In the human world, O god," they said. "Has anyone asked that Blessed One?" "No one, O god." "Why indeed, sirs, do you light up a firefly having abandoned the fire? By which you think that, having passed over that Blessed One who teaches blessings without remainder, I should be asked. Come, sirs, let us ask that Blessed One; surely we shall obtain a glorious answering of the question." He commanded one young god: "Ask that Blessed One." That young god, having adorned himself with an adornment suitable to that moment, shining like lightning, surrounded by a host of gods, having gone to the great monastery of Jeta's Grove, having paid respect to the Blessed One, having stood to one side, asking the question about blessings, addressed him in verse: "Many gods and humans."

This is the origination of the question on blessings.

Commentary on the Verse "Many Gods"

2. Now the explanation of the meaning of the verse terms follows. "Many" is a description of an indefinite number; by that, what is meant is many hundreds, many thousands, many hundreds of thousands. "They sport" means gods; they play with the five types of sensual pleasure, or they shine with their own splendour - this is the meaning. Furthermore, "gods": there are three kinds of gods by way of conventional, rebirth, and purification. As he said -

"Gods": there are three kinds of gods - conventional gods, rebirth gods, purification gods. Therein, conventional gods are kings, queens, and princes. Rebirth gods are the gods from the gods ruled by the four great kings and above. Purification gods are called Worthy Ones.

Among these, here rebirth gods are intended. "Offspring of Manu" means human beings. But the ancients say - they are human beings because of the abundance of mind. They are fourfold: those of the Indian subcontinent, those of Aparagoyāna, those of Uttarakuru, and those of Pubbavideha; here those of the Indian subcontinent are intended. "Blessing" means beings become great by these, thus they are blessings; the meaning is that they attain supernormal power and growth. "Pondered upon" means they thought; "longing" means wishing, desiring, yearning. "Safety" means the state of well-being; what is meant is the existence of all beautiful, good, wholesome phenomena pertaining to the present life and the future life. "Tell" means teach, proclaim, declare, open up, analyse, make clear. "Blessing" means the cause

of supernormal power, the cause of growth, the cause of all success. "Highest" means distinguished, excellent, bringing welfare and happiness to the whole world - this is the progressive word-by-word explanation of the verse.

But this is the summarised meaning - That young god, having seen the deities in the ten-thousand world-circles who had assembled in this world-circle out of desire to hear the question about blessings, 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, standing surrounding the Blessed One who was shining, seated on the excellent Buddha-seat that had been prepared, and at that time, having known with his mind the reflection in the minds of even the future human beings of the entire Indian subcontinent, for the purpose of pulling out the dart of doubt of all gods and human beings, said -

"Many gods and human beings have pondered upon blessings;
Longing for safety, tell us the highest blessing."

Being asked by me with the consent of those deities and for the assistance of human beings, whatever is the highest blessing that brings exclusively welfare and happiness for all of us, tell us that out of compassion, O Blessed One.

Commentary on the Verse "Non-Association and"

3. Having heard this word of the young god, the Blessed One spoke the verse "Non-association with fools." Therein, "non-association" means non-companionship, non-attending upon. "Of fools" means they breathe with power, thus they are fools; the intention is that they live merely by breathing in and breathing out, not by the life of wisdom. Of those fools. "Of the wise" means they go wisely, thus they are wise; the intention is that they proceed by the course of knowledge in matters visible here and now and pertaining to the future life. Of those wise persons. "Association" means companionship, attending upon, friendship with them, inclination towards them, being endowed with them. "Veneration" means honour, esteem, respect, paying homage, and salutation. "Of those worthy of veneration" means of those deserving of veneration. "This is the highest blessing" - whatever non-association with fools, whatever association with the wise, whatever veneration of those worthy of veneration - combining all that together, he said "this is the highest blessing." That which was asked by you "tell us the highest blessing" - here for now, accept this as the highest blessing - thus it has been said. This is the word commentary of this verse.

But the explanation of the meaning of this should be understood thus -Having heard this word of the young god, the Blessed One spoke this verse "Non-association with fools." Therein, since verses are fourfold: verses spoken in response to a question, verses spoken without being asked, verses with a connection, and verses without a connection. Therein, in such passages as "I ask you, Gotama of extensive wisdom, how acting is a disciple good" and "How did you, sir, cross the flood" - spoken by one who was asked, these are verses spoken in response to a question. In such passages as "What others call happiness, the noble ones call suffering" - spoken without being asked, according to one's own disposition, these are verses spoken without being asked. All verses of the Buddhas are verses with a connection, because of the

statement "I shall expound the Teaching with a source, monks." Verses without a connection do not exist in this Dispensation. Thus, among these verses, this is a verse spoken in response to a question, because it was spoken by the Blessed One when asked by the young god. And this is just as a clever man, skilled regarding the road and skilled regarding what is not the road, when asked about the road, first points out what should be abandoned and afterwards points out what should be taken - "At such and such a place there is a crossroad; there, leaving the left, take the right" - thus, among what should be associated with and what should not be associated with, having pointed out what should not be associated with, he points out what should be associated with. And the Blessed One is like a man skilled in the road. As he said -

"The man who knows the road well', Tissa, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One. For he is skilled regarding this world, skilled regarding the other world, skilled regarding Death's realm, skilled regarding what is not Death's realm, skilled regarding Māra's realm, skilled regarding what is not Māra's realm."

Therefore, pointing out first what should not be associated with, he said - "Non-association with fools, and association with the wise." For just as a road to be abandoned, first fools should not be associated with, should not be attended upon; then, just as a road to be taken, the wise should be associated with, should be attended upon. But why did the Blessed One, when speaking about blessings, first speak about non-association with fools and association with the wise? It is said - Because gods and humans adopted this view of blessings regarding what is seen and so on through association with fools, and that is a non-blessing, therefore, by the Blessed One who censured that association with bad friends which destroys the welfare of both this world and the next, and who praised the association with good friends which accomplishes the welfare of both worlds, non-association with fools and association with the wise was spoken of first.

Therein, "fools" means any beings whatsoever who are endowed with unwholesome courses of action beginning with killing living beings; they should be known by three ways. As it is said, the discourse "There are, monks, these three characteristics of a fool." Furthermore, the six teachers beginning with Pūraṇa Kassapa, Devadatta, Kokālika, Kaṭamodakatissa, Khaṇḍadeviyāputta, Samuddadatta, Ciñcamāṇavikā and others, and in the past time the brother of Dīghavida - these and other such beings should be known as fools.

They, like a house ablaze with fire, through their own misapprehension, destroy both themselves and those who follow their word. Just as the brother of Dīghavida, lying face upward with a body measuring sixty yojanas, is cooked in the great hell for the interval of four Buddhas, and just as five hundred families who approved of his view, having been reborn in his very company, are cooked in the great hell. And this was said by the Blessed One -

"Just as, monks, fire released from a reed hut or a grass hut burns even pinnacled buildings that are plastered inside and out, sheltered from the wind, with bolts fastened and shutters closed; just so, monks, whatever fears arise, all of them arise from the fool, not from the wise person. Whatever misfortunes arise, etc. whatever dangers arise, etc. not from the wise person. Thus indeed, monks, the fool is one with

fear, the wise person is one without fear. The fool is one with misfortune, the wise person is one without misfortune; the fool is one with danger, the wise person is one without danger."

Furthermore, the fool is like a rotten fish; one who associates with him is like the leaf-container in which the rotten fish is wrapped; he reaches the state of being fit to be thrown away and the state of being disgusting among the wise. And this was said -

"Whatever man wraps a rotten fish with the tip of kusa grass;
Even the kusa grass smells rotten, thus is association with fools."

And the wise Akitti too, when a boon was being offered by Sakka, the lord of the gods, said thus -

"May I not see a fool, may I not hear one, may I not dwell with a fool;
May I not engage in conversation with a fool, may I not do so nor approve of it.

"What did the fool do to you, tell, Kassapa, the reason;
By what, Kassapa, do you not long for the seeing of the fool.

"The imprudent one leads to calamity, engages in what is not his duty;
He is hard to guide to what is better, when rightly spoken to he becomes angry;
He does not know the discipline, good is not seeing him."

Thus the Blessed One, censuring association with fools in every way, having said "non-association with fools is a blessing," now praising association with the wise, said "and association with the wise is a blessing." Therein, "the wise" means any beings whatsoever who are endowed with the ten wholesome courses of action beginning with abstention from killing living beings; they should be known by three ways. As it is said, the discourse "There are, monks, these three characteristics of a wise person." Furthermore, Buddhas, Individually Enlightened Ones, the eighty great disciples, and other disciples of the Truth-finder, and Sunetta, Mahāgovinda, Vidhura, Sarabhaṅga, Mahosadha, Sutasoma, King Nimi, Prince Ayoghara, the wise Akitti and others should be known as the wise.

They are like protection in the face of fear, like a lamp in darkness, like the obtaining of food and drink and so on when overcome by the suffering of hunger and thirst and so on; they are capable of destroying all fears, misfortunes, and dangers for those who follow their word. For thus, on account of the Truth-finder, incalculable and immeasurable gods and humans attained the elimination of mental corruptions, were established in the Brahma world, were established in the heavenly world, were born in the fortunate world; and eighty thousand families, having gladdened their minds towards the Elder Sāriputta and having attended upon the elder with the four requisites, were reborn in heaven. Likewise with all the great disciples beginning with Mahāmoggallāna and Mahākassapa; the disciples of the teacher Sunetta - some were reborn in the Brahma world, some in the company of the gods who control what is created by others, etc. some were reborn in the company of wealthy householders. And this too was said -

"There is no fear, monks, from the wise person, there is no misfortune from the wise person, there is no danger from the wise person."

Further, the wise person is like the fragrance of tagara incense and garlands and so on, and one who associates with him is like the leaf wrapping that binds the fragrance of tagara incense and garlands and so on; he attains the state of being respected and delightful among the wise. And this too was said -

"Whatever man wraps tagara incense with a leaf;
Even the leaves smell fragrant, thus is association with the wise."

And the wise Akitti too, when a boon was being offered by Sakka, the lord of the gods, said thus -

"May I see the wise, may I hear the wise, may I dwell together with the wise;
May I have conversation with the wise, may I do that and may I approve of that.

"What did the wise one do to you, tell, Kassapa, the reason;
By what, Kassapa, do you long for the seeing of the wise one.

"The wise one leads by the right method, does not engage in what is not his duty;
He is easy to guide to what is better, when rightly spoken to he does not become angry;
He understands the discipline, good is meeting with him."

Thus the Blessed One, praising association with the wise in every way, having said "association with the wise is a blessing," now praising the veneration of those who have gradually attained the state of being worthy of veneration through that non-association with fools and association with the wise, said "and veneration of those worthy of veneration is a blessing." Therein, those worthy of veneration are, by name, the Buddhas, the Blessed Ones, because of being free from all faults and being endowed with all virtues; after them, the Individually Enlightened Ones and the noble disciples. For even a little veneration of them is for welfare and happiness for a long time, and the garland-maker Sumana, Mallikā, and others are examples here.

Here we shall relate just one example - For the Blessed One, one day, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then the garland-maker Sumana, going along carrying flowers for King Seniya Bimbisāra of Magadha, saw the Blessed One who had arrived at the city gate, inspiring, confidence-inspiring, adorned with the thirty-two marks of a great man and eighty minor features, blazing with the Buddha's glory. Having seen him, this occurred to him: "The king, having taken the flowers, might give a hundred or a thousand, and that happiness would be only for this world alone. But veneration of the Blessed One is of immeasurable and incalculable fruit, bringing welfare and happiness for a long time. Come, let me venerate the Blessed One with these flowers." With a confident mind, having taken one handful of flowers, he threw them towards the Blessed One. The flowers, having gone through the air, became a canopy of garlands above the Blessed One and remained there. The garland-maker, having

seen that power, with an even more confident mind, threw another handful of flowers again; those too, having gone, became a mantle of garlands and remained there. Thus he threw eight handfuls of flowers; those, having gone, became a pinnacle building of flowers and remained there.

The Blessed One was inside the pinnacle building; a great crowd of people assembled. The Blessed One, looking at the garland-maker, manifested a smile. The Elder Ānanda, thinking "Buddhas do not manifest a smile without cause or without condition," asked the reason for the smile. The Blessed One said: "This garland-maker, Ānanda, by the power of this veneration, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, will at the end become an Individually Enlightened One named Sumanissara." At the conclusion of his words, for the purpose of expounding the Teaching, he spoke this verse -

"And that action done is good, which having done one does not regret;
The result of which one experiences delighted, glad at heart."

At the conclusion of the verse, there was the full realisation of the teaching by eighty-four thousand living beings. Thus it should be understood that even a little veneration of them is for welfare and happiness for a long time. And that is merely veneration with material offerings; what then to say of veneration through practice? Since those sons of good family who venerate the Blessed One by accepting the going for refuge and the training rules, by undertaking the Observance factors, and by their own virtues such as the fourfold purification of morality and so on, who could describe the fruit of their veneration? For they are said to venerate the Truth-finder with the supreme veneration. As he said -

"Whoever, Ānanda, whether monk or nun or male lay follower or female lay follower, dwells practicing in accordance with the Teaching, practicing properly, living in conformity with the Teaching, that one honours the Truth-finder, respects, reveres, venerates, and esteems with the supreme veneration."

In accordance with this, the bringing of welfare and happiness through veneration of Individually Enlightened Ones and noble disciples too should be known.

Furthermore, for householders, for the younger sibling the elder brother and sister too are worthy of veneration, for a son his mother and father, for daughters-in-law their husbands, mothers-in-law, and fathers-in-law - thus here those worthy of veneration should be known. For the veneration of these too, because it is reckoned as a wholesome quality and because it is a cause for growth in life span and so on, is indeed a blessing. For this was said:

"They will be respectful to their mothers, respectful to their fathers, respectful to ascetics, committed to holy life, honouring the elders in the family, and having accepted this wholesome quality, they will practise it. Because of undertaking those wholesome qualities, they will increase in life span and they will increase in beauty" and so on.

Now, since "Whatever blessing is found where, Having defined that, one should make clear its status as a blessing" - thus the matrix was laid down, therefore this is said: Thus in this verse, three blessings have been stated: non-association with fools,

association with the wise, and veneration of those worthy of veneration. Therein, non-association with fools, because it is a cause for the welfare of both worlds through protection from dangers and so on conditioned by association with fools; association with the wise and veneration of those worthy of veneration, because they are causes for Nibbāna and a fortunate destination by the very method stated in the description of the splendour of their fruits - should be known as blessings. From here onwards, however, without showing the matrix, we shall define whatever blessing is found where and make clear its status as a blessing.

The explanation of the meaning of the verse "Non-association with fools" is concluded.

Commentary on the Verse "Residence in a Suitable Place and"

4. Thus the Blessed One, though requested only once with "tell us the highest blessing," like a noble person who gives much when asked for little, having stated three blessings in a single verse, thereafter further, out of the deities' desire to hear, out of the need for blessings, and out of the desire to engage those various beings in whatever blessings are favourable to whichever of them, began again to state many blessings with verses beginning with "residence in a suitable place and." Therein, in the first verse to begin with, "suitable" means befitting. "Place" means a village, a market town, a city, a province, or whatever abode or location of beings. "Residence" means dwelling there. "In the past" means formerly, in past births. "Having made merit" means having accumulated wholesome deeds. "Self" means consciousness is called, or the entire individual existence; "rightly directing" means the right determination, the engaging, the establishing of that self - this is what is said. The remainder is just by the method already stated. This here is the word commentary.

But the explanation of meaning should be understood thus -Residence in a suitable place means where the four assemblies move about, where ways of making merit such as giving and so on prevail, where the ninefold teaching of the Teacher shines - dwelling there is called a blessing for beings because it is a condition for meritorious activity. And the fisherman and others who entered the island of Sīhaḷa are an example here.

Another method - Residence in a suitable place means the place of the Blessed One's seat of enlightenment, the place where the wheel of the Teaching was set in motion, the place at the foot of the Kaṇḍamba tree where the Twin Wonder was displayed having broken the views of all heretical teachers in the midst of an assembly of twelve yojanas, the place of the descent from the heavenly realm, or whatever other place where the Buddha dwelt such as Sāvattihī, Rājagaha, and so on - dwelling there is called a blessing for beings because it is a condition for the attainment of the six unsurpassed things.

Another method - In the eastern direction there is a market town named Gajaṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there

is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle. This Middle Country is three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred yojanas in circumference. This is called the suitable place.

Here, wheel-turning monarchs exercising sovereign overlordship over the four great continents and the two thousand minor islands arise; having fulfilled one incalculable period and a hundred thousand cosmic cycles of perfections, great disciples such as Sāriputta and Moggallāna arise; having fulfilled two incalculable periods and a hundred thousand cosmic cycles of perfections, Individually Enlightened Ones arise; having fulfilled four, eight, or sixteen incalculable periods and a hundred thousand cosmic cycles of perfections, Perfectly Enlightened Ones arise. There, beings, having taken the exhortation of the wheel-turning monarch, having established themselves in the five precepts, are destined for heaven. Likewise, having established themselves in the exhortation of the Individually Enlightened Ones; but having established themselves in the exhortation of the Perfectly Enlightened Ones and of the disciples of the Buddha, they are destined for heaven and destined for Nibbāna. Therefore dwelling there is called a blessing because it is a condition for these successes.

Having made merit in the past means having accumulated wholesome deeds in past births referring to Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions; that too is a blessing. Why? Because, having shown in the presence of Buddhas and Individually Enlightened Ones, or having heard in the presence of Buddhas or disciples of the Buddha, even a verse of four lines leads to arahantship at its conclusion. And whatever person has formerly made an aspiration and has abundant wholesome roots, he, by that very wholesome root, having aroused insight, attains the elimination of mental corruptions, just as King Mahākappina and his chief queen. Therefore it is said "having made merit in the past is a blessing."

Rightly directing oneself means here a certain person establishes oneself, being immoral, in morality, establishes one who is faithless in the accomplishment of faith, establishes one who is stingy in the accomplishment of generosity. This is called "rightly directing oneself," and this is a blessing. Why? Because it is the cause for the abandoning of enmity pertaining to the present life and the future life, and for the achievement of various benefits.

Thus in this verse too, three blessings only have been stated: residence in a suitable place, and having made merit in the past, and rightly directing oneself. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Residence in a suitable place" is concluded.

Commentary on the Verse "Great Learning and"

5. Now, regarding "great learning and": here "great learning" means the state of being very learned. "Craft" means whatever manual skill. "Discipline" means the training of body, speech, and mind. "Well-trained" means thoroughly trained. "Well

spoken" means rightly spoken. "Whatever" is an undetermined description. "Speech" means utterance, verbal path. The remainder is just by the method already stated. This here is the word commentary.

But the explanation of meaning should be understood thus -Great learning is that which has been described as the state of bearing the Teacher's instruction by such methods as "one who retains what has been learnt, one who has an accumulation of learning" and "here a certain one has much learning - discourse, mixed prose and verse, explanation" and so on; that is called a blessing because it is a cause for the abandoning of the unwholesome and the achievement of the wholesome, and gradually a cause for the realisation of the ultimate truth. For this was said by the Blessed One -

"A learned noble disciple, monks, abandons the unwholesome, develops the wholesome; abandons the blameworthy, develops the blameless; he maintains himself in purity."

Furthermore it was said -

"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; striving, he scrutinises; scrutinising, he strives; striving, he realises the ultimate truth with the body and, having penetrated it with wisdom, he sees."

Further, even a householder's great learning, whatever is blameless, should be understood as a blessing because it brings welfare and happiness in both worlds.

Craft is of two kinds - a householder's craft and a homeless one's craft. Therein, a householder's craft is that which is free from obstruction of others and devoid of the unwholesome, such as the work of gem-cutters, goldsmiths, and so on; that is a blessing because it brings benefit in this world. A homeless one's craft is the preparation of ascetic's requisites such as examining and sewing robes and so on, which has been praised here and there by such a method as "here, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled" and so on, and which has been called "a quality that makes a protector"; that should be understood as a blessing because it brings welfare and happiness in both worlds for oneself and for others.

Discipline is of two kinds - a householder's discipline and a homeless one's discipline. Therein, a householder's discipline is abstaining from the ten unwholesome courses of action; that, well-trained therein, is a blessing because it brings welfare and happiness in both worlds through not incurring defilement and through the establishment of the quality of good conduct. A homeless one's discipline is not committing offences in the seven classes of offences; that too is well-trained by the method already stated. Or, the fourfold purification morality is the homeless one's discipline; that, well-trained by training in such a way that, being established therein, one attains arahantship, should be understood as a blessing because it is a cause for the achievement of mundane and supramundane happiness.

Well-spoken speech is that which is free from the fault of lying and so on. As he said: "Monks, speech possessed of four factors is well spoken." Or, speech that is free from

idle chatter is well spoken. As he said -

"The good have said that well-spoken speech is the highest,
One should speak what is in accordance with the Teaching, not contrary to it -
that is the second;
One should speak what is pleasant, not unpleasant - that is the third,
One should speak what is true, not false - that is the fourth."

This too should be known as a blessing because it brings welfare and happiness in both worlds. And since this is included within monastic discipline itself, therefore without including this under the heading of monastic discipline, monastic discipline should be understood separately. Or alternatively, why this effort? The speech of expounding the Teaching and so on to others should be known here as well-spoken speech. For just as residence in a suitable place, so it is called a blessing because it is a condition for beings' welfare and happiness in both worlds and the attainment of Nibbāna. And he said -

"The speech that the Buddha speaks, secure for the attainment of Nibbāna;
For making an end of suffering - that indeed is the highest of speeches."

Thus in this verse, four blessings have been stated: great learning, craft, monastic discipline well-trained, and well-spoken speech. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Great learning and" is concluded.

Commentary on the Verse "Support of Mother and Father"

6. Now, regarding "attendance upon mother and father" (mātāpituupaṭṭhānaṃ), here "mother and father" (mātāpitu) means of mother and of father. "Attendance" (upaṭṭhānaṃ) means attending upon. "Of children and wife" (puttānañca dārānañcā) means care (saṅgaho) is the looking after (saṅgaṇhanaṃ) of children and wife. "Not confused" (na ākulā) means not confused (anākulā). Actions (kammāni) themselves are activities (kammantā). The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus - "Mother" (mātā) is called the genetrix, likewise the father. "Attendance" (upaṭṭhānaṃ) means rendering help by washing the feet, massaging, anointing, and bathing, and by providing the four requisites. Therein, since mother and father are of great service, well-wishing towards their children, compassionate, who, having seen their little children come back with dust-smeared bodies after playing outside, wipe off the dust and, sniffing the tops of their heads and covering them with kisses, generate affection - even if sons were to carry their mother and father on their heads for a hundred years, they would be unable to make amends to them. And since they are nurturers, nourishers, those who show this world, regarded as Brahmā, regarded as first teachers, therefore attendance upon them brings praise here and happiness in heaven after death. Therefore it is called a blessing. For this was said by the Blessed One -

"Mother and father are called Brahmā, and first teachers;
Worthy of offerings from their children, compassionate towards their offspring.

"Therefore the wise person should venerate them, and should honour them;
With food and with drink, with cloth and with bedding;
With anointing and with bathing, and with washing of their feet.

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

Another method - Attendance is fivefold, consisting of maintenance, performing duties, establishing the family lineage, and so on; that should be understood as a blessing because it is the cause of welfare and happiness pertaining to the present life, which is fivefold beginning with prevention from evil. For this was said by the Blessed One -

"Householder's son, by five grounds a son should attend upon mother and father as the eastern direction - 'Having been supported by them, I will support them, I will do their duties for them, I will maintain the family lineage, I will proceed as an heir, or else I will give offerings for the departed who have passed away.' By these five grounds, householder's son, when mother and father as the eastern direction have been attended upon by a son, they have compassion for the son by five grounds: they prevent from evil, they establish in good, they have him trained in a craft, they unite him with a suitable wife, at the proper time they hand over the inheritance."

Furthermore, whoever attends upon mother and father by arousing confidence in the three objects, by encouraging them to undertake morality, or by the going forth - this one is the foremost among those who attend upon mother and father. That attendance upon mother and father of his, being a reciprocation of the help rendered by mother and father, is called a blessing because it is the proximate cause of numerous benefits pertaining to the present life and the future life.

Regarding "of children and wife" (puttadārassā), here both sons and daughters born from oneself come to be reckoned just as "children" (puttā). "Wife" (dārā) means whichever wife among the twenty kinds of wives. Children and wife together are "children and wife" (puttadāraṃ); of those children and wife (tassa puttadārassa). "Care" (saṅgaho) means rendering help by honouring and so on. That should be understood as a blessing because it is the cause of welfare and happiness pertaining to the present life, such as having work well-arranged and so on. For this was said by the Blessed One - In the passage "the western direction should be known as children and wife," having included the children and wife mentioned there under the word "wife": "Householder's son, by five grounds a husband should attend upon his wife as the western direction - by honouring her, by not disrespecting her, by not committing adultery, by relinquishing authority to her, by providing her with ornaments. By these five grounds, householder's son, when a wife as the western direction has been attended upon by a husband, she has compassion for her husband by five grounds - she has her work well-arranged, she has the household attendants well-organised, she is not adulterous, she guards what has been brought, and she is skilful and not lazy in all duties."

Or this is another method - "Care" means caring for by means of righteous giving, kind speech, and beneficent conduct. That is: Giving of expenses on Observance days, showing celebrations on festival days, performing auspicious rites on auspicious

days, and exhortation and instruction in matters pertaining to the present life and the future life. That should be understood as a blessing by the method already stated, because it is a cause of welfare pertaining to the present life, because it is a cause of welfare pertaining to the future life, and because it is a cause of being worthy of homage even by deities. As Sakka, the lord of the gods, said -

"Those householders who are merit-makers, moral lay followers;
Who support their wives righteously, I pay homage to them, Mātali."

"Activities that are not confused" means activities such as farming, cattle-keeping, trade, and so on, which through knowledge of the proper time, through acting fittingly, through non-laziness, through accomplishment of industriousness and energy, and through not being liable to ruin, are free from the confused state of letting time pass, doing what is not proper, doing things slackly, and so on. These, when thus engaged in through one's own or one's children and wife's or one's slaves and workers' experience, are called blessings because they are a cause for obtaining growth of wealth and grain in this very life. For this was said by the Blessed One -

"One who acts fittingly, who bears the yoke, who is energetic, finds wealth." And:

"By one who habitually sleeps by day, by one who dislikes rising at night;
By one who is always intoxicated, a drunkard, it is not possible to maintain a household.

"'It is too cold, it is too hot, it is too late in the evening,' thus it was;
Thus for those who abandon their work, benefits pass by the young man.

"But whoever here regards cold and heat as no more than grass;
Doing a man's duties, he does not abandon happiness."

"For one who gathers wealth, moving like a bee;
Wealth goes to accumulation, like an ant-hill being built up." And so on.

Thus in this verse, four blessings have been stated: attendance upon mother, attendance upon father, care for children and wife, and activities that are not confused; or five, by dividing care for children and wife into two; or three, by making attendance upon mother and father as just one. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Attendance upon mother and father" is concluded.

Commentary on the Verse "Giving and"

7. Now, regarding "giving and" (dānañcā): here, "giving" (dānaṃ) means "that by which it is given" (dīyate iminā); what is meant is that one's own property is supplied to another. Conduct of the Teaching, or conduct not departed from the Teaching, is righteous conduct (dhammacariyā). Those who are known as "these are ours" are relatives (ñātakā). Not faulty means blameless (anavajjāni); what is meant is not blamed, not reproached. The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus - Giving means the volition of relinquishing the ten bases of giving beginning with food, preceded by right understanding, directed towards another, or the non-greed associated with it. For it is through non-greed that one supplies that object to another; therefore it is said "that by which it is given is giving" (dīyate iminā ti dānaṃ). That is called a blessing because it is the cause for the achievement of distinctive fruits pertaining to the present life and the future life, such as being dear and agreeable to many people and so on. "A donor, Sīha, a master of giving, is dear and agreeable to many people" - such discourses as these should be recalled here.

Another method - Giving is twofold: the gift of material things and the gift of the Teaching. Therein, the gift of material things is of the aforesaid kind. But the proclamation of the Teaching proclaimed by the Perfectly Enlightened One, which brings about the destruction of suffering and happiness in this world and the world beyond, out of desire for the welfare of others, is the gift of the Teaching; and of these two kinds of giving, this alone is the foremost. As he said -

"The gift of the Dhamma conquers all gifts,
The flavour of the Dhamma conquers all flavours;
Delight in the Dhamma conquers all delights,
The elimination of craving conquers all suffering."

Therein, the status as a blessing of the gift of material things has already been stated. But the gift of the Teaching, since it is the proximate cause of virtues such as experiencing the meaning and so on, therefore it is called a blessing. For this was said by the Blessed One -

"In whatever way, monks, a monk expounds the Teaching in detail to others as he has heard it, as he has learned it, in that way he becomes one who experiences the meaning and one who experiences the Teaching in that teaching" - and so on.

Righteous conduct means the practice of the ten wholesome courses of action. As he said - "Householders, there is threefold righteous conduct and even conduct by body" - and so on. And this righteous conduct should be known as a blessing because it is a cause for rebirth in a heavenly world. For this was said by the Blessed One - "Because of righteous conduct and even conduct, householders, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world."

Relatives means those connected through the mother's side or the father's side up to the seventh generation of ancestors. The care of those who have been afflicted by loss of wealth or loss through illness and have come to one's own presence, according to one's strength, with food, clothing, wealth, grain, and so on, is called a blessing because it is the cause for the achievement of distinctive results pertaining to the present life, such as praise and so on, and pertaining to the future life, such as going to a fortunate destination and so on.

Blameless actions means actions of good bodily, verbal, and mental conduct such as undertaking the factors of the Observance, rendering service, planting parks and groves, building bridges, and so on. For these are called blessings because they are a cause for the achievement of welfare and happiness of many kinds. "There is the possibility, Visākhā, that here a certain woman or man, having observed the

Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings" - such discourses as these and the like should be recalled here.

Thus in this verse, four blessings have been stated: giving, righteous conduct, care for relatives, and blameless actions. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Giving and" is concluded.

Commentary on the Verse "Abstinence"

8. Now, regarding "abstinence, refraining" (āratī viratī), here "abstinence" (āratī) means abstaining; "refraining" (viratī) means refraining; or beings refrain by means of this, thus it is abstinence (virati). "From evil" (pāpā) means from the unwholesome. It is an intoxicant (majjāṃ) in the sense of being intoxicating (madanīyaṭṭhena); the drinking of intoxicants is drinking intoxicants (majjapānaṃ); from that, from drinking intoxicants (majjapānā). Restraint (saṃyamaṇaṃ) is self-control (saṃyamo); non-negligence (appamajjanaṃ) is diligence (appamādo). "In teachings" (dhammesū) means in wholesome ones. The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus -Abstinence (āratī) is the mental non-delight of one who sees the danger in evil. Refraining (viratī) is abstaining by body and speech by way of the doors of action. And this refraining is threefold: abstinence by encountering the occasion (sampattavirati), abstinence by undertaking (samādānavirati), and abstinence by eradication (samucchedavirati). Therein, whatever abstinence of a son of good family from the subject matter encountered, dependent on his own birth or family or clan, by such a method as "this is not befitting for me, that I should kill this living being, should take what is not given" and so on - this is called abstinence by encountering the occasion. That which occurs by way of undertaking the training rules is called abstinence by undertaking, from the occurrence of which onwards a son of good family does not commit killing of living beings and so on. That which is associated with the noble path is called abstinence by eradication, from the occurrence of which onwards for a noble disciple the five fears and enmities are allayed. Evil is that which, having expanded thus: "Killing living beings, householder's son, is a defilement of action; taking what is not given, etc. sexual misconduct, etc. lying" -

"Killing living beings, taking what is not given, and lying, it is said;
And going to another's wife - the wise do not praise these."

Thus, the fourfold unwholesome reckoned as defilement of action included in the verse - from that, from evil. All this abstinence and refraining is called a blessing because it is a cause for the achievement of various kinds of distinction such as the abandoning of fears and enmities pertaining to the present life and the future life, and so on. And here, discourses beginning with "A noble disciple who has refrained from killing living beings, householder's son" should be recalled.

Self-control from drinking intoxicants is just a designation for the previously stated abstention from spirits, liquor and intoxicants that cause negligence. But since one who drinks intoxicants does not know benefit, does not know the Teaching, creates an obstacle for one's mother, creates an obstacle for one's father, for Buddhas, Individually Enlightened Ones, and disciples of the Truth-finder as well, and reaches blame in this very life, an unfortunate realm in the future state, and madness in successive lives. But self-control from drinking intoxicants reaches the appeasement of those faults and the accomplishment of the opposite qualities. Therefore this self-control from drinking intoxicants should be understood as a blessing.

Diligence in wholesome mental states means: "Inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit, negligence. Whatever such negligence, act of being negligent, state of negligence - this is called negligence." As the opposite of the negligence stated here, in meaning, the continuous presence of mindfulness regarding wholesome mental states should be understood. That is called a blessing because it is a cause for the achievement of various kinds of wholesome states and because it is a cause for the achievement of the Deathless. Therein, the Teacher's instruction beginning with "of the diligent, ardent one" and "diligence is the state of the Deathless" and so on should be recalled.

Thus in this verse, three blessings have been stated: refraining from evil, self-control from drinking intoxicants, and diligence in wholesome mental states. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Abstinence" is concluded.

Commentary on the Verse "Respect and"

9. Now, regarding "respect and" (gāraṇa), here "respect" (gāraṇa) means the state of venerability. "Humility" (nivāṇa) means humble conduct. "Contentment" (santuṭṭhi) means satisfaction. The knowing of what has been done is gratitude (kataññutā). "At the time" (kālena) means at the moment, at the occasion. Hearing of the Teaching (dhammassa savaṇaṃ) is hearing the Teaching (dhammassavaṇaṃ). The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus - Respect means, towards those worthy of the practice of esteem - Buddhas, Individually Enlightened Ones, Truth-finder's disciples, teachers, preceptors, mothers, fathers, elders, brothers, sisters, and so on - esteem, honouring, respectfulness, as is appropriate. And this respect, since it is the cause of going to a fortunate world and so on. As he said -

"He respects one who should be respected, reveres one who should be revered, venerates one who should be venerated. He, by that action thus complete, thus undertaken, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world. But if upon the body's collapse, etc. is reborn, if he attains human existence, wherever he is reborn, he is of noble birth."

And as he said - "Monks, there are these seven conditions preventing decline. Which seven? Respect for the Teacher" and so on, therefore it is called a blessing.

Humility means lowliness of mind, humble conduct, possessed of which a person, with conceit subdued, with arrogance subdued, becoming like a foot-wiping cloth, like a bull with broken horns, like a snake with extracted fangs, is smooth, kindly in speech, and pleasant to converse with - this is humility. This is called a blessing because it is the cause of attaining fame and other such qualities. And he said: "Humble in conduct, not obstinate, such a one obtains fame" and so on.

Contentment means satisfaction with whatever requisites there are; it is twelvefold. That is: Regarding robes, there is contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable - thus it is threefold. Likewise regarding almsfood and so on.

Here is the detailed explanation of that - Here a monk obtains a robe, whether beautiful or ugly. He sustains himself with just that, does not desire another, and even when obtaining one does not take it. This is his contentment with whatever is obtained regarding robes. But then a monk is sick, and when wearing a heavy robe he bends down or becomes wearied; he, having exchanged it with a fellow monk, even while sustaining himself with a light one, is still content. This is his contentment according to one's strength regarding robes. Another monk is one who obtains superior requisites; he, having obtained among silk robes and so on a certain costly robe, thinking "This is suitable for the elders, for those long gone forth, and for the very learned," having given it to them, and having himself picked up rags from a rubbish heap or from somewhere else, having made a double robe and wearing it, is still content. This is his contentment according to what is suitable regarding robes.

Here again a monk obtains almsfood, whether coarse or superior; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding almsfood. But then a monk is sick; having eaten coarse almsfood, he reaches a serious illness. He, having given that to a fellow monk, having eaten ghee, honey, milk and so on from his hand, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding almsfood. Another monk obtains superior almsfood. He, thinking "This almsfood is suitable for the elders, those long gone forth, and other fellows in the holy life who are unable to sustain themselves without superior almsfood," having given it to them, having walked for almsfood himself, even while eating mixed food, is still content. This is his contentment according to what is suitable regarding almsfood.

Here again a monk obtains a lodging. He is satisfied with just that; even when obtaining another more beautiful one, he does not take it. This is his contentment with whatever is obtained regarding lodging. But then a monk is sick; dwelling in a sheltered lodging, he becomes excessively afflicted by bile diseases and so on. He, having given that to a fellow monk, having dwelt in a cool, breezy lodging obtained from that monk, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding lodging. Another monk does not accept even a beautiful lodging that has been obtained, thinking "A beautiful lodging is a state of heedlessness; for one seated there, sloth and torpor descend upon him;

and for one overcome by sleep, upon waking again, sensual thought occurs." He, having rejected that, even while dwelling anywhere at all in the open air, at the root of a tree, or in leaf huts, is still content. This is his contentment according to what is suitable regarding lodging.

Here again a monk obtains medicine, whether yellow myrobalan or emblic myrobalan. He sustains himself with just that, does not desire even ghee, honey, molasses and so on obtained by others, and even when obtaining them does not take them. This is his contentment with whatever is obtained regarding the requisite for the sick. But then a monk is sick; being in need of oil, he obtains molasses. He, having given that to a fellow monk, having prepared medicine with oil from his hand, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding the requisite for the sick. Another monk, when in one vessel cattle-urine-soaked yellow myrobalan is placed and in another the four sweets, being told "Take, venerable sir, whichever you wish," if his illness is appeased by either of those two, then, reflecting "Cattle-urine-soaked yellow myrobalan has been praised by the Buddha and others" and "The going forth is in dependence on cattle-urine medicine; therein you should make effort for as long as life lasts - thus it was said," having rejected the four-sweet medicine, even while preparing medicine with cattle-urine-soaked yellow myrobalan, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick.

All this contentment of such variety is called contentment. That should be understood as a blessing because it is a cause for the abandoning and achievement of evil qualities such as excessive desire, great desire, evil desire and so on, because it is a cause for a fortunate destination, because it is a requisite for the noble path, and because it is a cause for the state of belonging to the four directions and so on. And he said -

"Belonging to the four directions and non-impinging,
Being content with whatsoever." And so on.

Gratitude means the knowing, by way of repeatedly recollecting, of help rendered by anyone, whether small or great. Furthermore, since meritorious deeds are of great help to living beings because they provide protection from the suffering of hell and so on, the recollection of the help of those too should be understood as gratitude. That is called a blessing because it is a cause for the achievement of various distinctions such as being praiseworthy by good persons and so on. And he said: "These two persons, monks, are rare in the world. Which two? One who acts first, and one who is grateful and thankful."

Hearing the Teaching at the right time means: at whatever time consciousness is accompanied by restlessness, or is overpowered by one or another of sensual thoughts and so on, at that time hearing the Teaching for the purpose of dispelling them. Others say: "Hearing the Teaching every fifth day is called hearing the Teaching at the right time. As the Venerable Anuruddha said: 'And every five days we, venerable sir, sit together for the whole night in discussion on the Teaching.'"

Furthermore, at whatever time, having approached good friends, it is possible to hear the Teaching that dispels one's uncertainty, at that time too hearing the Teaching should be understood as hearing the Teaching at the right time. As he said:

"Approaching them from time to time, he questions and inquires" and so on. That hearing of the Teaching at the right time should be understood as a blessing because it is a cause for the achievement of various distinctions such as the abandoning of the mental hindrances, the four benefits, the elimination of mental corruptions, and so on. For this was said:

"At the time, monks, when a noble disciple, having given attention, having reflected, having collected together with the whole mind, listens to the Teaching with ears inclined, for him the five mental hindrances are not present at that time." And

"Of teachings that have been heard, monks, etc. thoroughly penetrated, four benefits are to be expected." And

"Monks, these four teachings, when rightly developed from time to time, when rightly pursued, gradually lead to the elimination of mental corruptions. Which four? Hearing the Teaching at the right time" and so on.

Thus in this verse, five blessings have been stated: respect, humility, contentment, gratitude, and hearing the Teaching at the right time. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Respect" is concluded.

Commentary on the Verse "Patience and"

10. Now, regarding "patience and" (khantī ca), here "patience" (khanti) means endurance (khamanaṃ). One to whom speech is pleasant through being grasped favourably is "easy to admonish" (suvaco); the action of one easy to admonish is "being easy to admonish" (sovacassaṃ); the state of being easy to admonish is "the act of being easy to admonish" (sovacassatā). "Ascetics" (samaṇā) because of the state of having calmed the mental defilements. "Seeing" (dassanaṃ) means sight (pekkhanaṃ). Discussion of the Teaching is "discussion of the Teaching" (dhammasākacchā). The remainder is just by the method already stated. This is the word commentary.

But the explanation of meaning should be understood thus -Patience means the patience of endurance; a monk endowed with that, towards persons who revile with the ten grounds for reviling or who harass with murder, bondage and so on, remains as if not hearing, as if not seeing, and unchanging, like the preacher of patience. As he said -

"There was in the past period of time, an ascetic who illuminated patience; Him, established in patience alone, the King of Kāsi had cut down."

Or he considers it as fortunate, because of the absence of further offence, like the Venerable Elder Puṇṇa. As he said -

"If, venerable sir, the people of Sunāparanta revile and abuse me, there it will occur to me thus: 'Good indeed are these people of Sunāparanta, very good indeed are these people of Sunāparanta, in that they do not strike me with the hand'" and so on.

And one endowed with which is praiseworthy even among sages. As the sage Sarabhaṅga said -

"Having killed wrath one never grieves,
The abandoning of contempt the sages praise;
One should endure harsh speech spoken by all,
The good have said this patience is the highest."

One is praiseworthy even among deities. As Sakka, the lord of the gods, said -

"Whoever indeed, being strong, endures a weak one;
That they call the supreme patience; the weak one always forbears."

One is praiseworthy even among Buddhas. As the Blessed One said -

"Whoever, without anger, endures reviling, murder and bondage;
Whose power is patience, whose military unit is power, him I call a brahmin."

And this patience should be known as a blessing because it is the cause for the achievement of these virtues described here and of other virtues as well.

Being easy to admonish means: when being spoken to about a legitimate matter, without falling into distraction or silence or thinking about virtues and faults, but having put forward exceedingly esteem and respect and humility, the act of complying saying "well done." That is called a blessing because it is the cause for obtaining exhortation and instruction from one's fellows in the holy life, and because it is the cause for the abandoning of faults and the achievement of virtues.

Seeing ascetics means: approaching, attending upon, recollecting, hearing, and seeing those gone forth who have calmed their defilements, who have developed body, speech, mind, and wisdom, and who are endowed with the highest restraint and serenity; all of this has been stated as "seeing" by way of an inferior designation, and that should be known as a blessing. Why? Because of being very helpful. And he said: "Even the seeing of those monks, monks, I say is very helpful" and so on. Since a son of good family desiring welfare, having seen virtuous monks arrived at the house door, if there is a gift to give, they should be honoured with a gift according to one's strength. If there is not, having made a fivefold prostration, they should be saluted. If even that is not possible, having raised joined palms, they should be paid homage; if even that is not possible, they should be looked upon with a devoted mind and with eyes of affection. For even by merit rooted in seeing, for many thousands of births there are no diseases or burning or excesses or boils in the eyes; the eyes become very clear, of five colours, resplendent, like jewelled door panels opened in a mansion of gems; and for the extent of a hundred thousand cosmic cycles one becomes an obtainer of successes among gods and human beings. And it is not wonderful that a human being, wise by nature, through merit consisting of seeing ascetics rightly carried out, should experience such success of results, when even for animals they describe such success of results from seeing ascetics done with merely a measure of faith alone.

"The owl with round eyes, long dwelling on the Vedyaka mountain;
Happy indeed is this owl, it sees the excellent Buddha risen at evening time."

"Having gladdened the mind towards me, and towards the unsurpassed community of monks;
For a hundred thousand cosmic cycles, this one does not go to an unfortunate realm.

"He, having fallen away from the heavenly world, urged on by wholesome action;
He will be of infinite knowledge, renowned as Somanassa."

Discussion of the Teaching at the right time means: in the evening or towards the break of dawn, two monks who are experts in the discourses discuss discourses with each other, experts in monastic discipline discuss monastic discipline, experts in the higher teaching discuss the higher teaching, reciters of the Jātakas discuss the Jātakas, commentators discuss the commentary, or they discuss at each appropriate time for the purpose of purifying the mind afflicted by sloth, restlessness, and doubt; this is discussion of the Teaching at the right time. That is called a blessing because it is the cause of virtues such as mastery of the scriptures and so on.

Thus in this verse, four blessings have been stated: patience, being easy to admonish, seeing ascetics, and discussion of the Teaching at the right time. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Patience" is concluded.

Commentary on the Verse "Austere Asceticism and"

11. Now, regarding "austere asceticism and" (tapo ca), here "it burns" (tapati) evil qualities, thus it is austere asceticism (tapo). A sublime conduct, or the conduct of Brahmā gods - thus it is the holy life (brahmacariya); the meaning stated is "the foremost conduct." The seeing of the noble truths is "the seeing of the noble truths" (ariyasaccānadassana); some read "the noble truths" as the object of "seeing," but that is not good. "Departed from craving" (nikkhantaṃ vānato) is Nibbāna; realising is realisation; the realisation of Nibbāna is the realisation of Nibbāna (nibbānasacchikiriya). The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus -Austere asceticism means sense restraint, because of burning up covetousness, displeasure, and so on, or energy, because of burning up idleness; a person possessed of these is called ardent (ātāpī). This should be understood as a blessing because it is a cause for the abandoning of covetousness and so on and the attainment of meditative absorption and so on.

The holy life is a designation for abstinence from sexual intercourse, the duties of an ascetic, the Dispensation, and the path. For thus, in such passages as "Having abandoned unchaste conduct, he lives the holy life," abstinence from sexual intercourse is called the holy life. "Is the holy life lived under the Blessed One, friend? Yes, friend" - in such passages, it means the duties of an ascetic."I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many" - in such passages, it means the Dispensation. "Just this noble eightfold path, monk, is the holy life. That is to say, right

view" - in such passages, it means the path. But here, since the path is included later by the seeing of the noble truths, all the remainder is fitting. And this should be understood as a blessing because it is a cause for the achievement of progressively higher distinctions of various kinds.

Seeing the noble truths means the seeing of the path by way of the full realisation of the four noble truths stated in the Boy's Questions; that is called a blessing because it is a cause for overcoming the suffering of the round of rebirths.

The realisation of Nibbāna means here the fruition of arahantship is intended as Nibbāna. For that too is called Nibbāna because of having departed from the craving designated as "weaving" (vāna) which weaves through the five destinations. The attainment of that or the reviewing of it is called realisation. But the realisation of the other Nibbāna is accomplished by the very seeing of the noble truths; therefore that is not intended here. Thus this realisation of Nibbāna should be understood as a blessing because it is a cause for pleasant abiding pertaining to the present life and so on.

Thus in this verse, four blessings have been stated: austere asceticism, the holy life, seeing the noble truths, and the realisation of Nibbāna. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "Austere asceticism and" is concluded.

Commentary on the Verse "For One Touched by Worldly Adversities"

12. Now, regarding "touched by worldly adversities," here "touched" means contacted, reached, arrived at. Phenomena of the world are worldly adversities; what is meant is that they are phenomena that do not turn back as long as the world continues. "Mind" means mind, mental state. "Whose" means whether of a newly ordained, or one of middle standing, or an elder monk. "Does not waver" means does not shake, does not tremble. "Sorrowless" means free from sorrow, with the dart of sorrow pulled out. "Stainless" means free from defilement, with defilement destroyed. "Secure" means free from fear, without mishap. The remainder is the same as the method already stated - this is the word commentary.

But the explanation of meaning should be understood thus - "Whose mind does not waver when touched by worldly adversities" means for one who is touched, overwhelmed by the eight worldly adversities beginning with gain and loss, whose mind does not waver, does not shake, does not tremble, that mind of his should be understood as a blessing because it brings about the supramundane state of being unshakeable by anything.

And whose mind does not waver when touched by these? Of the Worthy One who has eliminated the mental corruptions, and of no one else whatsoever. For this was said:

"Just as a rock, one solid mass, is not moved by the wind;
So forms, flavours, sounds, odours and contacts, all these.

"Desirable and undesirable phenomena do not cause such a one to tremble;
The mind is steady, liberated, and he contemplates its passing away."

"Sorrowless" is the mind of one who has eliminated the mental corruptions alone. For that which is called sorrow by such a method as "sorrow, sorrowing, state of sorrowing, inner sorrow, inner deep sorrow, mental burning" and so on, because of the absence of that, it is sorrowless. Some say it means Nibbāna, but that is not connected with the preceding term. And just as sorrowless, so too "stainless" and "secure" are the mind of one who has eliminated the mental corruptions alone. For that is stainless because of the departure of the defilements of lust, hate, and delusion, and secure because of being secure from the four mental bonds; since this, taken in each and every manner at each and every moment of occurrence, by way of what has been indicated, though threefold, is a blessing because it brings about the supramundane state such as the non-occurrence of the aggregates and so on, and because it brings about the state of being worthy of offerings and so on, it should be understood as a blessing.

Thus in this verse, four blessings have been stated: mind unshaken by the eight worldly adversities, sorrowless mind, stainless mind, and secure mind. And their status as blessings has been made clear in each respective place.

The explanation of the meaning of the verse "touched by worldly adversities" is concluded.

Commentary on the Verse "Such as These"

13. Thus the Blessed One, having spoken of the thirty-eight great blessings by means of ten verses beginning with "Non-association with fools," now, praising those very blessings spoken by himself, spoke the concluding verse "Having done such things."

Here is the explanation of its meaning - "Such things" means these things of such a kind, of the manner spoken by me, beginning with non-association with fools. "Having done" (katvāna) means having done (katvā). For "katvāna," "katvā," and "karitvā" are indeed not different in meaning. "Unconquered everywhere" means everywhere, having been unconquered by even one among the four adversaries classified as the aggregate-Māra, the defilement-Māra, the volitional-activity-Māra, and the son-of-a-god-Māra; what is meant is that they themselves have defeated those four Māras. And here the letter "m" should be understood as merely serving to make a connection between words.

"They go to safety everywhere" means having done such blessings, having been unconquered by the four Māras, they go to safety everywhere - in this world and the world beyond, and in standing, walking, and so on; because of the absence of those mental corruptions, vexations, and fevers that would arise from association with fools and so on, they go to safety; what is meant is that they go untroubled, unafflicted, secure, without fear. And here the nasal sound should be understood as stated for the ease of verse composition.

"That is the highest blessing for them" - with this line of the verse the Blessed One concluded the teaching. How? Thus, young god, those who do such things, since they go to safety everywhere, therefore accept that the thirty-eight kinds beginning with non-association with fools is the highest blessing, the foremost, the excellent for those who do such things.

And at the conclusion of the teaching concluded by the Blessed One, a hundred thousand koṭis of deities attained arahantship, and the number of those who attained the fruition of stream-entry, once-returning, and non-returning was incalculable. Then the Blessed One on the second day addressed the Elder Ānanda - "This night, Ānanda, a certain deity, having approached me, asked a question about blessings, and then I spoke thirty-eight blessings. Learn, Ānanda, this exposition on blessings, and having learnt it, teach it to the monks." The elder, having learnt it, taught it to the monks. This, brought down through the succession of teachers, continues to this very day; it should be understood that "thus this holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans."

Now, for the purpose of skill through familiarity of knowledge regarding these very blessings, this is the explanation from the beginning onwards - Thus these beings, desiring happiness in this world, the world beyond, and the supramundane, having abandoned association with foolish people, depending on the wise, having venerated those worthy of veneration, being urged on in the occurrence of wholesome states by residence in a suitable place and by having made merit in the past, having rightly directed themselves, with their individuality adorned by great learning, craft, and discipline, speaking what is well-spoken in conformity with discipline, as long as they do not abandon the state of a householder, so long clearing the ancient root of debt by attending to mother and father, engaging a new root of debt by supporting children and wife, attaining prosperity in wealth and grain and so on through unconfused activity, having taken the substance of wealth through giving and the substance of life through righteous conduct, promoting the welfare of one's own people through supporting relatives and the welfare of others through blameless activity, having avoided injury to others through abstinence from evil and injury to oneself through restraint from intoxicating drink, having cultivated the wholesome side through diligence in teachings, having given up the characteristic of a householder through cultivated wholesomeness, even while established in the state of one gone forth, having fulfilled the accomplishment of duty through respect and humility towards the Buddha, the Buddha's disciples, preceptors, teachers, and so on, having abandoned greed for requisites through contentment, having stood on the plane of the good person through gratitude, having abandoned mental sluggishness through hearing the Teaching, having overcome all dangers through patience, having made oneself protected through being easy to admonish, seeing the practice and its application through seeing ascetics, having dispelled doubt regarding phenomena that are grounds for doubt through discussion of the Teaching, accomplishing purification of morality through sense-restraint and austere asceticism, purification of mind through the ascetic's duty and the holy life, and the four purifications beyond that, having reached the purification of knowledge and vision by way of the exposition of seeing the noble truths through this practice, they realise Nibbāna reckoned as the fruition of arahantship; having realised which, like Mount Sineru by winds and rains, with minds unshaken by the eight worldly adversities, they are free from sorrow, stainless, and secure. And those who are secure, they are unconquered everywhere by even one, they go to safety everywhere. Therefore the Blessed One said -

Having done such things, unconquered everywhere;

They go to safety everywhere, that is the highest blessing for them.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Discourse on Blessings is concluded.

6. Explanation of the Discourse on the Jewels

Reason for Placement

Now the occasion has arrived for the explanation of meaning of the Ratana Sutta placed immediately after the Maṅgala Sutta, beginning with "Whatever beings have assembled here." Having stated the reason for its placement here, thereafter, in order to show the plunging into the meaning of this discourse by means of a well-purified introduction, just as plunging into water in rivers and lakes and so on by means of a well-purified ford -

"By whom it was said, when, where, and why - having made known this method;
I shall give the explanation of meaning of this."

Therein, since by the Maṅgala Sutta the protection of oneself and the warding off of mental corruptions conditioned by the doing of what is unwholesome and the not doing of what is wholesome was shown, and since this discourse accomplishes the protection of others and the warding off of mental corruptions conditioned by nonhuman spirits and so on, therefore it may have been placed immediately after that.

This is the reason for its placement here for now.

The Story of Vesālī

Now, regarding "by whom it was said, when, where, and why," here he says: "But by whom was this discourse spoken, when, where, and why was it spoken?" It is said - For this was spoken by the Blessed One himself, not by disciples and others. And when Vesālī was troubled by misfortunes such as famine and so on, and the Blessed One was brought to Vesālī from Rājagaha, having been requested by the Licchavis, then it was spoken at Vesālī for the purpose of counteracting those misfortunes. This is the brief answer to those questions. But in detail, it is described by the ancients beginning from the story of Vesālī.

Therein this is the explanation - It is said that an embryo was established in the womb of the queen-consort of the king of Bārāṇasī; she, having known this, reported it to the king; the king gave pregnancy care. She, whose pregnancy was being properly cared for, at the time of the ripening of the pregnancy, entered the birthing house. For women of merit, delivery occurs towards the break of dawn. And she was one of those; therefore, towards the break of dawn, she gave birth to a slice of flesh resembling a bandhujīvaka flower covered with a film of lac. Then, having thought "Other queens give birth to sons resembling golden images, but the queen-consort gives birth to a slice of flesh - disrepute for me would arise before the king," out of fear of that disrepute, she had that slice of flesh placed in a vessel, covered over with

another, sealed with the royal signet ring, and cast into the current of the Ganges. As soon as it was cast away by the humans, the deities arranged protection. And they wrote on a golden slab with natural vermilion "The offspring of the queen-consort of the king of Bārāṇasī" and fastened it there. Then that vessel, untroubled by the danger of waves and so on, floated along with the current of the Ganges.

And at that time a certain hermit was dwelling on the bank of the Ganges in dependence on a family of cowherds. He, going down to the Ganges right early, seeing a vessel coming, took hold of it with the perception that it was a rag-robe. Then, having seen there that inscribed slab and the royal signet seal, having opened it, he saw that slice of flesh; and having seen it, this occurred to him: "It could be an embryo, for thus indeed it has no foul-smelling, putrid condition." Having taken it to the hermitage, he placed it in a clean spot. Then, by the elapse of a fortnight, there were two slices of flesh. The hermit, having seen them, placed them more carefully; then again, by the elapse of a fortnight, on each slice of flesh five blisters arose for the purpose of the hands, feet, and head. The hermit, having seen them, placed them more carefully again. Then, by the elapse of a fortnight, one slice of flesh became a boy resembling a golden image, and one became a girl. Towards them, affection for children arose in the hermit. And milk was produced from his thumb. From then on he also obtained a meal of milk-rice; he, having eaten the meal, poured milk into the mouths of the children. Whatever entered their bellies, all of that could be seen as if placed in a crystal vessel. Thus the Licchavis came to be. Others, however, said: "Their skin was as if sewn and placed together, clinging to each other." Thus they became known as Licchavī, either because of being without skin or because of having clinging skin.

The hermit, while nourishing the children, enters the village when the sun is up for almsfood, and returns late in the day. Having known that occupation of his, the cowherds said: "Venerable sir, the nourishing of children is an impediment for those gone forth; give the children to us, we will nourish them; you do your own work." The hermit agreed saying "Very well." The cowherds, on the second day, having made the road level, having scattered it with flowers, having hoisted flags and banners, with musical instruments being played, came to the hermitage. The hermit, having said "The children are of great merit; raise them with diligence, and having raised them, arrange marriages with one another; having pleased the king with the five dairy products, having obtained a piece of land, build a city; there consecrate the prince," gave the children. They, having agreed saying "Very well," having taken the children, nourished them.

The children, following growth, while playing, at places of contention struck other cowherd children with hand and even with foot; they wept. And when asked by their mother and father "Why do you weep?" they said "These orphans nourished by the hermit strike us excessively." Then their mother and father said "These children harass other children and cause them suffering; these should not be supported, these should be avoided." From that time onwards, it is said, that region is called "Vajjī," three hundred yojanas in extent. Then the cowherds, having pleased the king, took that region. Right there, having built a city, having consecrated a prince of sixteen years of age, they made him king. And having made a proposal of marriage with that girl, they made an agreement: "No girl should be brought in from outside, no girl

from here should be given to anyone." From their first cohabitation two children were born, a daughter and a son; thus sixteen times two by two were born. Then, as those children grew in succession, being unable to obtain parks, pleasure groves, dwelling places, retinue, and prosperity, they enclosed the city three times with a wall at intervals of a league each time; because of its being made extensive again and again, the name Vesālī came to be. This is the story of Vesālī.

The Invitation to the Blessed One

Now this Vesālī, at the time of the Blessed One's arising, was prosperous and had reached expansion. For there were seven thousand seven hundred and seven kings alone. Likewise of viceroys, generals, storekeepers, and so on. As he said -

"Now at that time Vesālī was prosperous and flourishing, populous, crowded with people, and having plenty of food; there were seven thousand mansions and seven hundred mansions and seven mansions, seven thousand pinnacle buildings and seven hundred pinnacle buildings and seven pinnacle buildings, seven thousand parks and seven hundred parks and seven parks, seven thousand lotus ponds and seven hundred lotus ponds and seven lotus ponds."

At a later time it was afflicted by famine, drought, and bad harvest. First the destitute people die; they throw them outside. By the stench of the corpses of the dead people, non-human spirits entered the city; thereupon even more die. Due to that loathsomeness, a snake-wind disease arose among the beings. Thus, troubled by the three fears of famine, non-human spirits, and disease, the inhabitants of the city of Vesālī, having approached, said to the king: "Great king, a threefold fear has arisen in this city; from before this, up to the seventh generation of the royal family, such a thing has never arisen before; we think it has arisen now due to your unrighteousness." The king, having assembled everyone in the council hall, said "Investigate my unrighteous conduct." They, investigating the entire tradition, did not find anything.

Then, not finding any fault in the king, they thought "How might this fear be appeased for us?" Therein, some pointed to the six teachers: "As soon as they arrive, it will be appeased." Some said - "A Buddha, it is said, has arisen in the world; that Blessed One expounds the Teaching for the welfare of all beings, of great supernormal power, of great might; as soon as he arrives, all fears would be appeased." Delighted by that, they said "But where is that Blessed One dwelling at present? If sent for by us, would he not come?" Then others said - "Buddhas are compassionate by nature; why would they not come? But that Blessed One is now dwelling at Rājagaha; King Bimbisāra attends upon him; he would not allow him to come." "If so, let us convince the king and bring him" - they sent two Licchavi kings with a great army, having given abundant presents, to the presence of the king: "Having convinced Bimbisāra, bring the Blessed One." They, having gone, having given the presents to the king, having reported that news, said "Great king, send the Blessed One to our city." The king did not accept, and said "You yourselves should know." They, having approached the Blessed One, having paid homage, said thus - "Venerable sir, three fears have arisen in our city; if the Blessed One were to come, there would be safety for us." The Blessed One, having adverted, consented: "When the Ratana Sutta is spoken at Vesālī, that protection will pervade a hundred thousand

crores of world-circles; at the conclusion of the discourse, there will be the full realisation of the teaching by eighty-four thousand living beings." Then King Bimbisāra, having heard of the Blessed One's consent, having had it proclaimed in the city "The going to Vesālī has been consented to by the Blessed One," having approached the Blessed One, said - "What, venerable sir, do you accept the going to Vesālī?" "Yes, great king." "If so, venerable sir, please wait until I prepare the road."

Then King Bimbisāra, having levelled the ground of five yojanas between Rājagaha and the Ganges, having had a monastery built at every yojana, announced the time for the Blessed One's departure. The Blessed One, surrounded by five hundred monks, set out. The king, having had the five-yojana road strewn knee-deep with flowers of five colours, having raised up flags, banners, full pitchers, plantain trees and so on, having had two white parasols held up for the Blessed One and one each for each monk, together with his own retinue, making offerings with flowers, scents and so on, having the Blessed One stay at each monastery, having given great gifts, in five days led him to the bank of the Ganges. There, adorning a boat with all ornaments, he sent a message to the Vesālikans: "The Blessed One has come; having prepared the road, all of you should go out to meet the Blessed One." They, saying "We shall make a twofold offering," having levelled the ground of three yojanas between Vesālī and the Ganges, having prepared four white parasols for the Blessed One and two each for each monk, making offerings, having come to the bank of the Ganges, they stood.

Then Bimbisāra, having joined two boats together, having made a pavilion, having adorned it with garlands of flowers and so on, there prepared a Buddha-seat made of all jewels; the Blessed One sat down there. The five hundred monks too, having boarded the boat, sat down as was suitable. The king, following after the Blessed One, having waded into water up to the neck, having said "Until, venerable sir, the Blessed One arrives, I shall remain right here on the bank of the Ganges," turned back. Above, the deities up to the Akaniṭṭha realm made offerings. Below, the nāga kings dwelling in the Ganges - Kambala, Assatara and others - made offerings. Thus, with great veneration, the Blessed One, having travelled a distance of about one yojana along the Ganges, entered the territory of the Vesālikans.

Then the Licchavi kings, making twofold the veneration done by Bimbisāra, went out to meet the Blessed One in water up to the neck. At that very moment, at that very instant, a great cloud arose in the four directions, rumbling, with peaks spread out in darkness interwoven with the radiance of lightning. Then, as soon as the Blessed One placed his first foot on the bank of the Ganges, a shower of lotus petals rained down. Those who wished to be wetted were indeed wetted; those who did not wish to be wetted were not wetted. Everywhere the water flowed knee-deep, thigh-deep, waist-deep, and up to the neck; all the corpses were carried by the water into the Ganges, and the piece of ground became pure.

The Licchavi kings, having the Blessed One stay at intervals of every yojana, having given great gifts, making twofold offerings, in three days led him to Vesālī. When the Blessed One arrived at Vesālī, Sakka, the lord of the gods, came, honoured by the host of gods. By the assembly of influential deities, the non-human spirits for the most part fled. The Blessed One, standing at the city gate, addressed the Elder Ānanda - "Learn this Ratana Sutta, Ānanda, and taking the requisites for oblation,

wandering within the three walls of Vesālī together with the Licchavi princes, perform the protection" - and he spoke the Ratana Sutta. "Thus by whom was this discourse spoken, when, where, and why was it spoken" - the answering of these questions is described in detail by the ancients beginning from the Vesālī story.

Thus, on the very day of the Blessed One's arrival at Vesālī, the Venerable Ānanda, having learnt this Ratana Sutta spoken at the gate of the city of Vesālī for the purpose of warding off those calamities, reciting for the purpose of protection, taking water with the Blessed One's bowl, sprinkling the entire city, wandered about. At the very moment the Elder uttered "Whatever," those non-human spirits who had not previously fled, who were dwelling at rubbish heaps, walls, places and so on, fled through the four gates; the gates were without space. Then some, not finding space at the gates, having broken through the wall, fled. As soon as the non-human spirits had departed, the disease subsided in the bodies of the people. They, having come out, venerated the Elder with all flowers, scents and so on. The great multitude, having anointed the council hall in the middle of the city with all scents, having made a canopy, having adorned it with all ornaments, having prepared a Buddha-seat there, brought the Blessed One.

The Blessed One, having entered the council hall, sat down on the prepared seat. The community of monks too, and indeed the kings and people, sat down on suitable seats. Sakka too, the lord of the gods, together with the assembly of gods in the two heavenly worlds, sat close by, and other gods too; the Elder Ānanda too, having wandered through the whole of Vesālī, having performed the protection, having come together with the inhabitants of the city of Vesālī, sat down to one side. There the Blessed One spoke that same Ratana Sutta to all.

And to this extent, the matrix that was laid down as "by whom it was said, when, where, why, and this method, having made known" - that has been expanded in every way.

Explanation of the Verse "Whatever Here"

1. Now, because it was said "I shall give the explanation of meaning of this," the explanation of meaning is begun. But others say: "Only the first five verses were spoken by the Blessed One; the rest were by the Elder Ānanda at the time of making the protection." Whether it be one way or another, what is the use of this investigation to us? In every way we shall give the explanation of meaning of this Ratana Sutta.

"Whatever beings have assembled here" is the first verse. Therein, "whatever" means of whatever kind, whether of little influence or influential. "Here" means in this region; he said this with reference to the place of assembly at that moment. "Beings" - although the word "bhūta" in such passages as "When factual, an offence requiring expiation" is in the sense of existing. In such passages as "Do you regard this, monks, as 'this has come to be,'" it is in the sense of the five aggregates. In such passages as "The four primary elements, monk, are the cause," it is in the sense of the fourfold materiality beginning with the earth element. In such passages as "And whoever has become a consumer of time," it is in the sense of one who has eliminated the mental corruptions. In such passages as "All beings in the world will lay down the body," it is in the sense of all beings. In such passages as "The destruction of growing plants," it

is in the sense of trees and so on. In such passages as "One perceives what has come to be as what has come to be," it applies with reference to the orders of beings below the gods ruled by the four great kings. But here it should be seen as referring to nonhuman spirits without distinction.

"Assembled" means gathered together. "Terrestrial" means arisen on the ground. "Or" is in the sense of alternative. Therefore, having made one alternative as "whatever terrestrial beings have assembled here," in order to make the second alternative, he said "or those in the sky." Or whatever beings have arisen in the sky, all those have assembled here - this is the meaning. And here, beings arisen from the Yāma realm up to the Akaniṭṭha realm should be understood as "beings in the sky," because they are arisen in mansions that have appeared in space. Below that, from Sineru onwards down to the ground, beings inhabiting trees, creepers, and so on, and arisen on the earth - all those, because they are arisen on the ground and in trees, creepers, mountains, and so on that are bound to the ground, should be understood as "terrestrial beings."

Thus the Blessed One, having divided all nonhuman beings into two by the two terms "terrestrial or those in the sky," then in order to encompass them again with one term and show them, said "May all beings be glad-minded." "All" means without remainder. "Eva" is in the sense of emphasis; the intention is "without removing even one." "Beings" means nonhuman spirits. "May they be glad-minded" means may they be happy-minded, filled with joy and happiness. "And also" is a pair of particles for taking up a sentence for the purpose of connecting with another matter. "May they attentively listen to what is said" means having given attention, having reflected, having collected everything together with the mind, may they listen to my teaching that brings heavenly success and supramundane happiness.

Thus here the Blessed One, having encompassed the beings with the unrestricted expression "whatever beings have assembled here," then having divided them in two as "terrestrial or those in the sky," then having combined them together again as "all beings," urging them to the accomplishment of disposition with this expression "may they be glad-minded," urging them to the accomplishment of practice with "may they attentively listen to what is said," likewise to the accomplishment of wise attention and the accomplishment of hearing from others, and likewise urging them to the accomplishments of right self-direction and the decisive support of good persons, and to the accomplishments of the causes of concentration and wisdom, he completed the verse.

Explanation of the Verse "Therefore Indeed"

2. "Therefore, beings" is the second verse. Therein, "therefore" is a word expressing reason. "Beings" is a word of address. "Listen" means hear. "All" means without remainder. What is meant? Because you, having abandoned the celestial states and the accomplishment of enjoyment and use there, have come here for the purpose of hearing the Teaching, not for the purpose of seeing dancing, music, and so on, therefore, beings, all listen. Or alternatively, by the expression "may they be glad-minded, may they attentively listen," having seen their glad-mindedness and their desire to listen attentively, he said: "Because you are endowed with glad-mindedness, with the purities of disposition through right self-direction, wise attention, and purity

of intention, with the desire to listen attentively, and with the purities of practice through the proximate cause of the decisive support of good persons and hearing from others, therefore, beings, all listen." Or alternatively, citing as a reason that which was said as "saying" at the end of the previous verse, he said: "Because my saying is extremely rare, due to the rarity of the moment free from the eight inopportune moments, and because it has many benefits, occurring through the quality of wisdom and compassion, and because I, wishing to say it, said 'Let them hear what is said,' therefore, beings, all listen." This is what is said by this line of the verse.

Thus, setting forth this reason, having urged them to listen to his saying, he began to state what should be listened to: "Show friendliness to the human generation." Its meaning is - This human generation which is troubled by three misfortunes - to that human generation, establish friendliness, the disposition of a friend, the fact of having the intention of welfare. Some, however, read "mānusikaṃ paja"; that is not fitting because of the impossibility of the locative meaning. Whatever meaning others explain, that too is not fitting. But the intention here is - I do not speak by the power of authority as a Buddha, but rather what I speak for the welfare of both you and this human generation: "Show friendliness to the human generation." And here -

"Those royal seers who, having conquered the earth filled with beings,
Went about sacrificing;
The horse-sacrifice, the human-sacrifice,
The sammāpāsa, the vājapeyya, the niraggaḷa.

"Of a mind of friendliness well developed,
They are not worth even a sixteenth fraction;
If even towards one living being with an uncorrupted mind,
One is friendly, by that one becomes wholesome.

And compassionate in mind towards all living beings, the noble one generates abundant merit."

By way of such discourses and the eleven benefits, those who practise friendliness - for them, friendliness should be understood as welfare.

"A man favoured by deities always sees good fortune."

By means of such discourses and so on, it should be understood that it is for the welfare of those towards whom it is done too.

Thus, showing the state of welfare for both, having said "show friendliness to the human generation," now showing the help as well, he said "Those who bring offerings by day and by night, therefore protect them, being diligent." Its meaning is - Those people who, having made deities even through painting, woodwork and so on, and having approached shrines, trees and so on, make offerings by day dedicated to deities, and make offerings by night during the dark fortnight and so on, or having given ticket meals and so on, make offerings by day through the transference of merit from the guardian deities up to the Brahmā deities, and having had all-night hearings of the Teaching and so on performed with the raising of umbrellas, lamps

and garlands, make offerings by night through the transference of merit - how should they not be protected? Since thus those who make offerings by day and by night dedicated to you, therefore protect them; Therefore, protect and guard those people who perform the oblation, remove what is harmful for them, bring what is beneficial, being diligent, having placed that gratitude in the heart, constantly remembering it.

Explanation of the Verse "Whatever"

3. Having thus shown the helpful nature of the deities towards human beings, for the purpose of appeasing their misfortunes and for the purpose of hearing the Teaching by gods and humans through the proclamation of the qualities of the Buddha and so on, he began to employ a declaration of truth by the method beginning with "whatever wealth." Therein, "whatever" comprehensively includes without remainder, in an unrestricted manner, whatever is used as a medium of exchange here and there. "Wealth" means riches. For it generates happiness - thus it is "wealth." "Here or" indicates the human world. "Or beyond" means the remaining world beyond that; and by that, when it reaches the inclusion of all worlds except for human beings, since "or in the heavens" is stated afterwards, setting aside human beings and the heavens, the inclusion of the remaining nāgas, supaṇṇas and so on should be understood.

Thus by these two terms, whatever is used as a medium of exchange by human beings and suitable for adornment and enjoyment - gold, silver, pearls, gems, lapis lazuli, coral, rubies, masāragalla stones and so on - and whatever is the wealth of nāgas, supaṇṇas and so on who have arisen in mansions made of jewels on ground spread with pearl and gem sand, in dwellings extending many hundreds of yojanas - that is indicated. "Or in the heavens" means in the sensual-sphere and fine-material-sphere heavenly worlds. For they are won through beautiful action - thus they are "heavens." They are also "heavens" because they are thoroughly the highest. "Whatever" means whatever has an owner or is ownerless. "Jewel" means that which leads, carries, generates, and increases delight - thus it is a "jewel." Whatever is respected, very costly, incomparable, rare to see, and enjoyed by superior beings - this is a designation for that. As he said -

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

"Sublime" means highest, foremost, unsurpassable. Thus by this line of the verse, whatever in the heavens is owned in the Sudhamma, Vejayanta and other mansions made entirely of jewels measuring many hundreds of yojanas, and whatever is ownerless, connected with empty mansions when beings, in the absence of the arising of a Buddha, are merely filling up the realms of misery, or whatever other ownerless jewel dependent on the earth, the great ocean, the Himalayas and so on - that is indicated.

In "there is none equal to the Truth-finder," "na" is in negation. "No" is in emphasis. "Equal" means comparable. "There is" means exists. "With the Truth-finder" means with the Buddha. What is meant? Whatever wealth and jewel has been made known, herein not even one jewel equal to the jewel of the Buddha exists. For whatever is a jewel in the sense of being respected, as follows - the wheel treasure and the gem

treasure of a wheel-turning monarch, upon whose arising the great multitude does not show respect elsewhere, no one takes flowers, scents and so on and goes to a demon shrine or a spirit shrine, all the people show respect to and venerate only the wheel treasure and the gem treasure, aspire to this and that boon, and some of what they have aspired to succeeds for them - even that jewel is not equal to the jewel of the Buddha. If indeed a jewel is so in the sense of being respected, the Truth-finder alone is the jewel. For when the Truth-finder has arisen, whatever influential gods and humans there are, they do not show respect elsewhere, they do not venerate anyone else. For thus Brahmā Sahampati venerated the Truth-finder with a garland of jewels the size of Sineru, and according to their ability, other gods and humans such as Bimbisāra, the King of Kosala, Anāthapiṇḍika and so on. Even with reference to the Blessed One who had attained final Nibbāna, having given up ninety-six ten million in wealth, the great King Asoka established eighty-four thousand monasteries throughout the entire Indian subcontinent - what then to say of other acts of respect. Furthermore, for whom else who has attained final Nibbāna does such respect and honour proceed with reference to the places of birth, enlightenment, the setting in motion of the wheel of the Teaching, and final Nibbāna, or with reference to images, shrines and so on, as it does for the Blessed One. Thus even in the sense of being respected, there is no jewel equal to the Truth-finder.

Likewise, whatever is a jewel in the sense of being very costly. That is: Kāsi cloth. As he said - "Even an old Kāsi cloth is beautiful and of pleasant contact and very costly." That too is not equal to the Buddha-jewel. If indeed a jewel in the sense of being very costly, the Truth-finder alone is the jewel. For the Truth-finder, even from those from whom he accepts mere dust, for them that is of great fruit and great benefit, just as in the case of King Asoka; this is his costliness. Thus, by the expression "costliness," this discourse passage which establishes the absence of faults should be understood here -

"Those from whom he accepts the requisites of robes, almsfood, lodging and medicine for the sick, for them that is of great fruit and great benefit. This I say is his costliness. Just as, monks, Kāsi cloth is very costly, I say this person is similar to that, monks."

Thus, even in the sense of being very costly, there is no jewel equal to the Truth-finder.

Likewise, whatever is a jewel in the sense of being incomparable. That is: For a wheel-turning monarch, a wheel treasure arises, with a nave made of sapphire, with a thousand spokes made of the seven precious things, with a rim made of coral, with joints made of red gold, on top of every ten spokes of which there is one bare spoke for the purpose of catching the wind and making sound, by which the sound produced is like the sound of a five-piece musical ensemble well struck by a skilled musician, on both sides of whose nave there are two lion-mouths, the interior being hollow like a cart wheel. There is no maker or causer of it; it arises from temperature with kamma as condition. Which the king, having fulfilled the tenfold duty of a wheel-turning monarch, on the Observance day, on the full moon day, having bathed his head, observing the Observance, having gone up to the upper terrace of the excellent palace, purifying his moralities, seated, sees rising like the full moon and like the sun, whose sound is heard from twelve yojanas away, whose beauty is seen from one

yojana, which, being seen by the public filled with exceedingly great curiosity thinking "A second moon or sun, it seems, has risen," having come above the city, on the eastern side of the king's inner palace, being neither too high nor too low, so that the public may venerate it with scents, flowers and so on, stands as if fixed on its axle in the appropriate place.

Following that very thing, an elephant treasure arises, all white, with red feet, with seven supports, possessing supernormal power, able to travel through the sky, coming from the Uposatha clan or from the Chaddanta clan. If coming from the Uposatha clan, the eldest of all comes; if from the Chaddanta clan, the youngest of all, one who has completed the training, endowed with restraint. He, having taken an assembly of twelve yojanas, having traversed the entire Indian subcontinent, returns to his own royal city even before the morning meal.

Following that too, a horse treasure arises, all white, with red feet, with a black head, with a mane like muñja grass, coming from the royal family of the horse-king Valāhaka. The remainder here is just the same as for the elephant treasure.

Following that too, a jewel treasure arises. That jewel is a lapis lazuli, beautiful, of pure origin, octagonal, well polished, in length similar to the nave of a wheel; it comes from Mount Vepulla. Even in darkness possessed of four factors, having gone to the top of the king's standard, it illuminates for one yojana; by whose radiance people, thinking "It is day," engage in their activities; they can see even down to an ant.

Following that too, a woman treasure arises; she is either the natural queen-consort, or she comes from Uttarakuru or from the royal family of the Madda kings, free from the defect of being too tall and so on, surpassing human beauty, not attaining divine beauty; for the king, in the cold season her limbs are warm, in the hot season cool; her touch is like cotton-wool beaten a hundredfold; from her body the fragrance of sandalwood wafts, from her mouth the fragrance of waterlilies; and she is endowed with numerous virtues such as rising before others and so on.

Following that too, a householder treasure arises - the king's natural worker, a millionaire, for whom, as soon as the wheel treasure has arisen, a divine eye becomes manifest, by which he sees treasure all around within a distance of one yojana, whether ownerless or with an owner. He, having approached the king, invites him: "May you, Sire, live at ease; I shall manage the wealth affairs with wealth for you."

Following that too, an adviser treasure arises - the king's natural eldest son. As soon as the wheel treasure has arisen, he is endowed with surpassing lucidity of wisdom; having fully understood with his mind the consciousness of an assembly of twelve yojanas, he is capable of both restraining and encouraging. He, having approached the king, invites him: "May you, Sire, live at ease; I shall govern the kingdom for you." Or whatever else of such kind is a jewel in the sense of being incomparable, whose value cannot be determined by weighing and assessing: "It is worth a hundred, or a thousand, or ten million." Therein, not even a single jewel is equal to the Buddha-jewel. If indeed a jewel in the sense of being incomparable, the Truth-finder alone is the jewel. For the Truth-finder cannot be weighed and assessed by anyone in terms of morality, or concentration, or any one among wisdom and so on, and delimited as "He has this many virtues, or he is equal to this one, or he has a counterpart." Thus, even

in the sense of being incomparable, there is no jewel equal to the Truth-finder.

Likewise, whatever is a jewel in the sense of being rare to see, as follows: a king, a universal monarch, whose manifestation is rare, and his jewels such as the wheel and so on - that too is not equal to the jewel of the Buddha. If indeed it is a jewel in the sense of being rare to see, the Truth-finder alone is the jewel; whence the jewel-nature of universal monarchs and so on? For those arise many times in a single cosmic cycle. But since even for incalculable cosmic cycles the world is void of a Truth-finder, therefore the Truth-finder alone, arising only sometimes and on rare occasions, is rare to see. And this too was said by the Blessed One at the time of final Nibbāna -

"The deities, Ānanda, are grumbling: 'From afar indeed we have come to see the Truth-finder. Rarely, from time to time, do Truth-finders arise in the world, Worthy Ones, Perfectly Enlightened Ones. Today itself, in the last watch of the night, the Truth-finder's final Nibbāna will take place. And this influential monk is standing in front of the Blessed One, obstructing, and we do not get to see the Truth-finder at this final time.'"

Thus, in the sense of being rare to see too, there is no jewel equal to the Truth-finder.

Likewise, whatever is a jewel in the sense of being enjoyed by superior beings. That is: The wheel treasure and so on of a universal monarch - for that does not arise for the purpose of use, even in a dream, by outcasts, hunters, basket-makers, chariot-makers, refuse-removers, and so on, persons of low family, inferior men, even those possessing wealth of a hundred thousand crores and living on the excellent upper floor of a seven-storeyed mansion. But since it arises for the purpose of use only by a king of the warrior caste who is well-born on both sides and who has fulfilled the tenfold duty of a universal monarch, it is exclusively for the enjoyment of superior beings; that too is not equal to the jewel of the Buddha. If indeed it is a jewel in the sense of being enjoyed by superior beings, the Truth-finder alone is the jewel. For the Truth-finder is not enjoyed, even in a dream, by the six teachers such as Pūraṇa Kassapa and so on, who are regarded in the world as inferior beings, who are not endowed with decisive support, who have perverted views, and by others of such kind. But he is enjoyed by those endowed with decisive support, who have penetrative knowledge and vision, who are capable of attaining arahantship at the conclusion of even a verse of four lines, such as Bāhiya Dārucīriya and others, and by other great disciples born of great families. For they enjoy the Truth-finder by accomplishing the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in service, and so on. Thus, in the sense of being enjoyed by superior beings too, there is no jewel equal to the Truth-finder.

Whatever is a jewel in the sense of generating delight without distinction. That is: The wheel treasure of a universal monarch. For upon merely seeing it, the universal monarch is delighted; thus too it generates delight for the king. Furthermore, the universal monarch, having taken a golden pitcher in his left hand, sprinkles the wheel treasure with his right hand, saying: "May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer." Then the wheel treasure, emitting a sweet sound like a five-part musical ensemble, goes through the sky to the eastern direction. The universal monarch follows right behind, with his fourfold army spread

over twelve yojanas, by the power of the wheel, neither too high nor too low, below the upper part of tall trees, above the upper part of low trees, receiving tribute-gifts from the hands of those who had come bringing gifts of flowers, fruits, sprouts, and so on from the trees, and instructing the rival kings who had come with the utmost deference saying "Come, great king" and so on, by the method beginning with "a living being should not be killed." But wherever the king wishes to eat or wishes to take a midday rest, there the wheel treasure, having descended from the sky, stands as if fixed on its axle on a level piece of ground suitable for all tasks such as water and so on. Again, when the thought of going arises in the king, it goes making a sound in the former manner just; having heard that, even the assembly of twelve yojanas goes through the sky. The wheel treasure gradually plunges into the eastern ocean; as it plunges in, the water, having receded to the extent of a yojana, stands as if made into a wall. The great multitude takes the seven treasures as they wish. Again the king, having taken the golden pitcher, having sprinkled with water saying "From here onwards is my kingdom," turns back. The army is in front, the wheel treasure behind, the king in the middle. The water fills up each place from which the wheel treasure has retreated. By this very means, he goes to the southern, western, and northern oceans too.

Having thus traversed the four directions, the wheel treasure ascends into the sky to a height of three yojanas. Standing there, the king, victorious in conquest by the power of the wheel treasure, surveys Pubbavideha, adorned with five hundred minor islands, with a circumference of seven thousand yojanas; likewise Uttarakuru, with a circumference of eight thousand yojanas; Aparagoyāna, with a circumference of seven thousand yojanas just; and Jambudīpa, with a circumference of ten thousand yojanas - thus he surveys one world-circle adorned with four great continents and two thousand minor islands, as if it were a grove of fully bloomed white lotuses. And as he surveys thus, no small delight arises in him. Thus too that wheel treasure generates delight for the king; that too is not equal to the jewel of the Buddha. If indeed it is a jewel in the sense of generating delight, the Truth-finder alone is the jewel; what will this wheel treasure do? For the Truth-finder, compared to that divine delight in relation to which the delight of a universal monarch generated by the wheel treasure and all the rest does not amount to a reckoning, a fraction, or a fraction of a fraction, generates for incalculable numbers of gods and humans who follow his instruction a delight that is more superior and more sublime than even that delight - the delight of the first meditative absorption, the delight of the second, third, fourth, and fifth meditative absorptions, the delight of the plane of infinite space, the delight of the plane of infinite consciousness, the plane of nothingness, and the plane of neither-perception-nor-non-perception, the delight of the path of stream-entry, the delight of the fruition of stream-entry, and the delight of the path and fruition of once-returning, non-returning, and arahantship. Thus, in the sense of generating delight too, there is no jewel equal to the Truth-finder.

Further, a jewel is indeed twofold: animate and inanimate. Therein, the inanimate is the wheel treasure and the gem treasure, or whatever else is not bound by the senses such as gold, silver, and so on; the animate is from the elephant treasure and so on up to and ending with the adviser treasure, or whatever else of such kind is

bound by the senses. Thus, of these two kinds, the animate jewel is declared the foremost. Why? Because the inanimate jewel of gold, silver, gems, pearls, and so on is brought for the purpose of adorning the animate elephant treasure and so on.

The animate jewel too is twofold: the animal jewel and the human jewel. Therein, the human jewel is declared the foremost. Why? Because the animal jewel serves as a vehicle for the human jewel. The human jewel too is twofold: the woman jewel and the man jewel. Therein, the man jewel is declared the foremost. Why? Because the woman jewel assumes the role of attendant to the man jewel. The man jewel too is twofold: the householder jewel and the homeless one's jewel. Therein, the homeless one's jewel is declared the foremost. Why? Because even a wheel-turning monarch, the foremost among householder jewels, having paid homage with the fivefold prostration to the homeless one's jewel endowed with virtues of morality and so on, having attended upon and associated with him, having attained divine and human successes, in the end attains the success of Nibbāna.

Thus, the homeless one's jewel too is twofold, by way of noble ones and worldlings. The noble one's jewel too is twofold, by way of learners and those beyond training. The jewel of one beyond training too is twofold, by way of dry insight practitioners and those having serenity meditation as vehicle. The jewel of one having serenity meditation as vehicle too is twofold: one who has attained the perfections of a disciple and one who has not attained them. Therein, one who has attained the perfections of a disciple is declared the foremost. Why? Because of the greatness of virtues. Even more than the jewel of one who has attained the perfections of a disciple, the jewel of the Individually Enlightened One is declared the foremost. Why? Because of the greatness of virtues. For even many hundreds of disciples equal to Sāriputta and Moggallāna do not amount to even a hundredth part of the virtues of a single Individually Enlightened One. Even more than the jewel of the Individually Enlightened One, the jewel of the Perfectly Enlightened One is declared the foremost. Why? Because of the greatness of virtues. For even Individually Enlightened Ones, having filled the entire Jambudīpa, seated with cross-legged posture touching cross-legged posture, do not amount to a reckoning, a fraction, or a fraction of a fraction of the virtues of a single Perfectly Enlightened One. For this was said by the Blessed One - "As far as there are beings, monks, whether footless or etc. the Truth-finder is declared the foremost among them" and so on. Thus, by any method whatsoever, there is no jewel equal to the Truth-finder. Therefore the Blessed One said - "There is none equal to the Truth-finder."

Thus, having stated the incomparability of the jewel of the Buddha with other jewels, now, for the purpose of appeasing the misfortune that had arisen for those beings, not in dependence on birth, nor clan, nor being of good family, nor beauty of complexion and so on, but rather in dependence on the incomparable nature of the jewel of the Buddha through virtues such as the aggregates of morality, concentration, and so on in the world extending from Avīci up to the limit of the highest existence, he applies an utterance of truth: "This too is a sublime jewel in the Buddha; by this truth may there be well-being."

Its meaning is - This too - whatever wealth or jewel there is here or beyond or in the heavens, because of incomparability with that through those various virtues, the jewel in the Buddha is sublime. If indeed this is true, then by this truth may there be

well-being for these living beings; may there be the existence of beautiful things, freedom from disease, and freedom from misfortune. And here, just as in such passages as "The eye, Ānanda, is empty of a self or of what belongs to a self," the meaning is "by way of selfhood or by way of what belongs to a self." For otherwise, "the eye is a self or what belongs to a self" would simply remain unrefuted. Thus, "the jewel is sublime" means the jewel-nature is sublime, the state of being a jewel is sublime - this meaning should be understood. For otherwise, the Buddha would indeed not succeed as a jewel. For it is not the case that where a jewel exists, that does not succeed as a jewel. But where there is a jewel that has gone into connection by one method or another with the meaning reckoned as being honoured and so on, since that is designated as a jewel with reference to its jewel-nature, therefore by the existence of that jewel, it succeeds as a jewel. Or alternatively, "this too is a jewel in the Buddha" - by this manner too, the meaning should be understood as: the Buddha himself is the jewel. And merely by the Blessed One's uttering of this verse, safety arose for the royal family, and fear was appeased. The command of this verse was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "Elimination, Dispassion"

4. Having thus spoken the truth by means of the virtue of the Buddha, he now began to speak by means of the virtue of the Nibbāna-teaching: "Elimination, dispassion." Therein, because through the realisation of Nibbāna, lust and so on are eliminated, utterly eliminated; or because it is merely the non-arising, cessation, and elimination of those; and because it is dissociated from lust and so on both by way of association and by way of object; or because when it is realised, lust and so on are perpetually dispassionate, departed, demolished - therefore it is called "elimination" and "dispassion." But because no arising of it is evident, no passing away, no change in its duration, therefore, taking it as "it is not born, does not age, does not die," it is called "the Deathless." And it is "sublime" in the sense of the highest and in the sense of being unsurpassable. "Which attained" means which he attained, gained, obtained, realised by the power of his own knowledge. "The Sage of the Sakyans" - he is a Sakyan because of being born in the Sakyan family; a sage because of being endowed with the qualities of sagehood; being a Sakyan and a sage, he is the Sage of the Sakyans. "Concentrated" means one whose mind is concentrated through the concentration of the noble path. "There is nothing equal to that Dhamma" means there is no phenomenon whatsoever equal to the teaching attained by the Sage of the Sakyans, which is named elimination and so on. Therefore in another discourse too it is said - "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them" and so on.

Thus, having stated the incomparability of the Nibbāna-teaching with other teachings, now, for the purpose of appeasing the misfortune that had arisen for those beings, in dependence on the incomparable nature of the jewel of the Nibbāna-teaching through the virtues of elimination, dispassion, deathlessness, and sublimity, he applies an utterance of truth: "This too is a sublime jewel in the Dhamma; by this truth may there be well-being." Its meaning should be understood in the manner stated in the previous verse. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "That Which the Foremost Buddha"

5. Having thus spoken the truth by means of the virtue of the Nibbāna-teaching, he now began to speak by means of the virtue of the path-teaching: "That which the Supreme Buddha." Therein, "Buddha" is by the method beginning with "one who has awakened to the truths"; "foremost" means the highest and praiseworthy; he is a Buddha and he is foremost, thus "Supreme Buddha"; or, the foremost among the Buddhas known as follower-buddhas, individually enlightened buddhas, and learned-buddhas, thus "Supreme Buddha." That Supreme Buddha, whatever he praised - "Of paths, only the eightfold is secure for the attainment of Nibbāna" and "I will teach you, monks, noble right concentration with its proximate cause and its accessories" - by such a method he praised and made known here and there. "Pure" means absolutely cleansed because of the eradication of the stain of mental defilements. "The concentration with immediate result they call" means that which, immediately following its own occurrence, by fixed course bestows the fruition, they call "immediate concentration." For indeed, when path concentration has arisen, there is no obstacle whatsoever that could prevent the arising of its fruition. As he said -

"If this person were practising for the realisation of the fruition of stream-entry, and it were the time for the cosmic cycle to be burnt up, the cosmic cycle would indeed not be burnt up until this person realises the fruition of stream-entry. This person is called one who stabilises the cosmic cycle. All persons who are possessors of the path too are stabilisers of the cosmic cycle."

"There is nothing equal to that concentration" means that with that pure immediate concentration praised by the Supreme Buddha, no fine-material-sphere concentration or immaterial-sphere concentration or anything whatsoever is found to be equal. Why? Because even though those have been developed, there is the possibility of rebirth in hell and so on again even for one reborn in this or that Brahma world; but because this concentration of arahantship has been developed, there is the possibility of the uprooting of all rebirth for the noble person. Therefore in another discourse too it is said - "As far as there are conditioned phenomena, monks, etc. the noble eightfold path is declared the foremost among them" and so on.

Thus, having stated the incomparability of the immediate concentration with other concentrations, now, by the former method just, in dependence on the incomparable nature of the jewel of the path-teaching, the Blessed One applies an utterance of truth: "This too in the Dhamma, etc. may there be well-being." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand kotīs of world-systems.

Explanation of the Verse "Those Persons"

6. Having thus spoken the truth by means of the virtue of the path teaching too, he now began to speak by means of the virtue of the Community too: "Those persons." Therein, "those who" is a synopsis without specifying. "Persons" means beings. "Eight" is a numerical delimitation of them. For they are eight: four practising and four established in the fruit. "Praised by the good" means praised by good persons - Buddhas, Individually Enlightened Ones, disciples of the Buddha, and other gods and humans. Why? Because of being endowed with conascent virtues such as morality and so on. For just as the conascent colour, fragrance, and so on of campaka, vakula flowers and so on, so too their conascent virtues such as morality, concentration, and

so on; therefore, like flowers accomplished with colour, fragrance, and so on, they are dear, agreeable, and praiseworthy to the good among gods and humans. Therefore it is said "Those persons, eight praised by the good."

Or alternatively, "those who" is a synopsis without specifying. "Persons" means beings. "Eight hundred" is a numerical delimitation of them. For they are three stream-enterers: one who has sown the seed of rebirth one last time, a family-to-family goer, and one with seven rebirths at the utmost. Three once-returners who have attained fruition in the existences of sensual pleasure, fine-material, and immaterial realms. All of them are twenty-four by way of the four practices. Attainer of final nibbāna in the interval, attainer of final nibbāna after the interval, attainer of final nibbāna through exertion, attainer of final nibbāna without exertion, upstream-goer, and heading toward the Akaniṭṭha realm - five in the Aviha realm. Likewise in the Atappa, Sudassa, and Sudassī realms. But in the Akaniṭṭha realm, excluding the upstream-goer, there are four - thus twenty-four non-returners. A dry insight practitioner and one having serenity meditation as vehicle - two Worthy Ones. Four who have attained the path - thus fifty-four. All of them, becoming twofold by way of the responsibility of faith and the responsibility of wisdom, are eight hundred. The remainder is according to the method already stated.

"These are four pairs" means all those persons pointed out in detail as either eight or eight hundred, in brief, one who has attained the path of stream-entry and one established in the fruit is one pair; thus up to one who has attained the path of arahantship and one established in the fruit is one pair - there are four pairs. "They are worthy of offerings" - here "they" is a description specifying those previously pointed out without specifying. Those persons said to be, in detail, either eight or eight hundred, and in brief four pairs - all of them are worthy of offerings because they deserve the offering. An "offering" is a gift being given having believed in action and the result of action, without expecting such things as "this one will perform medical treatment or carry messages on foot for me" and so on; those who deserve that are persons endowed with virtues such as morality and so on, and these are such ones; therefore they are called "worthy of offerings."

"Disciples of the Fortunate One" - the Blessed One is the Fortunate One because of being engaged in beautiful conduct, because of having gone to a beautiful state, because of having gone well, and because of having spoken well; of that Fortunate One. All of them hear his word - thus they are "disciples." Certainly others too hear, but having heard they do not do the duty that should be done; these, however, having heard, having done what should be done - the practice in accordance with the Teaching - have attained the paths and fruits; therefore they are called "disciples." "Gifts given to them are of great fruit" means even small gifts given to these disciples of the Fortunate One are of great fruit because they have reached the state of purification of offerings on account of the recipient. Therefore in another discourse too it is said -

"As far as there are communities or groups, monks, the Community of the Truth-finder's disciples is declared the foremost among them, that is to say, the four pairs of persons, the eight types of individuals; this Community of the Blessed One's disciples... etc. the foremost result comes to be."

Thus the Blessed One, having stated the virtue of the jewel of the Community by way of all those standing on the path and standing in fruition, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "Those Well Applied"

7. Having thus spoken the truth by means of the virtue of the Community by way of those standing on the path and standing in fruition, he now began to speak by means of the virtue of only those persons who have eliminated the mental corruptions, among them certain ones experiencing the happiness of fruition attainment: "Those who are well-engaged." Therein, "those who" is a term of synopsis without specifying. "Well-engaged" means thoroughly engaged; the meaning is having abandoned various kinds of wrong ways of earning, in dependence on a pure livelihood, having begun to engage oneself in insight. Or alternatively, "well-engaged" means endowed with well-purified bodily and verbal action; by that he shows their aggregate of morality. "With a firm mind" means with a firm mind, with a mind engaged in steady concentration - this is the meaning. By that he shows their aggregate of concentration. "Departing from defilements" means having become without longing for the body and for life, having made departure from all mental defilements through energy with wisdom as its leading force. By that he shows their aggregate of wisdom accomplished in energy.

"In Gotama's Dispensation" means in the Dispensation of the Truth-finder himself, Gotama by clan. By that he shows the absence of departure from mental defilements for those outside of here who practise various kinds of austere asceticism for immortality, due to the absence of virtues such as well-engagement and so on. "They" is a term of description for those previously pointed out. "Having attained attainment" - here, "attainment" means what should be attained; "what should be attained" means worthy of being reached; having reached which they become ones of absolute security from bondage; this is a designation for the fruition of arahantship; "having attained that attainment" means "having attained attainment." "The Deathless" means Nibbāna. "Having plunged into" means having plunged in by way of object. "Having obtained" means having got. "Freely" means without expense, without making even a farthing's worth of expenditure. "Peace" means the fruition attainment in which the disturbance of mental defilements has been allayed. "Enjoying" means experiencing. What is meant? Those who in this Dispensation of Gotama are well-engaged due to being accomplished in morality, with a firm mind due to being accomplished in concentration, departing from defilements due to being accomplished in wisdom - they, through this right practice, having plunged into the Deathless, having obtained it freely, enjoying the peace called fruition attainment, are indeed ones who have attained attainment.

Thus the Blessed One, having stated the virtue of the jewel of the Community by way of only those persons who have eliminated the mental corruptions experiencing the happiness of fruition attainment, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "Just as a Gate-post"

8. Having thus spoken the truth by means of the virtue of persons who have eliminated the mental corruptions as the foundation of the Community, he now began to speak by means of the virtue of the stream-enterer, which is evident to many people: "Just as a gate-post." Therein, "just as" (yathā) is a word of comparison. "Gate-post" (indakhīla) is a designation for a pillar made of heartwood, which has been driven in after digging eight or ten cubits into the earth in the space between the thresholds for the purpose of warding off the city gate. "In the earth" (pathavī) means the ground. "Fixed" (sita) means having entered inside and based upon. "Would be" (siyā) means might be (bhavēyya). "By the four winds" (catubbhi vātehi) means by winds coming from the four directions. "Unshakeable" (asampakampiya) means unable to be shaken or moved. "Like that" (tathūpama) means of such a kind. "Good person" (sappurisa) means the highest person. "I declare" (vadāmi) means I say. "Who sees the noble truths with certainty" (yo ariyasaccāni avecca passati) means who sees the four noble truths having plunged into them with wisdom. Therein, the noble truths should be understood in the manner stated in the Boy's Questions.

Now here this is the meaning in brief -Just as indeed a gate-post, by the depth of its foundations, fixed in the earth, would be unshakeable by the four winds, I declare this good person to be like that too, who sees the noble truths with certainty. Why? Because he too, like a gate-post by the four winds, is unshakeable by the winds of the doctrines of all sectarians, he is unable to be shaken or moved by anyone from that vision. Therefore in another discourse too it is said -

"Just as, monks, an iron post or a gate-post, with deep foundations, well planted, immovable, unshakeable - even if a severe wind and rain were to come from the eastern direction, it would indeed not make it tremble, would not make it shake, would not make it quake. From the western direction, etc. From the southern direction, and even if from the northern direction, etc. Would not make it quake. What is the reason for this? Because of the depth, monks, of the foundations, because of the gate-post being well planted. Just so, monks, whatever ascetics or brahmins who 'This is suffering', etc. 'The practice' - who understand as it really is, they do not look at the face of another ascetic or brahmin thinking 'Surely this venerable one who knows, knows; who sees, sees.' What is the reason for this? Because of well seeing, monks, the four noble truths."

Thus the Blessed One, having stated the virtue of the jewel of the Community by way of the stream-enterer, which is evident to many people, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "Those Noble Truths"

9. Having thus spoken the truth without distinction by means of the virtue of the stream-enterer as the foundation of the Community, now there are those three stream-enterers: one who has sown the seed of rebirth one last time, a family-to-family goer, and one with seven rebirths at the utmost. As he said -

"Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer... etc. He, having been reborn in just one existence, makes an end of suffering. This is one who has sown the seed of rebirth one last time. Likewise, having transmigrated and wandered through two or three families, he makes an end of suffering. This is a family-to-family goer. Likewise, having transmigrated and wandered seven times among gods and humans, he makes an end of suffering. This is one with seven rebirths at the utmost."

By means of the virtue of the one with seven rebirths at the utmost, the youngest of all of them, he began to speak "Those who the noble truths." Therein, "those who the noble truths" - this is the same as the method already stated. "Illuminate" means by the light of wisdom, having dispelled the darkness of mental defilements that conceals the truths, they make them manifest and obvious to themselves. "By one of profound wisdom" means by the immeasurable nature of his wisdom, by wisdom in which the knowledge of the world including its gods cannot find a footing or obtain a basis; what is meant is "by the Omniscient One." "Well taught" means well taught by those various methods such as in brief and in detail, in completeness and in part, and so on. "Even though they may be exceedingly heedless" means those persons who have illuminated the noble truths, even though they become exceedingly heedless on account of occasions for heedlessness such as sovereignty over gods and universal monarchy, nevertheless, through the knowledge of the path of stream-entry, by the cessation of volitional activity consciousness, setting aside seven existences, whatever mentality and materiality would arise in the round of rebirths without discernible beginning, because of the cessation and passing away of those, they do not take up an eighth existence, but in the seventh existence itself, having undertaken insight, they attain arahantship.

Thus the Blessed One, having stated the virtue of the jewel of the Community by way of one with seven rebirths at the utmost, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "Together with His"

10. Having thus spoken the truth as the foundation of the Community by means of the virtue of not taking up an eighth existence for one with seven rebirths at the utmost, he now began to speak by means of a virtue distinguished from other persons whose abandonment of existence-taking has not been eliminated, even though that very one takes up seven existences: "Together with his." Therein, "together with" means together with indeed. "His" means of a certain one among those of whom it was said "they do not take up an eighth existence." "With the accomplishment of vision" means with the attainment of the path of stream-entry. For the path of stream-entry, having seen Nibbāna, is called "vision" because it is the very first seeing of Nibbāna through the accomplishment of the function to be done; its manifestation in oneself is the accomplishment of vision; together with that accomplishment of vision indeed. In "three things are given up," here "assu" is an indeclinable particle used merely as an expletive, as in "This, Sāriputta, was for me in my eating of great filth" and so on. Since together with his accomplishment of vision three things are given up, are abandoned - this is the meaning here.

Now, for the purpose of showing the abandoned things, he said "Identity view and doubt, and moral rules and austerities, whatever there is." Therein, when there is a body, that is, in the existing body called the pentad of aggregates of clinging, the view with twenty bases is identity view; or alternatively, a view regarding that body is also identity view - the meaning is a view existing in the body of the aforesaid kind. Or alternatively, a view regarding the existing body is also identity view - the meaning is a view that has occurred thus: "What is reckoned as matter and so on is self," when the body of the aforesaid kind exists. And because of its abandonment, all wrong views are abandoned as well. For that is their root. Because of the appeasement of the affliction of all mental defilements, wisdom is called "treatment" (cikicchita); that wisdom-treatment has departed from this, or from that wisdom-treatment this has departed - thus it is "doubt" (vicikicchita). This is a designation for the doubt with eight bases stated by the method beginning with "one is uncertain about the Teacher." Because of its abandonment, all doubts too are abandoned. For that is their root. The morality such as ox-morality, dog-morality, and so on, and the ascetic practice such as ox-practice, dog-practice, and so on, that have come in such passages as "Among ascetics and brahmins outside of this, 'by morality there is purification, by ascetic practice there is purification'" - these are called moral rules and austerities; because of its abandonment, all austere asceticism for immortality such as nudity, head-shaving, and so on is also abandoned. For that is its root; for that very reason, at the end of all, it was said "whatever there is." And here it should be understood that identity view is abandoned by the accomplishment of seeing suffering, doubt by the accomplishment of seeing the origin, and moral rules and austerities by the accomplishment of seeing the path and seeing Nibbāna.

Explanation of the Verse "From the Four Realms of Misery"

11. Having thus shown his abandoning of the round of defilements, now explaining that when that round of defilements exists, the round of results that must come to be, through the abandoning of that, the abandoning of that too, he said "and free from the four realms of misery." Therein, the four realms of misery are hell, the animal realm, the sphere of ghosts, and the host of titans. The meaning is that he is free from those, even though taking up seven existences.

Having thus shown his abandoning of the round of results, now showing the abandoning of the round of action too, which is the root of that round of results, he said "incapable of doing the six grave actions." Therein, "grave actions" means gross states; he is incapable of doing those six. And those should be understood as stated in the Book of Ones by the method beginning with "This is impossible, monks, there is no chance, that a person accomplished in right view should deprive his mother of life" - namely, matricide, patricide, killing a Worthy One, wounding, schism in the Community, and the action of pointing to another teacher. For although a noble disciple accomplished in right view does not deprive even a louse or an ant of life, these were stated for the purpose of censuring the state of being a worldling. For a worldling, because of not being accomplished in right view, commits even such greatly blameworthy grave actions, but one accomplished in vision is incapable of doing those. And the use of "incapable" here is for the purpose of showing non-performance even in another existence. For even in another existence, he, even not knowing his own state as a noble disciple, by natural law itself does not commit either

these six or the five enmities beginning with ordinary killing of living beings, together with pointing to another teacher, making six states, with reference to which some also read "six, the six grave actions." And here, catching dead fish and so on is an example of village youngsters who are noble disciples.

Thus the Blessed One, having stated the virtue of the jewel of the Community by way of the distinguished virtue of the noble disciple compared with other persons whose abandonment of existence-taking has not been eliminated, even though taking up seven existences, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand kotīs of world-systems.

Explanation of the Verse "Although He"

12. Having thus spoken the truth as the foundation of the Community by means of a distinguished virtue compared to other persons whose abandonment of existence-taking has not been eliminated, even though that very one takes up seven existences, now not only is one accomplished in vision incapable of doing the six grave actions, but he is also incapable of concealing even a trifling evil deed - he began to speak by means of the virtue of the absence of concealment of what has been done, even for one accomplished in vision who dwells in heedlessness: "Even though he may do an evil deed."

Its meaning is - That one accomplished in vision, even though through lapse of mindfulness having come to heedless abiding, setting aside that which was said by the Blessed One with reference to the intentional transgression of a worldly fault - "Whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life" - commits another evil deed by body, reckoned as transgression of a fault by regulation such as building a hut, sharing the same sleeping place, and so on, which is censured by the Buddha; or by speech, such as the procedure for purification, the additional five-and-six speech rules, expounding the Teaching, frivolous talk, harsh speech, and so on; or by mind, such as somewhere the arising of greed and hate, the acceptance of gold and so on, non-reviewing in the use of robes and so on, and so on - commits an evil deed. He is incapable of concealing it. He, having known "this is not allowable, not to be done," does not conceal it even for a moment, but at that very moment, having made it open to the Teacher, or to the wise, or to his fellows in the holy life, makes amends according to the Teaching, or exercises restraint in what should be restrained thus: "I shall not do it again." Why? Because inability has been declared for one who has seen the state; the meaning is that inability has been declared for a person accomplished in vision who has seen the state of Nibbāna, to conceal it even having done such an evil deed.

How?

"Just as, monks, a young, tender boy, dull, lying on his back, having stepped on an ember with his hand or foot, quickly withdraws; just so, monks, this is the nature of a person accomplished in right view: although he commits such an offence for which

emergence is discerned. Yet he quickly confesses it, reveals it, makes it clear to the Teacher, or to the wise, or to his fellows in the holy life; having confessed, having revealed, having made it clear, he commits to restraint in the future."

Thus the Blessed One, having stated the virtue of the jewel of the Community by means of the virtue of the absence of concealment of what has been done, even for one accomplished in vision who dwells in heedlessness, now in dependence on that very virtue applies an utterance of truth: "This too in the Community." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "In the Forest Thicket"

13. Having thus spoken the truth with the Community as foundation by means of the various kinds of virtues of persons included in the Community, now, since the Scriptures were taught by the Blessed One, who was illuminating the virtues of the Triple Gem, here in brief and elsewhere in detail, in dependence on that too he began to speak the truth with the Buddha as foundation again: "Just as in the forest thicket with flowering tops." Therein, a multitude of trees established in a close settlement is a "forest" (vana); a bush (gumba) grown with roots, core, softwood, bark, branches, and foliage is a thicket (pagumba); a thicket of a forest, or a thicket in a forest, is a "forest thicket" (vanappagumba). This is stated as "in the forest thicket," for indeed it is permissible to say it thus, as in such cases as "there is with applied and sustained thought, there is without applied but sustained thought only, in happiness, in suffering, in the soul" and so on. "Just as" (yathā) is a word of comparison. "Having flowering tops" (phussitagga) means that whose tops are flowering; the meaning is with flowers arisen on all branches and twigs. That is stated as "with flowering tops" in the manner already stated previously. "In the first month of summer, in the hot season" (gimhānamāse paṭhamasmiṃ gimhe) means whatever are the four months of summer, in one month of those four summer months. In which month, if asked? In the first hot season, the meaning is the month of Citra. For that is called both "the first summer" and "the early spring." Beyond that, the meaning of the terms is obvious.

Now here this is the summarised meaning - Just as in the early spring called the first summer, in a forest with a dense thicket of various kinds of trees, a thicket - which is a synonym for a young tree shrub - with well-flowering top branches is exceedingly resplendent, just so, because of being exceedingly resplendent with flowers of various kinds of meaning-classifications such as aggregates, sense bases, and so on, establishments of mindfulness, right strivings, and so on, or the aggregates of morality, concentration, and so on, being comparable to that, because of illuminating the path leading to Nibbāna, he taught the excellent Scriptures leading to Nibbāna, not because of material gain, not because of honour and so on, but only with a heart uplifted by great compassion, for the supreme welfare of beings. In "for the supreme welfare" (paramaṃ hitāya), here the nasal sound is for the ease of verse composition. But this is the meaning - He taught for the supreme welfare, for Nibbāna.

Thus the Blessed One, having spoken of this Scriptures resembling a forest thicket with well-flowering tops, now in dependence on that very thing applies an utterance of truth with the Buddha as foundation: "This too in the Buddha." Its meaning should

be understood in the manner already stated previously. However, it should be connected thus: this too, reckoned as the Scriptures of the aforesaid kind, is a sublime jewel in the Buddha. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

Explanation of the Verse "The Excellent One, Knower of the Excellent"

14. Thus the Blessed One, having spoken the truth with the Buddha as foundation by means of the Scriptures, now began to speak by means of the supramundane Teaching: "The excellent one, knower of the excellent." Therein, "the excellent one" means desired by those of sublime disposition, thinking "Oh, indeed, may we too be of such a kind"; or the meaning is that he is excellent, the highest, the foremost, by reason of his connection with excellent qualities. "Knower of the excellent" means knower of Nibbāna. For Nibbāna is excellent in the sense of being the highest of all phenomena, and this one, having penetrated it by himself at the foot of the Bodhi tree, knew it. "Giver of the excellent" means the giver of the excellent Teaching that is conducive to penetration and conducive to imprinting, to the group of five, the group of Bhadda, the matted-hair ascetics and others, and to other gods and humans - this is the meaning. "Bringer of the excellent" means he is called the bringer of the excellent because of having brought the excellent path. For that Blessed One, fulfilling the thirty perfections beginning from Dīpaṅkara, brought the excellent ancient path followed by the Perfectly Enlightened Ones of former times; therefore he is called "bringer of the excellent."

Furthermore, he is the excellent one by the attainment of omniscient knowledge, the knower of the excellent by the realisation of Nibbāna, the giver of the excellent by giving the bliss of liberation to beings, the bringer of the excellent by bringing the highest practice. He is the unsurpassed one because of the absence of any quality whatsoever exceeding these supramundane qualities.

Another method - The excellent one by the fulfilment of the determination of peace, the knower of the excellent by the fulfilment of the determination of wisdom, the giver of the excellent by the fulfilment of the determination of generosity, the bringer of the excellent by the fulfilment of the determination of truth - he brought the excellent truth of the path. Likewise, the excellent one by the foundation of merit, the knower of the excellent by the foundation of wisdom, the giver of the excellent by bestowing the means for that to those desiring Buddhahood, the bringer of the excellent by bringing the means for that to those desiring Individually Enlightened Buddhahood, the unsurpassed one by being incomparable in each and every respect, or by being without a teacher himself yet being a teacher to others, he expounded the excellent Teaching because of teaching the excellent Teaching endowed with qualities such as being well-proclaimed, for the purpose of that to those desiring discipleship. The remainder is just by the method already stated.

Thus the Blessed One, having stated his own virtue by means of the ninefold supramundane Teaching, now in dependence on that very virtue applies an utterance of truth with the Buddha as foundation: "This too in the Buddha." Its meaning should be understood in the manner already stated previously. However, it should be connected thus: whatever excellent supramundane Teaching this one knew, and

whatever he gave, and whatever he brought, and whatever he taught - this too is a sublime jewel in the Buddha. The command of this verse too was accepted by spirits in a hundred thousand kotīs of world-systems.

Explanation of the Verse "Eliminated"

15. Thus the Blessed One, having spoken the truth with the Buddha as foundation by means of two verses in dependence on the Scriptures and the ninefold supramundane Teaching, now, in dependence on the virtue of attainment of Nibbāna without residue of clinging of those who heard that Scriptures and, having practised in accordance with what was heard, achieved the supramundane Teaching of nine kinds, began again to speak the truth with the Community as foundation: "The old is eliminated." Therein, "eliminated" means completely cut off. "Old" means ancient. "New" means presently occurring. "There is no origination" means non-existing manifestation. "With dispassionate minds" means with minds free from lust. "Towards future existence" means in rebirth in the future period of time. "They" means those for whom the old is eliminated, there is no new origination, and who have dispassionate minds towards future existence - they are monks who have eliminated the mental corruptions. "With seeds eliminated" means with seeds destroyed. "With desires not growing" means devoid of growing desire. "Are extinguished" means they are extinguished. "The wise" means those accomplished in energy. "Like this lamp" means like this lamp.

What is meant? That old action belonging to past time which, having arisen and ceased for beings, remains not eliminated due to the non-abandoning of the moisture of craving, through its ability to bring about conception - that old action, for those in whom the moisture of craving has been dried up by the path of arahantship, like a seed burnt by fire, is eliminated through its inability to give results in the future. And whatever action of theirs, presently occurring by way of worship of the Buddha and so on, is called "new" - that too, like a flower on a tree whose root has been cut, through the abandoning of craving alone, for those for whom there is no origination through its inability to give fruit in the future, and who through the abandoning of craving alone have dispassionate minds towards future existence - they are monks who have eliminated the mental corruptions, with seeds eliminated because the rebirth-consciousness stated in "action is the field, consciousness is the seed" has been eliminated through the very elimination of action. Whatever desire there formerly was for increase reckoned as rebirth - Because that too has been abandoned through the very abandoning of the origin, with desires not growing through non-arising at the time of death as before, wise through being accomplished in energy, through the cessation of the final consciousness, just as this lamp is quenched, thus they are extinguished, and they pass beyond the range of concepts beginning with "material or immaterial." At that time, it is said, among the lamps lit for the purpose of venerating the city deities, one lamp was extinguished; showing that, he said "like this lamp."

Thus the Blessed One, having stated the virtue of attainment of Nibbāna without residue of clinging of those who heard the Scriptures spoken of in the previous two verses and, having practised in accordance with what was heard, achieved the supramundane Teaching of nine kinds, now in dependence on that very virtue, applying an utterance of truth with the Community as foundation, concluded the

teaching: "This too in the Community." Its meaning should be understood in the manner already stated previously. However, it should be connected thus: this too, reckoned as the Nibbāna of monks who have eliminated the mental corruptions in the aforesaid manner, is a sublime jewel in the Community. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

At the conclusion of the teaching, there was well-being for the royal family, all misfortunes were appeased, and there was the full realisation of the teaching by eighty-four thousand living beings.

Explanation of the Triad of Verses "Whatever Here"

16. Then Sakka, the lord of the gods, having thought "The Blessed One, by applying an utterance of truth in dependence on the virtues of the Triple Gem, has made well-being for the citizens; by me too something should be said in dependence on the virtues of the Triple Gem for the purpose of well-being of the citizens," spoke three verses at the end, beginning with "Whatever beings have assembled here." Therein, because the Buddha has come in just the way that those who have undertaken zeal for the welfare of the world should come, and has gone in just the way that they should go, and understands in just the way that they should understand, and knows in just the way that it should be known, and because whatever is just so, because of his speaking of that, he is called "Truth-finder." And because he is exceedingly venerated by gods and humans through external offerings such as flowers and fragrances, and through practice of the Teaching in conformity with the Teaching and so on arisen within oneself, therefore Sakka, the lord of the gods, combining the entire assembly of gods together with himself, said "We venerate the Truth-finder, honoured by gods and humans, the Buddha - may there be well-being."

17. But since among the phenomena, the path phenomenon, just as it should be gone by one who extirpates the side of mental defilements through the power of serenity and insight meditation yoked together, has thus gone - he is a Truth-finder. The Nibbāna phenomenon too, just as it has been gone to, penetrated by wisdom, succeeds for the destruction of all suffering, thus understood by the Buddhas and others, therefore it is called simply "Truth-finder." And since the Community too, just as it should be gone by those practising for personal welfare through each respective path, has thus gone - it is called simply "Truth-finder." Therefore in the remaining pair of verses too, it was said "We venerate the Truth-finder, the Teaching - may there be well-being" and "We venerate the Truth-finder, the Community - may there be well-being." The remainder is just by the method already stated.

Thus Sakka, the lord of the gods, having spoken this triad of verses, having circumambulated the Blessed One, went to the city of the gods itself together with the assembly of gods. The Blessed One taught that same Ratana Sutta on the second day too; again there was the full realisation of the teaching by eighty-four thousand living beings. Thus he taught up to the seventh day; day by day there was likewise the full realisation of the teaching. The Blessed One, having dwelt at Vesālī for just a fortnight, announced to the kings "We are departing." Then the kings, with twofold honour, in three days again led the Blessed One to the bank of the Ganges. The nāga kings dwelling in the Ganges thought "Humans make offerings to the Truth-finder; shall we not do so?" Having built boats made of gold, silver, and gems, having

prepared divans made of gold, silver, and gems, having made the water covered with lotuses of five colours, they requested the Blessed One "Show favour to us." The Blessed One, having consented, embarked on the jewel boat, and five hundred monks boarded five hundred boats. The nāga kings ushered the Blessed One together with the community of monks into the serpent realm. There the Blessed One expounded the Teaching to the assembly of nāgas for the whole night. On the second day they made a great offering with divine solid and soft foods; the Blessed One, having given thanks, departed from the serpent realm.

The earth-dwelling gods, having thought "Humans and nāgas make offerings to the Truth-finder; shall we not do so?" raised up umbrellas upon umbrellas over forests, bushes, trees, mountains and so on. By this very means, as far as the Akaniṭṭha Brahmā realm, a great distinction of honour arose. Bimbisāra too made twofold the honour that had been made at the time of the arrival by the Licchavis. In the manner already stated previously, in five days he brought the Blessed One to Rājagaha.

When the Blessed One had arrived at Rājagaha, after the meal, among the monks assembled in the circular pavilion, this discussion arose: "Oh, the might of the Buddha, the Blessed One! On account of whom, on both this side and the far side of the Ganges, a stretch of ground eight yojanas in extent, having made the low ground and the high ground level, having strewn it with sand, was covered with flowers; the water of the Ganges for a yojana in extent was covered with lotuses of various colours; as far as the Akaniṭṭha realm, umbrellas upon umbrellas were raised." The Blessed One, having known that occurrence, having come out from the perfumed chamber, having gone by a wonder suitable to that moment, sat down on the excellent Buddha-seat prepared in the circular pavilion. Having sat down, the Blessed One addressed the monks: "Monks, what discussion were you having as you sat together here?" The monks reported everything. The Blessed One said this: "Monks, this distinction of veneration did not arise through the might of the Buddha, nor through the might of nāgas, gods, or Brahmās, but rather it arose through the power of a trifling relinquishment in the past." The monks said: "We do not know, venerable sir, that trifling relinquishment. It would be good if the Blessed One would speak about it in such a way that we might know it."

The Blessed One said - Once in the past, monks, in Takkasilā there was a brahmin named Saṅkha. His son was a young man named Susīma, sixteen years of age. He, one day, having approached his father, having paid respect, stood to one side. Then his father said to him "What is it, dear Susīma?" He said "I wish, dear father, to go to Bārāṇasī to learn a craft." "If so, dear Susīma, there is a brahmin named so-and-so who is my friend; having gone to his presence, learn!" and he gave him a thousand coins. He, having taken that, having paid respect to his mother and father, having gone gradually to Bārāṇasī, having approached the teacher with a method befitting proper conduct, having paid respect, made himself known. The teacher, having received the young man thinking "He is the son of my friend," performed all the duties of hospitality. He, having dispelled the fatigue of the journey, having placed that thousand coins at the feet of the teacher, requested permission to learn the craft. The teacher, having given permission, taught him.

He, grasping quickly and grasping much, and retaining what was grasped and what was grasped without it perishing, like oil put into a golden vessel, completed the

twelve-year craft in just a few months. He, while rehearsing, saw only the beginning and the middle, not the end. Then, having approached the teacher, he said "I see only the beginning and the middle of this craft, not the end." The teacher said "I too, dear son, just so." Then who, teacher, knows the end of this craft? At Isipatana, dear son, there are sages; they would know. May I approach them and ask, teacher? Ask, dear son, as you please. He, having gone to Isipatana, having approached the Individually Enlightened Ones, asked "Do you, venerable sirs, know the end?" Yes, friend, we know. Teach that to me too. If so, friend, go forth; it is not possible to teach one who has not gone forth. Very well, venerable sirs, either give me the going forth, or having done whatever you wish, let me know the end. They, having given him the going forth, being unable to engage him in a meditation subject, trained him in the fundamentals of conduct by the method beginning with "Thus should you dress the lower robe, thus should you wear the upper robe." He, training there, because of being endowed with decisive support, not long after fully awakened to individual enlightenment. Throughout the whole of Bārāṇasī he became well-known as "the Individually Enlightened One Susīma," having attained the highest gain and the highest fame, with an accomplished retinue. He, because of having done action conducive to a short life span, not long after attained final Nibbāna. The Individually Enlightened Ones and the great multitude of people, having performed the funeral rites, having taken the relics, established a stupa at the city gate.

Then the brahmin Saṅkha, thinking "My son has been gone a long time, and I do not know news of him," wishing to see his son, having departed from Takkaṣilā, having gone gradually to Bārāṇasī, having seen a great multitude of people assembled, thinking "Surely among so many, even one will know news of my son," having approached, asked "Is there a young man named Susīma who has come here? Do you know news of him?" They said "Yes, brahmin, we know. In this city, having become one who has gone beyond the three Vedas in the presence of a brahmin, having gone forth in the presence of the Individually Enlightened Ones, having become an Individually Enlightened One, he attained final Nibbāna through the Nibbāna element without residue of clinging. This stupa of his has been established." He, having struck the ground with his hand, having cried and lamented, having gone to that shrine courtyard, having pulled up the grass, having brought sand with his upper cloth, having scattered it in the shrine courtyard of the Individually Enlightened One, having sprinkled the ground all around with water from a water-pitcher, having made an offering with forest flowers, having raised a banner with his upper cloth, having tied his own umbrella above the stupa, departed.

Having thus taught the past, connecting the birth story with the present, he gave a talk on the Teaching to the monks. "Now it might occur to you, monks, thus: 'Surely another was the brahmin Saṅkha at that time.' But this should not be seen thus. I at that time was the brahmin Saṅkha. By me the grass was pulled up in the shrine courtyard of the Individually Enlightened One Susīma; as an outcome of that action of mine, having made the eight-yojana road free from stumps and thorns, they made it level and clean. By me sand was scattered there; as an outcome of that of mine, they scattered sand on the eight-yojana road. By me an offering was made there with forest flowers; as an outcome of that of mine, on the nine-yojana road, on dry land and in water, they made a carpet of flowers with various flowers. By me the ground there was sprinkled with water from a water-pitcher; as an outcome of that of mine,

at Vesālī a shower of lotus petals rained down. By me a banner was raised at that shrine, and an umbrella was tied; as an outcome of that of mine, up to the Akaniṭṭha realm banners were raised, and umbrellas upon umbrellas were hoisted. Thus indeed, monks, this distinction of veneration for me was not produced by the power of the Buddha, nor by the power of serpents, gods, or Brahmās, but rather it was produced by the power of a trifling relinquishment." At the conclusion of the talk on the Teaching, he spoke this verse -

"If by giving up limited happiness, one would see abundant happiness;
The wise one should give up limited happiness, seeing abundant happiness."

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Discourse on the Jewels is concluded.

7. Explanation of the Discourse on Those Outside the Walls

Reason for Placement

1-12. Now the occasion has arrived for the explanation of meaning of the Tirokuṭṭa Sutta placed after the Ratana Sutta beginning with "They stand outside the walls"; having stated the reason for its placement here, we shall give the explanation of meaning.

Therein, although this Tirokuṭṭa was not spoken by the Blessed One in this sequence, yet since the practice of wholesome action has been shown previously in various ways, and since one who falls into negligence therein, even though arising in a state more distinguished than hell and the animal realm, arises among ghosts of such a kind, therefore it was stated for the purpose of showing that negligence should not be entertained here; or it was stated for the purpose of showing that the Ratana Sutta was spoken for the appeasement of the misfortunes of Vesālī, which was troubled by beings, and that some of those were of such a kind.

This should be understood as the reason for its placement here.

The Talk on Thanksgiving

But because its explanation of meaning -

"By whom, where, when, and why the Tirokuṭṭa was made known;
Having made known all that, being done in due order;
It is well done, therefore I shall do that likewise."

But by whom was this made known, where, when, and why? It is said - It was made known by the Blessed One, and that was at Rājagaha on the second day for the purpose of thanksgiving to the king of Magadha. For the elucidation of this meaning, this detailed discussion should be spoken here -

Ninety-two cosmic cycles from now, there was a city named Kāśi. There was a king named Jayasena. His queen was named Sirimā; in her womb the Bodhisatta named Phussa was conceived and gradually fully awakened to the perfect enlightenment.

King Jayasena, having aroused selfish attachment thinking "My son, having gone forth, has become a Buddha; the Buddha is mine alone, the Teaching is mine, the Community is mine," attended upon him himself at all times and did not give others the opportunity.

The Blessed One's younger brothers, three half-brothers from a different mother, thought - "Buddhas arise for the welfare of the entire world, not for the sake of one alone; and our father does not give others the opportunity. How might we obtain the chance to attend upon the Blessed One?" This occurred to them - "Come, let us devise some stratagem." They caused the borderland to appear as if in revolt. Then the king, having heard "The borderland is in revolt," sent the three sons too for the purpose of appeasing the borderland. They, having appeased it, returned. The king, pleased, gave a boon: "Whatever you wish, take that." They said: "We wish to attend upon the Blessed One." The king said: "Setting that aside, take something else." They said: "We have no need of anything else." "If so, having set a limit, take it." They requested seven years; the king did not give it. Thus they requested six, five, four, three, two, one, seven months, six, five, four - down to three months. The king gave it, saying "Take it."

They, having obtained the boon, supremely satisfied, having approached the Blessed One and having paid homage, said - "We wish, venerable sir, to attend upon the Blessed One for three months. May the Blessed One consent to a rains residence for us, venerable sir, for these three months." The Blessed One consented by silence. Then they sent a letter to the man appointed in their province: "For these three months the Blessed One is to be attended upon by us; beginning with a monastery, prepare all the requisites for attending upon the Blessed One." He, having prepared all that, reported back. They, having clothed themselves in ochre robes, with two and a half thousand men as stewards, attentively attending upon the Blessed One, having led him to the province, having handed over the monastery, made him dwell there.

Their storekeeper was a certain householder's son, together with his wife, faithful and devoted. He attentively gave the constant giving of alms to the Community headed by the Buddha. The man appointed in the province, having taken him along, together with about eleven thousand country-folk, had the giving carried out attentively indeed. Therein, some country-folk were of hostile minds. They, having created an obstacle to the giving, consumed the gifts themselves, and burnt the meal hall with fire. When the invitation to admonish was completed, the princes, having made a great honour to the Blessed One, having put the Blessed One in front, went to the very presence of their father. Having gone there, the Blessed One attained final Nibbāna. The king and the princes and the man appointed in the province and the storekeeper, having gradually passed away, together with their retinue, were reborn in heaven; the people of hostile minds were reborn in the hells. Thus, for those two groups, being reborn from heaven to heaven, from hell to hell, ninety-two cosmic cycles passed.

Then, in this fortunate cosmic cycle, in the time of the Buddha Kassapa, those people of hostile minds arose among the ghosts. At that time, human beings, having given gifts for the benefit of their own departed relatives who were ghosts, dedicated them: "Let this be for our relatives." They obtained success. Then these ghosts too, having seen that, having approached the Blessed One Kassapa, asked - "Could we too,

venerable sir, obtain such success?" The Blessed One said - "Now you do not obtain it. But in the future there will be a Buddha named Gotama; in the time of that Blessed One there will be a king named Bimbisāra. He was your relative ninety-two cosmic cycles from now. He, having given a gift to the Buddha, will dedicate it to you; then you will obtain it." When this was said, it is said, for those ghosts that statement was as if it had been said "Tomorrow you will obtain it."

Then, when one interval between Buddhas had passed, our Blessed One arose in the world. Those three princes too, together with those two and a half thousand men, having fallen away from the heavenly world, having been reborn in a brahmin family in the country of Magadha, having gradually gone forth in the going forth of sages, were the three matted-hair ascetics at Gayāsīsa; the man appointed in the province became the king Bimbisāra; the storekeeper became the householder, the great millionaire named Visākha; his wife was a millionaire's daughter named Dhammadinnā. Thus all the remaining retinue too were reborn as the very retinue of the king.

Our Blessed One, having arisen in the world, having passed beyond seven weeks, having gradually come to Bārāṇasī, having set in motion the wheel of the Teaching, beginning with the group of five, having trained the three matted-hair ascetics with their retinue of two and a half thousand, went to Rājagaha. And there, on that very day of his approach, he established King Bimbisāra in the fruition of stream-entry, together with eleven myriads of Magadhan brahmins and householders. Then, having been invited by the king with a meal for the morrow, the Blessed One, having consented, on the second day, with Sakka, the lord of the gods, going in front and in front -

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

Being praised with such and other verses, having entered Rājagaha, he received the great offering at the king's dwelling. Those ghosts, with the hope "Now the king will dedicate the gift to us, now he will dedicate it," surrounded and stood there.

The king, having given the gift, thought only of a dwelling place for the Blessed One, "Where indeed might the Blessed One dwell?" and did not dedicate that gift to anyone. The ghosts, being without hope, at night made an exceedingly terrifying cry of distress at the king's dwelling. The king was overcome by fear, agitation, and terror, and when the night became light, he informed the Blessed One - "I heard such a sound; what indeed will happen to me, venerable sir?" The Blessed One said - "Do not fear, great king, nothing evil will happen to you. But rather, your former relatives have been reborn among the ghosts. They have been wandering about for one interval between Buddhas, expecting just this: 'Having given a gift to the Buddha, he will dedicate it to us.' You did not dedicate it to them yesterday. They, being without hope, made such a cry of distress."

He said "But, venerable sir, if given now, would they receive it?" "Yes, great king." "Then, venerable sir, may the Blessed One consent to a gift from me today; I shall dedicate it to them." The Blessed One consented. The king, having gone to his

dwelling, having prepared a great offering, had the time announced to the Blessed One. The Blessed One, having gone to the royal inner palace, sat down on the prepared seat together with the Community of monks. Those ghosts too, thinking "Perhaps today we might receive," having gone, stood outside the walls and so on. The Blessed One acted in such a way that they all became visible to the king. The king, while pouring the water of dedication, dedicated it saying "May this be for my relatives." At that very moment, lotus-covered ponds arose for those ghosts. They, having bathed and drunk there, with their disturbance, fatigue, and thirst allayed, became gold-coloured. The king, having given rice gruel, sweet-meats, and foods, dedicated them. At that very moment, divine rice gruel, sweet-meats, and foods arose for them. They, having consumed those, became full in their faculties. Then, having given cloth and lodgings, he dedicated them. For them, kinds of adornment such as divine cloth, divine vehicles, divine mansions, divine coverings, divine sleeping places, and so on arose. The Blessed One determined in such a way that all that success of theirs too became visible. The king was exceedingly delighted. Then the Blessed One, having eaten and been invited to admonish, for the purpose of thanksgiving to the king of Magadha, spoke these verses beginning with "They stand outside the walls."

And to this extent, this matrix of contents "by whom, where, when, and why the Tirokuṭṭa was made known, having made known all that" has been analysed both in brief and in detail.

Explanation of the First Verse

1. Now we shall give the explanation of meaning of this Tirokuṭṭa in order. That is: In the first verse to begin with, "outside the walls" (tirokuṭṭā) means the outer parts of the walls. "They stand" (tiṭṭhanti) - this is an expression designating standing, by way of rejecting sitting and so on. Therefore, just as they say of one going to the outer part of a wall and the outer part of a mountain "he goes unhindered through walls, through mountains," so too here, when they stand in the outer parts of the wall, he said "they stand outside the walls." As for "and at junctions and crossroads" (sandhisiṅghāṭakesu ca), here "junctions" (sandhiyo) means four-cornered streets, and also house-junctions, wall-junctions, and windows. "Crossroads" (siṅghāṭakā) means three-cornered streets; combining that together, joining it with the former, he said "and at junctions and crossroads." "They stand by the door-posts" (dvārabāhāsu tiṭṭhanti) means they stand in dependence on the posts of city gates and house doors. As for "having come to their own home" (āgantvāna sakaṃ gharaṃ), here "one's own home" means both the house of former relatives and also a house formerly inhabited by oneself as owner. Since they come to both of those with the perception of it being their own home, therefore he said "having come to their own home."

Explanation of the Second Verse

2. Thus the Blessed One, having come with the perception of it being his own home to Bimbisāra's dwelling, the house of former relatives which had never been inhabited by him before, pointing out to the king the many ghosts standing outside the walls, at junctions and crossroads, and by the door-posts, experiencing the fruit of jealousy and stinginess - some bearing long beards and deformed hair, with dark faces, with

emaciated, rough, black limbs and minor limbs hanging loosely from their bonds, resembling palmyra trees standing here and there burnt by a forest fire; some with bodies being scorched by a flame of fire rising from the belly and issuing forth from the mouth through the churning of the fire-stick of hunger and thirst; some, because of having a throat-opening as tiny as a needle's eye and a mountain-shaped belly, being unable to eat as much as they liked even the food and drink obtained, overcome by hunger and thirst, not finding any other flavour; some, having obtained blood, pus, lymph, and so on oozing from the burst boils and abscesses of one another or of other beings, tasting it as if it were the Deathless - with exceedingly ugly, deformed, and frightful bodies -

They stand outside the walls, and at junctions and crossroads;
They stand by the door-posts, having come to their own home."

Having said this, then showing the severe nature of the action done by them, he spoke the second verse beginning with "when food and drink are abundant."

Therein, "abundant" (pahūta) means not little, much; the meaning is "as much as one wishes." For the syllable "bha" can become "ha," as in "pahu santo na bharatī" and so on. Some, however, read "bahūte" and "bahūke." These are corrupt readings. "Food" (anna) and "drink" (pāna) together make "food and drink" (annapāna). "Solid food" (khajja) and "edibles" (bhojja) together make "solid food and edibles" (khajjabhojja); by this he shows the fourfold nutriment by way of what is eaten, drunk, chewed, and tasted. "At hand" (upaṭṭhita) means having approached and standing; the meaning is prepared, arranged, and assembled. "No one remembers those beings" (na tesaṃ koci saratī, sattānaṃ) means no one - neither mother, nor father, nor son - remembers those beings who have arisen in the sphere of ghosts. Why? Because of their kamma; because of the miserly action done by oneself, of the type consisting of not giving, preventing others' giving, and so on. For that action of theirs does not allow their relatives to remember them.

Explanation of the Third Verse

3. Thus the Blessed One, showing the absence of even the mere remembrance by any relative, due to the condition of the very severe result-producing action done by those ghosts who were wandering about expecting their relatives, thinking "Perhaps they might give something dedicated to us," even when no small amount of food, drink, and so on was at hand -

When food and drink are abundant, when solid food and edibles are at hand;
No one remembers those beings, because of their kamma."

Having said this, then praising the gift given by the king dedicated to relatives reborn in the sphere of ghosts, he spoke the third verse beginning with "thus they give to relatives."

Therein, "thus" (evaṃ) is a word of comparison. Its connection is twofold - Even though no one remembers because of the kamma condition of those beings, they give to relatives, those who are thus compassionate; and just as was given by you, great king, thus they give pure, superior, in proper time, allowable drink and food to relatives, those who are compassionate. "They give" (dadanti) means they bestow,

they dedicate, they hand over. "To relatives" (ñātīnaṃ) means to those connected through the mother's side and the father's side. "Those who" (ye) means whatever sons or daughters or brothers there are. "Compassionate" (anukampakā) means well-wishing, seeking their welfare. "Pure" (suciṃ) means spotless, beautiful to behold, delightful, righteous, righteously acquired. "Superior" (paṇītaṃ) means highest, foremost. "At the time" (kālena) means at the time when the departed relatives have come and are standing outside the walls and so on. "Allowable" (kappiyaṃ) means suitable, proper, worthy of use by noble ones. "Drink and food" (pānabhojanaṃ) means drink and food. Here, by way of drink and food, all things fit to be given are intended.

Explanation of the First Half of the Fourth Verse

4-7. Thus the Blessed One, praising the drink and food given by the King of Magadha out of compassion for relatives who had become ghosts -

Thus they give to relatives, those who are compassionate;
Pure, superior, in proper time, allowable drink and food."

Having said this, then showing the manner in which what is given becomes theirs, he spoke the first half of the fourth verse "May this be for your relatives," which should be connected with the first half of the third verse -

Thus they give to relatives, those who are compassionate;
May this be for your relatives, may the relatives be happy."

Thereby, by the word "thus" in the sense of manner in the passage "they give thus saying 'May this be for your relatives,' not otherwise," an illustration of the manner in which it should be given has been made.

Therein, "this" is an indication of the gift. "Vo" is merely an indeclinable particle, just as in such passages as "But do you, Anuruddha, dwell in unity, being joyful" and "by which you noble ones," not the genitive case. "May it be for the relatives" means may it be for the relatives who have arisen in the sphere of ghosts. "May the relatives be happy" means may those relatives reborn in the sphere of ghosts, experiencing this, be happy.

Explanation of the Second Half of the Fourth Verse and the First Half of the Fifth Verse

4-5. Thus the Blessed One, showing the manner in which it should be given to relatives reborn in the sphere of ghosts, having said "May this be for your relatives, may the relatives be happy," then again, since even though it is said "May this be for your relatives," an action done by one does not give fruit to another, but rather that material thing being given dedicated thus becomes a condition for wholesome action for the relatives. Therefore, showing how wholesome action that produces fruit at that very moment in that very material thing arises for them, he spoke the latter half of the fourth verse "And they there" and the first half of the fifth verse "When food and drink are abundant."

Their meaning - Those deceased relatives, where that gift is being given, having come there from all around, having come together - or having combined, having become united, this is what is meant; having rightly come, having assembled - "These relatives of ours will dedicate a gift for our benefit" - having rightly come for this purpose, this is what is meant. "When food and drink are abundant" means when the abundant food and drink being dedicated to oneself. "They give thanks attentively" means believing, not abandoning the fruit of action, with respect, having become undistracted in mind, they rejoice and give thanks saying "May this gift of ours be for our welfare and happiness," they become filled with joy and happiness.

Explanation of the Second Half of the Fifth Verse and the First Half of the Sixth Verse

5-6. Thus the Blessed One, showing how wholesome action that produces fruit at that very moment arises for those reborn in the sphere of ghosts -

And they, having come together there, the deceased relatives assembled;
When food and drink are abundant, they give thanks attentively."

Having said this, then showing the manner of praise regarding the relatives by those who are experiencing the fruit of wholesome action arisen in dependence on their relatives, he spoke the latter half of the fifth verse "May they live long" and the first half of the sixth verse "And veneration has been made to us."

Their meaning - "May they live long" means may they be long-lived, of long life span. "Our relatives" means our kin. "Because of whom" means in dependence on whom, for whose reason. "We receive" means we obtain. They speak citing the achievement obtained by themselves at that very moment. For the offering succeeds for ghosts through three factors: by their own thanksgiving, by the dedication of the donors, and by the accomplishment of those worthy of offerings, and it produces fruit at that very moment. Therein, the donors are the special cause. Therefore they said "because of whom we receive." "And veneration has been made to us" means by those dedicating this gift thus "May this be for your relatives," veneration has been made to us too. "And the donors are not without fruit" means in whichever continuity the action consisting of relinquishment was done, because of giving fruit right there to that one, the donors too are not without fruit.

Here one asks - "Do only relatives reborn in the sphere of ghosts obtain it, or do others also obtain it?" It is said - This was indeed explained by the Blessed One when questioned by the brahmin Jāṇussoṇi; what is there to be said here by us? For this was said -

"We, Master Gotama, being brahmins, give gifts, we perform faith offerings, saying 'May this gift be beneficial to the departed relatives and blood-relations, may the departed relatives and blood-relations consume this gift.' Does that gift, Master Gotama, benefit the departed relatives and blood-relations? Do those departed relatives and blood-relations consume that gift?" "In a suitable state, brahmin, it is beneficial, not in an unsuitable state."

"But what, Master Gotama, is that suitable state, and what is the unsuitable state?"

"Here, brahmin, a certain one is one who kills living beings, etc. holds wrong view; upon the body's collapse at death, he is reborn in hell. Whatever is the food of beings in hell, by that he sustains himself there, by that he remains there. This, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one is one who kills living beings, etc. holds wrong view; upon the body's collapse at death, he is reborn in the animal realm. Whatever is the food of beings in the animal realm, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one abstains from killing living beings, etc. holds right view; upon the body's collapse at death, he is reborn in the company of human beings, etc. he is reborn in the company of the gods. Whatever is the food of the gods, by that he sustains himself there, by that he remains there. This too, brahmin, is an unsuitable state where, for one established there, that gift does not benefit.

"Here again, brahmin, a certain one is one who kills living beings, etc. holds wrong view; upon the body's collapse at death, he is reborn in the sphere of ghosts. Whatever is the food of beings in the sphere of ghosts, by that he sustains himself there, by that he remains there. Or whatever friends and colleagues or relatives and blood-relations give him from here, by that he sustains himself there, by that he remains there. This, brahmin, is the state where, for one established there, that gift is beneficial."

"But if, Master Gotama, that ghost who is a relative or blood-relation has not arisen in that state, who consumes that gift?" "Other ghosts who are relatives and blood-relations have arisen in that state, brahmin; they consume that gift."

"But if, Master Gotama, that ghost who is a relative or blood-relation has not arisen in that state, and other ghosts who are relatives and blood-relations have not arisen in that state, who consumes that gift?" "This is impossible, brahmin, there is no chance that that state would be empty during this long period of time, that is to say, of ghosts who are relatives and blood-relations. Further, brahmin, the donor too is not without fruit."

Explanation of the Second Half of the Sixth Verse and the Seventh Verse

6-7. Thus the Blessed One, praising in dependence on the success of the former relatives reborn in the sphere of ghosts of the King of Magadha, showing "These, great king, are your relatives who, delighted by this accomplishment of giving, praise thus" -

"May our relatives live long, because of whom we receive;
And veneration has been made to us, and the donors are not without fruit."

Having said this, then showing the absence of any other cause for obtaining success such as farming, cow-keeping, and so on for those reborn in the sphere of ghosts, and the fact of being sustained by what is given from here, he spoke the latter half of the sixth verse beginning with "for there is no farming there" and this seventh verse beginning with "there is no such trade."

Herein this is the explanation of the meaning -For indeed, great king, there in the sphere of ghosts there is no farming, in dependence on which those ghosts might obtain success. "Cow-keeping is not found here" means not only farming alone, but cow-keeping too is not found here in the sphere of ghosts, in dependence on which they might obtain success. "There is no such trade" means there is no such trade either, which might be the cause for their obtaining success. "Buying and selling with gold" means there is no such buying and selling with gold there either, which might be the cause for their obtaining success. "By what is given from here they sustain themselves, the deceased ghosts there" means they sustain themselves, they maintain their individual existence, only by what is given from here by relatives or friends and colleagues. "Ghosts" means beings reborn in the sphere of ghosts. "Deceased" means gone by their own time of death; or the reading is "kālakatā," meaning those whose time has been done, whose death has been done - this is the meaning. "There" means in that sphere of ghosts.

Explanation of the Pair of the Eighth and Ninth Verses

8-9. Thus, having said "By what is given from here they sustain themselves, the deceased ghosts there," now making known that meaning by similes, he spoke this pair of verses beginning with "Upon high ground water rained."

Its meaning is - Just as water rained upon by clouds on a high, elevated, raised piece of ground flows down to the low ground - whatever piece of ground is low, sloping down, to that it flows, goes, reaches - just so a gift given from here is beneficial to the ghosts, arises, becomes manifest - this is the meaning. For indeed the realm of ghosts is like a low-lying place for the flowing of water, for the benefiting of gifts. As he said - "This, brahmin, is the state where, for one established there, that gift is beneficial." And just as water-carriers, the great rivers, having become full through the confluence of ravines, gorges, branches, sub-branches, small streams, and great streams, fill the ocean, just so too a gift given from here is beneficial to the ghosts in the manner already stated previously.

Explanation of the Tenth Verse

10. Thus the Blessed One, having illustrated this meaning by similes, namely "By what is given from here they sustain themselves, the deceased ghosts there," then again, since those ghosts, overpowered by the hope "We shall obtain something from here," even having come to the house of relatives, are unable to ask "Give us such and such a thing," therefore, showing that a son of good family, recollecting these grounds for remembrance concerning them, should give an offering, he spoke this verse "He gave to me."

Its meaning is - "He gave me such and such wealth or grain," and "He did such and such a duty for me, undertaking the exertion himself," and "Such a one is my relative through connection on the mother's side or the father's side," and through affection, by reason of the ability to provide shelter, "friends," and "Such a one is my companion who played in the dust together with me" - thus recollecting all, one should give an offering to the ghosts, one should hand over a gift. Another reading is "an offering for the ghosts should be given." Its meaning is - "Should be given" means "one should give." What is that? An offering for the ghosts; by that very method beginning with "He gave to me," it is said that one recollecting what was done before

recollects. Where the instrumental case is expected, the nominative case should be understood.

Explanation of the Eleventh Verse

11. Thus the Blessed One, showing the grounds for remembrance which are the reasons for the dedication of offerings to the ghosts -

"He gave to me, he did for me, relatives, friends and companions to me;
One should give offerings to the ghosts, recollecting what was done before."

Having said this, then again, showing that those who remain overcome by weeping, sorrow and so on due to the death of relatives, and do not give anything for their benefit - for them that weeping, sorrow and so on is merely self-torment, and does not accomplish any benefit for the ghosts - he spoke this verse "For neither weeping nor."

Therein, "weeping" means crying, the state of having cried, the shedding of tears; by this he shows bodily fatigue. "Sorrow" means sorrowing, the state of having sorrowed; by this he shows mental fatigue. "And any other" means whatever is other than weeping and sorrow. "Lamentation" means the wailing of one touched by disaster to relatives, the praise of virtues by such a method as "Where are you, only son, dear and agreeable one?"; by this he shows verbal fatigue.

Explanation of the Twelfth Verse

12. Thus the Blessed One, having shown the uselessness of weeping and so on by saying "Whether weeping or sorrow or any other lamentation, all that is not for the benefit of the ghosts, but merely tormenting oneself alone; thus do relatives remain," then again, showing the usefulness of the offering given by the King of Magadha, spoke this verse "And this offering."

Its meaning is - And this offering, great king, given by you today dedicated to your own group of relatives, since the Community is the unsurpassed field of merit for the world, therefore, well established in the Community, it is beneficial for the welfare of that departed person for a long time, it succeeds, it bears fruit - thus it has been said. "Is beneficial" means it is beneficial with reason and cause, it is beneficial at that very moment, not after a long time. For just as what occurs to the mind at that very moment is said "This occurs to the Truth-finder spontaneously," so too here, being beneficial at that very moment, it is said "with reason it is beneficial." Or that which was said "This, brahmin, is the state where for one standing there that gift is beneficial" - therein, it is said to be beneficial in the state distinguished by the classification of those afflicted by hunger and thirst, those who feed on what is vomited, those who subsist on what is given by others, those who are consumed by craving, and so on - just as in the world one who gives a coin is said "he gives by the coin." And in this alternative meaning, "is beneficial" means appears, arises - thus it has been said.

Explanation of the Thirteenth Verse

13. Thus the Blessed One, showing the usefulness of the offering given by the king -

"And this offering given, well established in the monastic community;

For a long time for his welfare, with reason it is beneficial."

Having said this, then again, since by the one giving this offering, the duty to relatives has been pointed out by way of performing the duties that should be done by relatives for relatives, it has been made known to the multitude of people, or an example has been made; by you too the duty to relatives should be fulfilled in just the same way by performing the duties that should be done by relatives for relatives, and oneself should not be tormented by useless weeping and so on; and since by causing the ghosts to attain heavenly success, lofty veneration has been made to the ghosts; and by satisfying the community of monks headed by the Buddha with food, drink, and so on, strength has been given to the monks; and by producing the volition of generosity accompanied by qualities such as compassion and so on, much merit has been produced - therefore the Blessed One, gladdening the king with these qualities conforming with the truth -

"This duty to relatives has been pointed out,
And lofty veneration has been made to the ghosts;
And strength has been given to the monks,
Much merit has been produced by you."

With this verse he brings the teaching to a conclusion.

Or alternatively, by this line of the verse "This duty to relatives has been pointed out," the Blessed One instructs the king with a talk on the Teaching. For here the pointing out of the duty to relatives is itself the instruction. By this "And lofty veneration has been made to the ghosts," he encourages. For "lofty" being praise itself, here is the encouragement to perform veneration again and again. By this "And strength has been given to the monks," he inspires. For here the giving of strength is itself such giving; the inspiration is through the increase of his enthusiasm by saying "the giving of strength." By this "Much merit has been produced by you," he gladdens. For here the praising of the production of merit should be understood as gladdening, because it generates gladdening through being an exposition of his qualities conforming with the truth.

And at the conclusion of the teaching, through the exposition of the dangers of rebirth in the sphere of ghosts and so on, there was the full realisation of the teaching by eighty-four thousand living beings who were stirred and wisely strove. On the second day too the Blessed One taught this very Tirokuṭṭa to gods and humans; thus up to the seventh day there was likewise the full realisation of the teaching.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Discourse on Those Outside the Walls is concluded.

8. Explanation of the Discourse on the Treasure Store

The Reason for the Placement

Now, that which is the Nidhi Chapter placed immediately after the Tirokuṭṭa, beginning with "A person deposits a treasure," regarding that -

"Having spoken the reason for the placement here of the Nidhi Chapter,
And having explained the occasion for its arising, I shall give the explanation
of meaning."

Therein, the reason for its placement here should be understood thus. For although this Treasure Chapter was not spoken by the Blessed One in this order, since it has become the companion of the Tirokuṭṭa spoken by way of thanksgiving, therefore it has been placed here. Or, having shown by the Tirokuṭṭa the failure of those devoid of merit, it should be understood that this has been placed here also for the purpose of showing the success of those who have made merit. This is the reason for its placement here.

The Origin of the Discourse's Purpose

But its occasion is as follows - In Sāvatthī, it is said, a certain householder was wealthy, of great riches, of great possessions. And he was faithful and devoted, and dwelt at home with a mind free from the stain of stinginess. He, on one day, gave a gift to the community of monks headed by the Buddha. And at that time the king was desiring wealth; he sent a man to his presence saying "Go, my good man, bring the householder named so-and-so." He, having gone, said to that householder "The king summons you, householder." The householder, while serving the community of monks headed by the Buddha with a mind endowed with virtues such as faith, said "Go, my dear man, I shall come afterwards; for now I am standing depositing a treasure." Then the Blessed One, having eaten and been invited to admonish, in order to show that very accomplishment of merit as a treasure in the ultimate sense, for the purpose of thanksgiving to that householder, spoke these verses beginning with "A person deposits a treasure." This is its occasion.

Thus of this -

"Having spoken the reason for the placement here of the Nidhi Chapter,
And having explained the occasion for its arising, I shall give the explanation
of meaning."

Explanation of the First Verse

1. Therein, "a person deposits a treasure" - "is deposited" means treasure; the meaning is: it is placed, it is protected, it is guarded. That is fourfold: immovable, movable, equal to a limb, and following along. Therein, immovable means stored in the ground or situated in the sky, or unwrought gold or gold or a field or a site, or whatever else of such form is without movement - this is the immovable treasure. Movable means female slaves and male slaves, elephants, cattle, horses and mares, goats and sheep, fowl and pigs, or whatever else of such form is connected with movement. This is the movable treasure. Equal to a limb means a work-field, a craft-field, a subject of study, great learning, or whatever else of such form, having been learnt and acquired, is bound to one's individuality like major and minor limbs - this is the treasure equal to a limb. Following along means merit consisting of giving, consisting of morality, consisting of meditation, consisting of hearing the Teaching,

consisting of expounding the Teaching, or whatever other such merit, as if following along here and there, produces desirable results - this is the following-along treasure. But in this instance, the immovable is intended.

"Deposits" means places, sets in order, guards. "Person" means a human being. Certainly a man too, a woman too, and a eunuch too deposits a treasure; but here the teaching was given under the heading of a person, yet as regards meaning, the inclusion of those too herein should be seen. "In a deep place near water" - deep in the sense of being plunged into; near water by the state of being in the vicinity of water. There is what is deep but not near water, like a pit the height of a man with outstretched arms in a jungle area of ground; there is what is near water but not deep, like a pit of one or two spans in a low-lying lake; there is what is both deep and near water, like a pit dug in a jungle area of ground to the extent that "now water will come." With reference to that, this was said: "in a deep place near water." "When a need or task has arisen" - "does not depart from benefit" means need; what is said is: bringing benefit, bringing welfare. "What should be done" means task; what is said is: whatever duty to be done. Arisen itself is fully arisen; what is said is: has presented itself as something that must be done. When that need or task has arisen. "It will be for my benefit" - this is an illustration of the purpose of depositing. For this very purpose he deposits: "When some beneficial duty to be done has arisen, it will be for my benefit, it will be for the accomplishment of that task of mine." For the accomplishment of the task alone is the benefit for him when a task has arisen - this should be understood.

Explanation of the Second Verse

Thus, showing the purpose of depositing, having shown the intention of achieving benefit, now in order to show the intention of removing harm, he said -

2. "For one badly spoken of by the king, or oppressed by a thief,

Or for release from debt, in famine or in misfortunes."

Its meaning should be understood by combining, as applicable, together with the two terms "will be" and "for release" stated here in "it will be for my benefit" and "or for release from debt."

Therein, this is the connection - Not only does a person deposit a treasure thinking "it will be for my benefit," but rather, "it will be for my release from the king when I am badly spoken of by adversaries and enemies in such a manner as 'this is a thief' or 'an adulterer' or 'a tax evader' and so on; or it will be for my release from thieves when I am oppressed by thieves through the carrying off of wealth by housebreaking and so on, or by being seized alive with the demand 'give this much gold and silver.'" "I have debtors; they will demand of me 'pay the debt'; when I am being demanded by them, it will be for release from debt." There comes a time when there is famine, poor crops, almsfood difficult to obtain; therein it is not easy to sustain oneself with little wealth; when such a famine has come, it will be for me. Whatever misfortunes arise from fire or from water or from disagreeable heirs, when such misfortunes have arisen, it will be for me - thus too a person deposits a treasure.

Having thus shown the twofold purpose of depositing by means of two verses - the intention of achieving benefit and the intention of removing harm - now, concluding that very twofold purpose, he said -

"For this purpose in the world, a treasure is deposited."

Its meaning is - That which is shown as the achievement of benefit and the removal of harm by "it will be for my benefit" and by such statements beginning with "for one badly spoken of by the king." For this purpose, for the accomplishment of these, in this spatial world, whatever treasure of the kind consisting of unwrought gold, wrought gold, and so on is deposited, is placed, is stored away.

Explanation of the Third Verse

Now, because even a treasure thus deposited accomplishes the intended purpose only for those possessing merit, not for others, therefore, making clear that matter, he said -

3. "So long as it is well deposited, in a deep place near water.

Not all of it always, is beneficial to him."

Its meaning is - That treasure is so long well deposited, so long well buried and placed - this is what is said. How well? "In a deep place near water" - insofar as it is reckoned as deposited in a deep place near water, so long is it said to be well. "Not all of it always, is beneficial to him" means that for the person by whom it was deposited, not all of it at all times is beneficial, does not succeed, is not capable of accomplishing the aforesaid function - this is what is said. But only for someone at some time it is beneficial, or it is indeed not beneficial. And here "naṃ" should be seen as an indeclinable particle used merely as an expletive, as in "as happens for one diligent, ardent" and so on. Or, making a change of gender, "taṃ" is said where "so" should be said. For when it is said thus, that meaning is easily understood.

Explanation of the Fourth and Fifth Verses

4-5. Thus, having said "Not all of it always, is beneficial to him," now showing the reasons by which it is not beneficial, he said -

4. "Either the treasure passes away from its place, or his perception becomes confused.

Either serpents remove it, or demons carry it away.

5. "Or even disagreeable heirs dig it up while he is not looking."

Its meaning is - The place where the treasure is well deposited, that treasure either passes away from that place, departs, disappears - even though being without consciousness, by the power of exhaustion of merit it goes to another place. Or his perception becomes confused - he does not know the place where the treasure was deposited; or, prompted by the exhaustion of his merit, serpents remove that treasure and take it to another place. Or demons carry it away, taking it wherever

they wish. Or while he is not looking, his disagreeable heirs, having dug up the ground, pull out that treasure. Thus, for him, by these reasons such as passing away from its place and so on, that treasure is not beneficial.

Thus, having stated the reasons for non-benefit acknowledged by the world, such as passing away from its place and so on, now showing that one single cause called exhaustion of merit, which is the root of even these reasons, he said -

"When there is exhaustion of merit, all this perishes."

Its meaning is - At the time when there is exhaustion of the merit that produces the achievement of wealth, and the demerit conducive to the loss of wealth has stood having gained opportunity, then whatever collection of riches such as gold and money and so on that was deposited by the one depositing the treasure - all this perishes.

Explanation of the Sixth Verse

Thus, the Blessed One, having spoken of the worldly acknowledged treasure that, though deposited with this or that intention, does not serve according to intention, and is subject to loss in various ways, now, in order to show that accomplishment of merit as a treasure in the ultimate sense, this Treasure Chapter was begun for the purpose of thanksgiving to that householder; showing that, he said -

6. "Whoever by giving, by morality, by self-control and by taming,

Has a treasure well deposited, whether woman or man."

Therein, "giving" should be understood by the very method stated in "giving and righteous conduct." "Morality" is bodily and verbal non-transgression. Or all morality whatsoever, such as the five-factored, ten-factored, Pātimokkha restraint and so on, is intended here as "morality." "Self-control" means restraint is self-control; it is said to be the prevention of the mind from going to various objects; this is a designation for concentration. Possessed of which self-control, one is called "supremely restrained" in "restrained in hand, restrained in foot, restrained in speech, supremely restrained." Others say: "Restraint is self-control; it is said to be restriction; this is a designation for sense-faculty restraint." "Taming" means subduing; it is said to be the pacification of mental defilements; this is a designation for wisdom. For wisdom is sometimes called just as "wisdom" in such passages as "the wish to hear obtains wisdom" and so on. Sometimes as "the Teaching" in such passages as "truth, the Teaching, steadfastness, generosity" and so on. Sometimes as "taming" in such passages as "if more than truth, taming, generosity, and patience is not found" and so on.

Having thus understood giving and so on, now the meaning of this verse should be understood as combined together thus - For whatever woman or man, by giving, by morality, by self-control and by taming - by these four qualities, just as a treasure consisting of wealth is deposited by the placing together in one place of unwrought gold, wrought gold, pearls, or gems and so on, so a treasure consisting of merit is well deposited by the well performing of those giving and so on in a single continuity of consciousness or in a site such as a shrine and so on.

Explanation of the Seventh Verse

Thus the Blessed One, having shown by this verse "whoever by giving" the nature of a treasure in the ultimate sense through the accomplishment of merit, now showing the site where, when deposited, that treasure is well deposited, he said -

7. "Towards a shrine or the Community, towards an individual or guests,

Towards mother and father too, and also towards the elder brother."

Therein, "that which should be venerated" is a shrine (cetiya), meaning "that which should be honoured"; or a shrine because of being heaped up (citattā). But this shrine is threefold: a shrine of use, a shrine of dedication, and a shrine of relics. Therein, the Bodhi tree is a shrine of use, a Buddha image is a shrine of dedication, and relic-chamber pagodas containing relics are shrines of relics. "Community" means any one among those headed by the Buddha and so on. "Individual" means any one among householders and those gone forth. There is no fixed lunar day for him, or he comes on whatever day - thus "guest" (atithi). This is a designation for one who has arrived as a visitor at that moment. The remainder is according to the method already stated.

Having thus understood shrines and so on, now the meaning of this verse should be understood as combined together thus - That treasure which was said to be "well deposited," it is well deposited in these objects. Why? Because of the ability to produce desirable results for a long time. For thus, even having given a little at a shrine, they become obtainers of desirable results for a long time. As he said -

"Having offered one flower, for eighty ten million cosmic cycles;
I do not know of an unfortunate realm, this is the fruit of the gift of flowers."
And

"If by giving up limited happiness, one would see abundant happiness." And

Thus, according to the method stated in the Dakkhiṇāvisuddhi Sutta, the Velāma Sutta and so on, the classification of the fruit of giving in the objects beginning with the Community should also be known. And just as the occurrence of giving towards shrines and so on and the splendour of its fruit have been shown, so too, as appropriate, everywhere, having undertaken this and that, the occurrence of morality by way of observance and avoidance, of self-control by way of recollection of the Buddha, and of self-taming by way of insight based on that, attention, and reviewing, and the splendour of the fruit of each should be known.

Explanation of the Eighth Verse

Thus the Blessed One, having shown the objects classified as shrines and so on of the treasure made of merit being deposited through giving and so on, now showing the distinction of that treasure well deposited in these objects from a treasure deposited in a deep place near water, he said -

8. "This treasure is well deposited, invincible, going along with one.

Having abandoned those that must be left behind, one goes taking this."

Therein, by the first term he indicates that treasure well deposited through giving and so on: "This treasure is well deposited." "Invincible" means it cannot be conquered and seized by others. "Acceyyo" is also a reading; its meaning is: it should be honoured, it is worthy of honour, it should be accumulated by one who seeks welfare and happiness. And in this reading, having connected "this treasure is worthy of honour," then having shown the question "why?", it should be connected as "because it is well deposited and going along with one." For otherwise, the worthiness of honour of what is well deposited would have been stated, but what is well deposited is not worthy of honour. For it is indeed honoured. "It follows along" means going along with one; the meaning is that even when one goes to the world beyond, it does not abandon one, by giving fruit here and there.

"Having abandoned those that must be left behind, one goes taking this" - at the time of death, when all possessions are present, having abandoned those that must be left behind, one goes taking this treasure to the world beyond - this, it is said, is its meaning. But that is not fitting. Why? Because possessions are not things that go along. For those various possessions are indeed to be abandoned, not things that go along; but those various destinations are things that go along. Since, if this were the meaning, one would say "having abandoned possessions, in the destinations that go along." Therefore the meaning here should be understood thus - In the manner beginning with "either the treasure passes away from its place," having abandoned the mortal, when possessions are going away, one goes taking this. For this, being one that goes along with one, does not abandon him.

Therein, one might say: "In 'gamanīyesu,' here the meaning is 'in those that should be gone to,' not 'in those that are going.'" That should not be taken as definitive. For just as in "the noble ones are leading to liberation," here the meaning is "they lead out," not "they should be led out," so too here the meaning is "in those that are going," not "in those that should be gone to."

Or alternatively, since at the time of death one who wishes to give to someone does not even get to touch the possessions, therefore those possessions should first be abandoned by body, and afterwards should be gone beyond, should be surpassed, with a mind whose desire has been destroyed - this is what is said. Therefore the meaning here should be understood thus: "in possessions that must be left behind, first having abandoned by body, afterwards by mind." In the former meaning, the locative expression is in the sense of specification: having abandoned, among the possessions that must be left behind, this one treasure of merit alone, having extracted it from there, one goes taking it. In the latter meaning, the locative expression is in the sense of the characteristic of one state by another state. For by the nature of the possessions going away, the nature of this treasure being taken along is characterised.

Explanation of the Ninth Verse

Thus the Blessed One, having shown the distinction of this treasure of merit from a treasure deposited in a deep place near water, then again, like a merchant of fine goods generating enthusiasm in buyers by praising the qualities of his goods, generating enthusiasm in gods and humans for that treasure of merit by praising the qualities of the treasure of merit taught by himself, he said -

9. "A treasure not shared with others, not taken by thieves.

The wise one should do meritorious deeds, which treasure goes along with one."

Therein, "not shared with others" means not shared with others; the letter "m" serves to make a connection between words, as in "associated with neither-unpleasant-nor-pleasant feeling" and so on. Not taken by thieves means not taken by thieves; the meaning is that it cannot be seized by thieves. "What is to be deposited" means treasure. Thus, having praised the quality of the treasure of merit with two terms, then with two he generates enthusiasm for it: "The wise one should do meritorious deeds, which treasure goes along with one." Its meaning is - Because meritorious deeds are indeed a treasure not shared with others and not taken by thieves. And not only is it a treasure not shared with others and not taken by thieves, but moreover, the treasure that goes along with one as stated here: "This treasure is well deposited, invincible, going along with one." And since that is through meritorious deeds alone, therefore "should do" means should perform - the wise one, a person endowed with higher intelligence and endowed with energy, should do meritorious deeds.

Explanation of the Tenth Verse

Thus the Blessed One, having generated enthusiasm in gods and humans for the treasure of merit by praising its qualities, now showing in brief the fruit that it gives to those who, having striven, accomplish the making of the treasure of merit, he said -

10. "This is the treasure for gods and humans, the giver of all desires."

Now, since the giving of all desires is bound up with aspiration, it does not occur without aspiration. As he said -

"If, householders, one who practises righteousness and practises evenness should wish 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors,' there is this possibility that he, upon the body's collapse at death, would be reborn in the company of wealthy warriors. What is the reason for this? Because he practises righteousness and practises evenness."

Thus "having realised by direct knowledge himself, having attained, he might dwell in the liberation of mind and liberation by wisdom that are without mental corruptions, in this very life. What is the reason for this? Because he is one who practises righteously, one who practises evenly."

And likewise he said -

"Here, monks, a monk is endowed with faith, is endowed with morality, with learning, with generosity, is endowed with wisdom. He thinks thus: 'Oh, may I, upon the body's collapse at death, be reborn in the company of wealthy warriors.' He strives with that mind, determines that mind, develops that mind. Those activities and abidings of his, thus developed, thus cultivated, lead to rebirth there" - and so on.

Therefore, showing aspiration - which is in such and such a way an exposition of wishing, having as its requisite the striving of mind, determination, and meditation - as the cause for that giving of all desires, he said -

"Whatever they long for, all of that is obtained through this."

Explanation of the Eleventh Verse

11. Now, showing piece by piece that which is all obtained through this, he spoke verses beginning with "golden complexion, pleasant voice."

Therein, in the first verse to begin with, golden complexion means beautiful skin colour, having skin resembling gold; that too is obtained through this treasure of merit. As he said -

"Monks, that the Truth-finder in a former birth... etc. when formerly being a human being, was without wrath, abundantly serene, even when spoken to much did not become attached, did not become angry, was not repelled, did not become obstinate, and did not manifest irritation, hate, and displeasure. And he was a giver of subtle, soft coverings and cloaks, of fine linen, fine cotton... etc. fine silk... etc. fine wool. Because of the doing of that action, its accumulation... etc. having come to this state of being, he obtains this characteristic of a great man. He is golden-coloured, with skin resembling gold."

Pleasant voice means having a voice like Brahmā, speaking like a cuckoo; that too is obtained through this. As he said -

"Monks, that the Truth-finder in a former birth... etc. having abandoned harsh speech, abstained from harsh speech, speaking such words as are gentle, pleasing to the ear... etc. he spoke such words. Because of the doing of that action, its accumulation... etc. having come to this state of being, he obtains these two characteristics of a great man. He has a large tongue and has a voice like Brahmā, speaking like a cuckoo."

"Good form" means well-formed; it is said to mean the arrangement of limbs and minor limbs in an even, rounded manner in places where evenness and roundedness are fitting. That too is obtained through this. As he said -

"Monks, that the Truth-finder in a former birth... etc. when formerly being a human being, was one who wished for the welfare of many people, who wished for their benefit, who wished for their comfort, who wished for their freedom from bondage - 'How may these people grow in faith, grow in morality, in learning, in generosity, in wisdom, in wealth and grain, in fields and sites, in bipeds and quadrupeds, in children and wife, in slaves, workmen and servants, in relatives, in friends, in kinsmen.' Because of the doing of that action... etc. he obtains these three characteristics of a great man. He has a body like the front half of a lion, and he has a filled-in space between the shoulders, and he has an evenly rounded neck" - and so on.

By this method, for the others from here onwards too, discourse passages that establish the obtaining through this treasure of merit should be brought from here and there and stated. However, it is abbreviated due to fear of excessive elaboration; now I shall make the explanation of the remaining terms.

"Handsome appearance" - here, the entire body should be understood as "appearance," as in such passages as "space being enclosed, it goes by the term 'materiality'"; the beauty of that appearance is handsome appearance, meaning not too tall, not too short, not too thin, not too fat, not too dark, and not too fair. "Lordship" means the state of being a ruler; the meaning is the state of being a master by way of being a wealthy warrior and so on. "Retinue" means the success of kinsmen and attendants for householders, the success of assemblies for those gone forth; lordship and retinue together is "lordship and retinue." And here, it should be understood that by golden complexion and so on, success of body is stated; by lordship, success of wealth is stated; by retinue, success of kinsmen and attendants is stated. "All of this is obtained through this" - that which was said "Whatever they long for, all of that is obtained through this," therein, it shows that this too, to begin with, namely the golden complexion and so on stated piece by piece, all of this is obtained through this, and should be so understood.

Explanation of the Twelfth Verse

12. Having thus by this verse shown the success of gods and humans, which is below the success of kingship obtainable through the power of merit, now showing the success of kingship of both those, he spoke this verse "principality over a district."

Therein, "principality over a district" means kingship in each particular district of the earth, without reaching even a single island in its entirety. The state of being a lord is supremacy; by this he shows the kingship of a universal monarch over an island. "The happiness of a universal monarch is dear" means the desirable, lovely, agreeable happiness of a universal monarch. By this he shows the kingship of a universal monarch of the four quarters. Kingship among the gods is divine kingship; by this, the divine kingship of human beings such as Mandhātā and others has been shown. "Even among the divine celestial beings" - by this he shows the divine kingship even of those arisen in those divine realms, who are called "divine" because of existing in heaven. "All of this is obtained through this" - that which was said "Whatever they long for, all of that is obtained through this," therein, it shows that this too, as the second, namely the principality over a district and so on stated piece by piece, all of this is obtained through this, and should be so understood.

Explanation of the Thirteenth Verse

13. Having thus by this verse shown the success of kingship over gods and humans obtainable through the power of merit, now showing the bliss of Nibbāna, having put in front in brief the success stated in the two verses, he spoke this verse "and human success."

Herein this is the word commentary - That which belongs to humans is "mānussī"; "mānussī" itself is "mānussikā" (human). Succeeding is success. The world of the gods is the heavenly world. In that heavenly world. "Yā" means complete exhaustion without remainder; "they delight by means of it, whether arisen internally or being a requisite externally" - thus "rati" (delight); and this is a designation for happiness, for the basis of happiness. "Yā" is an indefinite term; the word "ca" has the meaning of combining together with the previously mentioned success. Nibbāna itself is the bliss of Nibbāna.

But this is the explanation of the meaning -Whatever human success and whatever delight in the heavenly world was stated by the terms beginning with "golden complexion," all of that, and whatever further bliss of Nibbāna is to be attained by way of being a faith-follower and so on - that too; this third also, piece by piece, all of this is obtained through this.

Or alternatively, whatever human success not stated by golden complexion and so on, but pointed out by the method beginning with "they are courageous, mindful, and here is the abiding by the holy life," classified as lucidity of wisdom and so on, and further whatever delight in meditative absorption and so on in the heavenly world, and whatever bliss of Nibbāna of the aforesaid kind - this too, the third, piece by piece, all of this is obtained through this. Thus here the explanation of the meaning should be understood.

Explanation of the Fourteenth Verse

14. Having thus by this verse shown the bliss of Nibbāna obtainable through the power of merit and to be attained by way of being a faith-follower and so on, now showing that very same thing to be attained also by way of being a possessor of the threefold true knowledge and one liberated-in-both-ways, and the means thereto, he spoke this verse "having relied upon the accomplishment of friendship."

Herein this is the word commentary -One succeeds by means of it, one attains the splendour of virtues - thus accomplishment; a friend itself as accomplishment is the accomplishment of friendship; that accomplishment of friendship. "Having relied upon" means in dependence on. "Wisely" means by means of. "For one who applies himself" means for one who undertakes the exertion. One cognises by means of it - thus true knowledge; one becomes liberated by means of it, or it itself becomes liberated - thus liberation; true knowledge and liberation are true knowledge and liberation; mastery in true knowledge and liberation is mastery of true knowledge and liberation.

But this is the explanation of the meaning -This one who, having relied upon the accomplishment of friendship, in dependence on the Teacher or a certain fellow in the holy life who holds the place of a teacher, having taken from him exhortation and instruction, for one who wisely applies himself through practice in accordance with the advice, in the three true knowledges beginning with past lives - "therein, what is liberation? The disposition of consciousness and Nibbāna" - thus in the liberation that has come to be classified as the eight attainments and Nibbāna, and mastery through non-sluggishness in each and every way - this fourth also, piece by piece, all of this is obtained through this.

Explanation of the Fifteenth Verse

15. Having thus by this verse shown the bliss of Nibbāna obtainable through the power of merit conducive to the mastery of true knowledge and liberation as previously spoken of, and to be attained also by way of being a possessor of the threefold true knowledge and one liberated-in-both-ways, now since those who have attained the mastery of true knowledge and liberation, whether possessors of the threefold true knowledge or liberated-in-both-ways, all obtain the splendour of virtues beginning with analytical knowledge, and since through this accomplishment of

merit, by way of being the proximate cause of that splendour of virtues, that too is accordingly obtained, therefore, showing that as well, he spoke this verse "analytical knowledge and deliverances."

Since, when rightly done, whatever wisdom that has gone into the varieties of teachings, meaning, language, and discernment is called "analytical knowledge," and whatever these eight deliverances by the method beginning with "one who is material sees forms," and whatever perfections of a disciple to be attained by the Blessed One's disciples that accomplish the success of a disciple, and whatever individual enlightenment that accomplishes the state of a self-become one, and whatever Buddhahood that accomplishes the state of the highest among all beings - this fifth also, piece by piece, all of this is obtained through this; thus it should be understood.

Explanation of the Sixteenth Verse

16. Thus the Blessed One, having shown piece by piece by these five verses that which was said "Whatever they long for, all of that is obtained through this," now praising this entire accomplishment of merit designated as the treasure that grants all desires, concluded the teaching with this verse "Thus this is of great benefit."

Herein this is the word commentary - "Thus" is an illustration of the foregoing matter. "Of great benefit" means "whose benefit is great"; it means "it leads to great benefit." "Of great power" is also a reading. "This" is a term of synopsis; by it he indicates the accomplishment of merit stated from "whoever by giving, by morality" onwards up to "the wise one should do meritorious deeds." "That is to say" is an indeclinable particle in the sense of directing towards; by it, in order to specify what was indicated by "this," it directs towards it as "which is this." The accomplishment of merits is the accomplishment of merit. "Therefore" is a word expressing reason. "The wise" means those possessing energy. "Praise" means they commend. "The wise ones" means those accomplished in wisdom. "The fact of having made merit" means the state of having made merit.

But this is the explanation of the meaning - Thus the Blessed One, having described the benefit to be attained through the power of the accomplishment of merit, beginning with golden complexion and ending with Buddhahood, now combining that very meaning and showing it, praising the great beneficialness of the accomplishment of merit of the aforementioned kind by that very meaning, said - Thus, by bringing great benefit, this is of great benefit, that is to say, the accomplishment of merit taught by me by the method beginning with "whoever by giving, by morality"; therefore, those like me, wise and learned, by virtue of their untiring quality in expounding the Teaching that brings welfare and happiness to beings, and by virtue of their qualities as they really are, praise the fact of having made merit in various ways - with words stated here such as "a treasure not shared with others, not taken by thieves" and so on, and with words not stated here such as "Do not, monks, be afraid of merits; this, monks, is a designation for happiness, that is to say, merits" and so on - not by mere partisanship.

At the conclusion of the teaching, that lay follower, together with many people, became established in the fruition of stream-entry, and having gone to the presence of King Pasenadi of Kosala, he reported this matter. The king, being exceedingly pleased, having expressed his satisfaction saying "Good, householder, good indeed

you, householder, have deposited a treasure that cannot be taken away even by those like me," made a great offering.

In the Paramatthajotikā, the Khuddakapāṭha Commentary,

the Explanation of the Discourse on the Treasure Store is concluded.

9. Explanation of the Discourse on Friendliness

Reason for Placement

Now the occasion has arrived for the commentary on the Metta Sutta placed after the Treasure Chapter. Having stated the reason for its placement here, thereafter -

"By whom it was said, when, where, and why, and the explanation of these; Having purified the introduction of this, I shall give the explanation of meaning."

Therein, since by the Treasure Chapter the accomplishment of merit consisting of giving, morality, and so on was stated, and that, when friendliness towards beings has been practised, becomes of great fruit, capable of leading even to Buddhahood, therefore for the purpose of showing the benefit of that accomplishment of merit; or since, having entered the Dispensation through the refuges and being established in morality through the training rules, a meditation subject capable of abandoning lust through the thirty-two aspects, and capable of abandoning delusion through the Boy's Questions, was shown; and by the Maṅgala Sutta the nature of a blessing in its practice and protection of oneself; by the Ratana Sutta the corresponding protection of others; by the Tirokuṭṭa the showing of certain beings among the beings mentioned in the Ratana Sutta and the failure of those who are negligent regarding the accomplishment of merit of the aforementioned kind; and by the Treasure Chapter the success that is the opposite of the failure stated in the Tirokuṭṭa was shown; but a meditation subject capable of abandoning hate had not been shown at all; therefore, in order to show that meditation subject capable of abandoning hate, this Metta Sutta has been placed here. For thus the Khuddakapāṭha becomes well completed - this is the reason for its placement here.

Clarification of the Origin

Now as to this -

"By whom it was said, when, where, and why, and the explanation of these; Having purified the introduction of this, I shall give the explanation of meaning."

The matrix was laid down; therein, this Metta Sutta was spoken by the Blessed One himself, not by disciples and others; and when monks harassed by deities on the slope of the Himalayas came to the presence of the Blessed One, then at Sāvattihī it was spoken for the purpose of protection and for the purpose of a meditation subject for those monks - thus, for now, the explanation of these terms and the purification of the introduction should be understood in brief.

But in detail it should be understood thus -On one occasion the Blessed One was

dwelling at Sāvattthī 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 net of pearls 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, striking 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 thinking "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. The monks, having seen those forms and having heard that sound, their hearts trembled, and they became ugly, pale and sallow. Because of that, those monks 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 will 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, and death - these four - and the 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. Thus in detail too, the explanation of the terms "by whom it was said, when, where, and why" should be understood as the purification of the origin.

And to this extent, the matrix that was laid down as "by whom it was said, when,

where, and why - the explanation of these, having clarified the origin" - that has been expanded in every way.

Explanation of the First Verse

1. Now, because it was said "I shall give the explanation of meaning of this," the explanation of meaning of this discourse, whose introduction has been thus cleansed, is begun. Therein, regarding "karaṇīyamattakusalena," 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. "Santam 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, therefore "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 - "Karaṇīyamattakusalena, yantaṃ 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, 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 wise 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 one purifies a defiled cloth 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 - 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 carries over from the subject matter, "having fully realised that peaceful state." 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 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 or with uprightness in one's youth, 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 having heard? 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.

Explanation of the Second Verse

2. 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, 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 people have filled his bowls with rice, meat, porridge, and so on and given them, 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, and having made the promise "Our venerable sir is easy to support, he is satisfied even with a little; we ourselves will maintain him," 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, bowl and robe work, 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, 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 right 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" (assa) stated in "and he should be easy to admonish" (suvaco cassa) should be connected with all the terms thus: he should be content, he should be easily supported, and so on.

Explanation of the Third Verse

3. 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 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 accomplished in 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."

Explanation of the Fourth Verse

4. 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 and 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 it is 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 oysters, snails, and so on.

Explanation of the Fifth Verse

5. 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 footless and two-footed beings. For beings dwelling in one's own body are near, beings 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.

"Beings" 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.

Explanation of the Sixth Verse

6. 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 village 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 happy, or one who is afflicted, 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 "sammadaññāya vimuttā" should be said, "sammadaññā 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," but 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 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."

Explanation of the Seventh Verse

7. 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 called 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.

Explanation of the Eighth Verse

8. 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 (mettaṃ). "Towards the whole world" means in the entire world of beings without remainder. 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" (aparimāṇam) means that which has no measure (na assa parimāṇam); it is said thus because of having limitless beings as its object. "Above" (uddham) 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" (asambādham) 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; the meaning is free from the manifestation of the volition of enmity even now and then. "Without hostility"

(asapattam) 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 elucidation 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 the spatial world everywhere, 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.

Explanation of the Ninth Verse

9. 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 standing or walking, etc. or lying down - 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" - how one should develop that, how 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 or 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.

Explanation of the Tenth Verse

10. 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 thicket of views, showing the attainment of the noble plane for those monks, having made that very meditative absorption through friendliness the foundation, he concluded the Teaching with this verse "And not having approached wrong view."

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 too, having developed that very friendliness 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.

Thus too 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 Khuddakapāṭha Commentary,

the Explanation of the Discourse on Friendliness is concluded.

Concluding Discussion

And to this extent, that which was said -

"Having paid homage to the Triple Gem, the highest of those worthy of
homage;
I shall compose the explanation of the meaning of some of the minor texts."

Therein, the explanation of the meaning of the Khuddakapāṭha, which has nine divisions by way of the Going for Refuge, the Training Rules, the Thirty-two Aspects, the Boy's Questions, the Maṅgala Sutta, the Ratana Sutta, the Tirokuṭṭa, the Nidhikaṇḍa, and the Metta Sutta, has thus far been completed. Therefore this is said -

"By me who is composing this explanation of the meaning of the
Khuddakapāṭha;
With the desire for the duration of the Good Teaching, whatever wholesome
merit has been attained by me.
By the power of that, swiftly, in the Teaching proclaimed by the Noble One;
May these people attain growth, increase, and expansion."

This commentary on the Khuddakapāṭha named Paramatthajotikā was composed by the elder whose name was received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges and the analytical knowledges and so on - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own

doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of morality and so on.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

In the Paramatthajotikā, the Khuddaka Commentary,

the Explanation of the Khuddakapāṭha is concluded.



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 (Ṭīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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