

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

1. Commentary on the Chapter on the Aggregate of Morality
(1. Sīlakkhandhavaggaṭṭhakathā)

2. Commentary on the Discourse on the Fruits of the Ascetic Life
(2. Sāmaññaṭṭhakathā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

2. Explanation of the Discourse on the Fruits of the Ascetic Life

Explanation of the Account of the King and His Ministers

150. Thus have I heard... etc. "at Rājagaha" - this is the Discourse on the Fruit of Asceticism. Herein this is the explanation of terms not previously explained - "At Rājagaha" means in the city so named. For because it was occupied by Mandhātū, Mahāgovinda and others, it is called Rājagaha. Others too explain various derivations here; what use are they? This is merely the name of that city. But this becomes a city during the time of a Buddha and during the time of a universal monarch; at other times it is empty, occupied by demons, and remains as their dwelling forest. "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."

"In Jīvaka Komārabhacca's mango grove" - this is an indication of the place of residence near the village as food resort in dependence on which he dwells. Therefore - "He dwells at Rājagaha in Jīvaka Komārabhacca's mango grove" - the meaning here should be understood thus: he dwells in Jīvaka Komārabhacca's mango grove near Rājagaha. For this is a locative expression used in the sense of proximity. Therein, "he lives" (jīvati) thus "Jīvaka"; "nourished by a prince" (kumārena bhata) thus "Komārabhacca." As he said - "What, my good men, is this surrounded by crows?" "A child, Your Majesty." "Is he alive, you say?" "He is alive, Your Majesty." "Then, my good men, take that child to our inner palace and give him to the nurses to bring up." They gave him the name "Jīvaka" because "he lives." They gave him the name "Komārabhacca" because "he was brought up by a prince." This, however, is the summary here. But in detail it has come in the Jīvaka-subject section of the Khandhaka. The discussion of judgment on this matter too has been stated in the Samantapāsādikā, the commentary on the Vinaya.

Now this Jīvaka, on one occasion, having purged the Blessed One's body which was afflicted by bodily disorder, having offered a Siveyyaka suit of garments, at the conclusion of the thanksgiving for the cloth offering, having become established in the fruition of stream-entry, thought - "I must go to attend upon the Buddha two or three times a day, and this Bamboo Grove is too far away, but my mango grove park is nearer. What if I were to have a monastery built here for the Blessed One?" He,

having prepared in that mango grove night quarters, day quarters, rock cells, huts, pavilions and so on, having had a perfumed chamber befitting the Blessed One built, having had the mango grove enclosed with a wall eighteen cubits in height and of the colour of copper plate, having satisfied the Community of monks headed by the Buddha with robes and food, having poured the water of dedication, he presented the monastery. With reference to that it was said - "In Jīvaka Komārabhacca's mango grove."

"With one thousand two hundred and fifty monks" means with thirteen hundred monks less by fifty. In the terms beginning with "king" - "king" means one who delights and increases the great multitude by the four ways of supporting others through the achievement of his own sovereignty - thus he is a "king." "Lord of the Magadhans" - thus "of Magadha." "Even while unborn he will be an enemy of the king" - thus pointed out by the interpreters of signs - thus "Ajātasattu."

When he had entered the womb, it is said, such a longing arose in the queen - "Oh, may I drink the blood from the king's right arm!" She, thinking "A longing has arisen in a grave matter; it is not possible to tell anyone," being unable to speak of it, became thin and discoloured. The king asked her - "My dear, your body is not of its natural complexion; what is the reason?" "Do not ask, great king." "My dear, if you do not tell your own disposition to me, to whom will you tell it?" Thus pressing her again and again, he made her speak. And having heard - "Foolish one, why did you have the perception that this was a grave matter?" Having summoned a physician, having had the arm cut open with a golden lancet, having collected the blood in a golden drinking vessel, having mixed it with water, he gave it to her to drink. The interpreters of signs, having heard that - "This embryo will be an enemy of the king; by him the king will be killed" - thus they declared. The queen, having heard - "The one born from my womb, it is said, will kill the king" - wishing to cause the embryo to fall, having gone to the park, she had her belly pressed; the embryo did not fall. She, having gone again and again, did likewise. The king, pondering "For what purpose does she frequently go to the park?" having heard the reason - "My dear, whether it is a son or a daughter in your womb is not known; that you have done thus to your own born child - a great heap of demerit will not appear on the surface of Jambudīpa; do not do thus" - having prevented her, he gave her a guard. She, at the time of delivery, thought "I shall kill him." Even then the guard-men took the child away. Then at a later time they showed the prince, who had come of age, to the queen. She, having seen him, produced affection for her son; therefore she was not able to kill him. The king too, in due course, gave the viceroyalty to his son.

Then on one occasion Devadatta, having gone to a private place, thought - "Sāriputta's following, Mahāmoggallāna's following, Mahākassapa's following - thus these are separate responsibilities; I too shall take up one responsibility." He, having thought "It is not possible to produce a following without material gain; come, let me produce gain," according to the method given in the Khandhaka, having pleased Prince Ajātasattu by a wonder of supernatural power, having known him to be exceedingly trusting as he came to attend upon him morning and evening with five hundred chariots, having approached him one day, said this - "Formerly indeed, young man, human beings were long-lived; now they are short-lived. Therefore,

young man, having killed your father, become king; I, having killed the Blessed One, will become the Buddha" - thus he instigated the young man to the murder of his father.

He "The noble Devadatta is of great might; there is nothing indeed unknown to him" - having bound a dagger to his thigh, frightened, agitated, distrustful, and fearful during the day, having entered the inner palace, made an alteration of the aforesaid manner. Then the ministers, having seized him and having questioned him - "The young man should be killed, and Devadatta, and all the monks should be killed" - having deliberated thus, thinking "We shall act by the authority of the king's command," they reported to the king.

The king, having stripped the positions of those ministers who wished to kill, and having placed those who did not wish to kill in high positions, asked the prince - "But why do you, prince, wish to kill me?" "I am desirous of the kingship, Sire." The king gave him the kingship.

He informed Devadatta: "My wish has been fulfilled." Thereupon he said to him - "You think 'I have accomplished my task easily,' like a man who has wrapped a drum around a jackal and taken it inside; but in just a few days your father, having reflected upon the contempt done by you, will himself become king again." "Then, venerable sir, what should I do?" "Destroy him root and all." "But, venerable sir, is not my father one who cannot be killed by the knife?" "Kill him by cutting off his food." He had his father thrown into the torment house - the torment house being a smoke house made for the purpose of punishment. He said: "Apart from my mother, do not allow anyone else to see him." The queen, having placed food in a golden dish, taking it on her hip, enters. The king sustains himself by eating that. He having asked "How does my father sustain himself?" and having heard that news - said: "Do not allow my mother to enter carrying it on her hip." Thenceforth the queen, having placed it in her topknot, enters. Having heard that too, "Do not allow her to enter with her topknot tied up." Then, having placed food in golden slippers, having covered them, she enters wearing the slippers. The king sustains himself by that. Again, having asked "How does he sustain himself?" and having heard that matter, he said: "Do not allow her to enter even wearing slippers." Thenceforth the queen, having bathed with scented water, having anointed her body with the four sweets, having robed herself, enters. The king sustains himself by licking her body. Again, having asked and having heard that news, he said: "Henceforth prevent my mother from entering." The queen, standing at the doorway, said: "My lord, Bimbisāra, you did not allow this one to be killed when he was young, you yourself nourished your own enemy; but now this is your last sight of me, I am not able henceforth to see you; if there is any fault of mine, forgive me, Sire." Having wept and lamented, she turned back.

Thenceforth there was no food for the king. The king sustains himself by walking meditation with the happiness of the path and fruit. His body shone exceedingly. He having asked "How, I say, does my father sustain himself?" - "By walking meditation, Sire, he sustains himself; and his body shines exceedingly" - having heard this, having thought 'Now I shall take away his walking meditation' - sent barbers, saying: "Split my father's feet with a razor, smear them with salt and oil, and roast them on evenly spread acacia-wood embers." The king, having seen them - thought: "Surely my son must have been persuaded by someone; these have come for the purpose of

shaving my beard." They, having gone, having paid homage, stood there. And when asked "Why have you come?" they reported that message. And when told "Do the bidding of your king," having said "Be seated, Sire," and having paid homage to the king - having said "Sire, we carry out the king's command; do not be angry with us; this is not befitting for righteous kings such as you," grasping the ankles with the left hand and taking the razor with the right hand, they split the soles of his feet, smeared them with salt and oil, and roasted them on evenly spread acacia-wood embers. It is said that formerly the king went to the shrine courtyard wearing sandals, and stepped with unwashed feet on a mat-seat prepared for the purpose of sitting by the Community of monks; they say this was the result of that. Intense pain arose for the king. He while recollecting "Oh, the Buddha! Oh, the Teaching! Oh, the Community!" - like a garland thrown in the shrine courtyard, having withered, was reborn in the world of the gods ruled by the four great kings as a demon named Janavasabha, an attendant of Vessavaṇa.

On that very day a son was born to Ajātasattu, and two letters arrived at the very same moment to announce the birth of the son and the death of the father. The ministers - "Let us first announce the birth of the son," and placed that letter in the king's hand. At that very moment affection for his son arose in the king, and having agitated his entire body, it remained having reached the bone marrow. At that moment he recognised his father's virtue - "Even when I was born, just such affection arose in my father." He "Go, sirs, release my father," he said. "What would you have released, Sire?" and they placed the other letter in his hand.

He, having heard that news, weeping, went to his mother's presence - "Was there indeed, mother, affection in my father when I was born?" She said - "Foolish son, what are you saying? In your childhood a boil arose on your finger. Then, being unable to console you while you were crying, they took you and went to the presence of your father who was seated at the place of judgment. Your father placed your finger in his mouth. The boil burst right there in his mouth. Then indeed your father, out of affection for you, without spitting it out, swallowed that pus mixed with blood. Such was your father's affection." He, having cried and lamented, performed the funeral rites for his father.

Devadatta also, having approached Ajātasattu - having said "Command men, great king, who will deprive the ascetic Gotama of life," having sent the men given by him, himself having climbed Vulture's Peak and having hurled a rock by means of a machine, having had the elephant Nālāgiri released, yet being unable to kill the Blessed One by any means, having fallen away from material gain and honour, having requested the five cases and not obtaining them, thinking "I will convince the people with these," having created a schism in the Community, when Sāriputta and Moggallāna had departed taking the assembly, having vomited hot blood from his mouth, having lain on a sick-bed for nine months, having become remorseful - having asked "Where does the Teacher dwell now?" and when told "At Jeta's Grove," having said "Bring me on a small bed and show me the Teacher," while being brought, because of not having done the action worthy of seeing the Blessed One, right near the lotus pond at Jeta's Grove, having entered the earth that split in two, he was established in the great hell. This is the summary here. The method of the detailed

account has come in the chapter. But because it has come there, not everything has been stated here. Thus, "he will be the king's enemy even while unborn" - so indicated by the soothsayers - hence Ajātasattu.

"Vedehiputta" means he is the son of the daughter of the king of Kosala, not of the king of Videha. "Vedehī" is however a designation for a wise person. As he said - "The woman householder Vedehikā; the noble Ānanda, the sage of Videha." Herein this is the meaning of the word - "They know by means of this" is veda; this is a designation for knowledge. "One who strives, exerts, and endeavours by means of knowledge" is vedehī. The son of Vedehī is Vedehiputta.

"Tadahu" means "on that day" (tasmim ahu); the meaning is "on that day" (tasmim divase). "They dwell in it" (upavasanti ettha) thus "Observance" (uposatha); "they dwell" means the meaning is "having become endowed with morality or with fasting, they dwell." Now here is the extraction of meanings - In passages such as "Come, friend Kappina, let us go to the Observance," the Observance means the recitation of the Pātimokkha. In passages such as "Thus, Visākhā, the Observance endowed with eight factors has been observed," it means morality. In passages such as "For the pure one it is always the Phaggu festival, for the pure one it is always the Observance day," it means fasting. In passages such as "Uposatha was the name of the king of elephants," it means a concept. In passages such as "Monks, on the uposatha day, from a residence with monks," it means the day to be observed. Here too that very same is intended. And this is threefold by the distinction of the eighth, the fourteenth, and the fifteenth. Therefore, for the purpose of excluding the remaining two, "the fifteenth" was said. For that very reason it was said - "They dwell in it, thus Observance."

"Komudī" means "of the Kumudavatī" (the one abounding in white water lilies). At that time, it is said, the white water lilies are fully in bloom; because those are present here, it is called "Komudī." "Cātumāsīnī" means "of the fourth month" (cātumāsī); for that is the completion of four months, thus "cātumāsī." But here it is called "cātumāsīnī." "Puṇṇā" means "full" (sampuṇṇā) by the fullness of the month, the fullness of the season, and the fullness of the year. "Mā" is a term for the moon; it is full here, thus "puṇṇamā" (full moon). Thus the meaning should be understood in this pair of terms "puṇṇāya puṇṇamāya."

"Surrounded by royal ministers" means the meaning is: surrounded by royal ministers on such a night illuminated by the arising of the radiance of the full moon freed from the four impurities - as if the directions were being washed by streams of milk flowing from silver vessels, and as if strewn with strings of pearls, garlands of jasmine flowers, white fine cloth, and expanses of white water lilies fallen from silver mansions. "Gone up to the upper terrace of the palace" means gone to the upper part of the excellent palace. He was seated on a golden seat beneath a raised white parasol of great value. Why was he seated? For the purpose of dispelling sleep. For this king, from the day his father was assailed - Whenever thinking "I shall fall asleep," as soon as his eyes merely closed, he would awaken crying out as if struck by a hundred spears. And when asked "What is it?" he says "Nothing." Therefore sleep was disagreeable to him; thus he was seated for the purpose of dispelling sleep. Furthermore, on that day a festival had been proclaimed. The entire city was sprinkled and swept, strewn with sand, with house doorways adorned with flowers of

five colours, parched grain, and full water-pots, with all directions decorated with raised flags and banners and variegated brightly-lit garlands of lamps, and was crowded with a great multitude of people enjoying the festival celebration along the streets and along the roads. Thus they say he was seated also because it was a festival day. But even having said thus - The conclusion was made: "For a royal family it is always a festival indeed; but he was seated just for the purpose of dispelling sleep."

"Uttered an inspired utterance" means he made an utterance. For just as whatever oil a measure is not able to hold, having overflowed, flows away - that is called "overflow." And whatever water a lake is not able to hold, having submerged it, flows away - that is called "flood." Just so, whatever joyful utterance the heart is not able to hold, having become excessive, not remaining within, comes forth outside - that is called "inspired utterance." The meaning is that he sent forth such a word born of joy.

"Moonlit" means free from faults; it is said to mean free from these five impurities, namely clouds, frost, smoke, dust, and Rāhu. Therefore the five words of praise beginning with "delightful." For it delights the minds of the public, thus it is "delightful." Because of being illuminated by the radiance of the moon freed from the aforementioned faults, it is exceedingly handsome, thus "lovely." Fit to be seen, thus "beautiful." It gladdens the mind, thus "pleasing." Fit to be the characteristic of days, months, and so on, thus "auspicious."

"Kaṃ nu khvajja" means "whom indeed today." "An ascetic or a brahmin" - an ascetic because of having calmed evil. A brahmin because of having warded off evil. "Yaṃ no payirupāsato" - this is an irregularity of expression; the meaning is: attending upon whom by way of asking questions, having heard the sweet Teaching, our minds might be gladdened. Thus the king, by all this speech, made a sign of illumination. For whom did he make it? For Jīvaka. For what purpose? For the purpose of seeing the Blessed One. Was he not able to approach the Blessed One himself for an audience? Yes, he was not able. Why? Because of his great transgression.

For the Blessed One's attendant, a noble disciple, his own father, had been killed, and Devadatta, in dependence on him, did much harm to the Blessed One; thus this is a great transgression, and because of that great transgression he was not able to go himself. But Jīvaka was the Blessed One's attendant; thinking "Under his shelter I shall see the Blessed One," he made a sign of illumination. But did Jīvaka - know "this is a sign of illumination for me"? Yes, he knew. Then why did he remain silent? For the purpose of preventing disturbance.

For in his assembly, many attendants of the six teachers had gathered together; they, through attending upon the untrained, were themselves untrained. When I have begun the talk of praise of the Blessed One, they will rise up again and again in between and speak of the virtues of their own teachers; thus my talk of praise of the Teacher will not reach its conclusion. But the king, having approached those dependent on families, being displeased with their talk of praise due to having grasped what is unessential, will ask me in return; then I, having spoken of the Teacher's virtues without disturbance, will take the king and go to the Teacher's presence - knowing this, he remained silent for the purpose of cutting off disturbance.

Those ministers too thought thus - "Today the king praises the night with five terms; surely he wishes to approach some ascetic or brahmin, ask a question, and hear the Teaching. And the one upon hearing whose Teaching he will be pleased, to that one he will make great honour. But the one whose family attendant ascetic becomes an attendant of the royal family - good fortune is his."

151-152. Having thus reflected - "I shall speak the praise of my own family-dependent ascetic and take the king away, I shall take him away" - they began to speak the praise of their own respective family-dependents. Therefore he said - "When this was said, a certain royal minister" and so on. Therein, "Pūraṇa" is the name of that one who claims to be a teacher. "Kassapa" is his clan. It is said that he was born completing ninety-nine slaves of a certain family; therefore they gave him the name "Pūraṇa." And because he was an auspicious slave, there was no one to say "wrong-doing" to him, nor "what was not done was not done." He thought "Why do I live here?" and ran away. Then thieves robbed him of his clothes, and he, not knowing how to conceal himself even with a leaf or grass, entered a village just as he was born. People, having seen him, thinking "This ascetic is a Worthy One, of few wishes, there is none equal to him," approached him bringing cakes, food and so on. He thinking "This has arisen for me through the state of not wearing a cloth," from then on, even having obtained a cloth, did not wear it, and took up that very state as his going forth; in his presence, others and yet others - five hundred people went forth. With reference to that he said - "Pūraṇa Kassapa."

"Has a following" means a community reckoned as a multitude of those gone forth belongs to him. "Has a group" means that very same group belongs to him. "Teacher of a group" means the teacher of that group by way of training them in conduct. "Well-known" means recognised, renowned. "Of few wishes, content. Through fewness of wishes he does not even wear a garment" - thus fame that has arisen belongs to him, hence "famous." "Founder of a sect" means the founder of a doctrine. "Highly honoured" means honoured thus: "This one is good, excellent, a good person." "Of many people" means of the uninstructed, blind, foolish worldling. "Of long standing" means one who knows many nights that have passed since going forth. "Long gone forth" means one who has been long gone forth; for the talk of one recently gone forth is not trustworthy, therefore he said "long gone forth." "One who has traversed the span of life" means one who has gone through a long period of time; the intention is that two or three reigns of kings have passed. "Advanced in years" means one who has reached the final stage of life. Both of these - were said with reference to this: "The talk of a young person is not trustworthy."

"Remained silent" - just as a man wishing to eat a golden-coloured, sweet-flavoured ripe mango, having brought it, upon seeing a wood-apple placed in his hand, so too, wishing to hear a sweet talk on the Teaching endowed with qualities such as meditative absorption and direct knowledge, and afflicted by the three characteristics, being already displeased even by the sight of Pūraṇa previously, now having become even more displeased by the talk of praise, he remained silent. But although displeased, thinking "If I were to threaten him, seize him by the neck and have him removed, then anyone else, frightened that 'whoever speaks, the king does thus to him,' would not speak anything at all," having endured even that disagreeable

talk, he just remained silent. Then another - having thought "I shall speak the praise of my own family attendant," began to speak. Therefore it was said - "Another also indeed" and so on. All that should be understood by the method already stated.

Here, however, "Makkhali" is his name. Because of being born in a cow-shed, "Gosāla" is his second name. It is said that as he was going carrying an oil jar on muddy ground - "Dear fellow, do not slip!" said the owner. He, through carelessness, having slipped and fallen, began to run away out of fear of the owner. The owner, having run up, seized the corner of his cloth. He, having thrown away the cloth, having become a naked ascetic, ran away. The remainder is just the same as for Pūraṇa.

153. "Ajita" is his name. He wears a hair blanket, thus "Kesakambala." Thus, combining the two names, he is called "Ajita Kesakambala." Therein, a "hair blanket" is a blanket made of human hair. There is no cloth more despicable than that. As he said - "Just as, monks, whatever woven cloths there are, a hair blanket is declared the worst among them. A hair blanket, monks, is cold in the cold, hot in the heat, ugly, foul-smelling, and of unpleasant contact."

154. "Pakudha" is his name. "Kaccāyana" is his clan. Thus, having combined name and clan, he is called "Pakudha Kaccāyana." This one had rejected cold water; even after defecating, he does not perform the water-function, but having obtained hot water or rice-gruel, he performs it; having crossed over a river or water on the road - thinking "my morality is broken," having made a sand cairn, he determines morality and goes on. This one is such an unfortunate holder of views.

155. "Sañcaya" is his name. "The son of Belaṭṭha" means Belaṭṭhaputta.

156. "For us there is no defilement of knotting, no defilement of binding; we are free from the knot of defilements" - by the power of the name obtained through such a declaration, he is called a Nigaṇṭha (a knotless one). The son of Nāṭa is Nāṭaputta.

Explanation of the Account of Jīvaka Komārabhacca

157. "Then the king": it is said that the king, having heard their words, thought - "Each one whose words I did not wish to hear, that very one spoke. But the one whose words I wish to hear, he is silent like a supaṇṇa that has drunk serpent-venom and stands still - alas, this is harmful to me." Then this occurred to him - "Jīvaka is the attendant of the Buddha, the Blessed One, who is at peace, and he himself is also at peace; therefore, like a dutiful monk, he is seated silently. He will not speak unless I speak first. But when an elephant is being tamed, the elephant's own foot must be seized" - thus he began to consult with him himself. Therefore it was said - "Then the king." Therein, "why silent" means for what reason silent. He cannot bear the sight of these councillors speaking the praise of their own respective family-dependent ascetics. "Is it that, just as they have, so you too have no family-dependent ascetic? Are you poor? Was no authority given to you by my father? Or are you faithless?" - he asks.

Then this occurred to Jīvaka - "This king is making me speak the virtues of my family-dependent ascetic. Now is not the time for my silence. But just as these others, having merely saluted the king and sat down, spoke the virtues of their own family-dependent ascetics, it is not fitting for me to speak the virtues of the Teacher in such

a manner" - having risen from his seat, facing towards the Blessed One's dwelling, having paid homage with the fivefold prostration, having raised to his head the salutation with joined palms resplendent with the joining of ten fingernails - "Great king, do not think of me thus: 'This one approaches whatever ascetic.' For at my Teacher's descent into the mother's womb, at his emergence from the mother's womb, at the Great Renunciation, at the highest enlightenment, and at the turning of the wheel of the Teaching, the ten-thousandfold world system trembled. Thus he performed the Twin Miracle, thus the descent from the heavens. I shall speak the virtues of the Teacher; listen with a fully focused mind, great king" - having said this - He said beginning with "This, Sire, is the Blessed One, the Worthy One, the Perfectly Enlightened One." Therein, "that Blessed One" is an accusative case used in the sense of the itthambhūta predication; the meaning is "of that Blessed One." "Good" means endowed with good qualities; it means "excellent." "Reputation" means fame itself. Or the sound of praise. "Has arisen" means having spread over the world with its gods, it has risen up. How? "Thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One, etc. the Blessed One."

Herein this is the connection of terms - That Blessed One is thus indeed the Worthy One, thus indeed the Perfectly Enlightened One, etc. thus indeed the Blessed One. It means "for this and this reason." Therein, having laid down the matrix by the method beginning with "because of being far from the enemies, and because of having destroyed the spokes, and because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing - for these reasons, to begin with, that Blessed One should be understood as the Worthy One" - all these terms have been explained in detail in the description of the recollection of the Buddha in the Visuddhimagga; therefore their detailed explanation should be taken from there.

But Jīvaka, having concluded the meaning of each and every term - Having said "Thus, great king, my Teacher is the Worthy One, thus the Perfectly Enlightened One, etc. thus the Blessed One" - He said "Let Your Majesty attend upon that Blessed One. Perhaps Your Majesty's mind might be gladdened by attending upon that Blessed One." And here, in saying "Let Your Majesty attend upon him," he said "Great king, for my Teacher, even when asked by a hundred, or a thousand, or a hundred thousand of those like you, there is the strength and power to speak having grasped the minds of all. You may approach confidently and ask, great king."

For the king too, as he listened to the talk of praise of the Blessed One, his entire body was continuously pervaded with fivefold rapture. He, wishing to go at that very moment - having thought "But at this hour, as I go to the presence of the One of Ten Powers, no one else will be able to harness the vehicles quickly except Jīvaka" - said "If so, dear Jīvaka, have the elephant carriages prepared."

158. Therein, "if so" (tena hi) is an indeclinable particle in the sense of urging on. What is meant is "Go, dear Jīvaka." "Elephant carriages" - although among the many vehicles such as horse-carriages and so on, the elephant carriage is the highest; And one should go to the presence of the highest by the highest vehicle itself; horse-vehicles and chariot-vehicles are noisy, their sound is heard even from afar, but even those walking step by step beside an elephant carriage do not hear a sound. And having considered that one should go to the presence of the Blessed One whose passions are quenched by vehicles that are themselves quenched, he said "elephant

carriages."

"About five hundred she-elephants" means five hundred female elephants. "Having prepared" means having made them ready for mounting. "Suitable for riding" means fit for mounting; the meaning is "a mount." But did he do this as told by the king, or untold? Untold. Why? Because of his wisdom. For thus it occurred to him - The king says "I shall go at this hour," and kings indeed have many enemies. If there is any danger on the way, they will censure me too - "Jīvaka, thinking 'the king takes my advice,' takes the king out even at an improper time." They will censure the Blessed One too - "The ascetic Gotama, thinking 'my talk prevails,' expounds the Teaching without even considering the proper time." Therefore, in such a way that reproach arises neither for me nor for the Blessed One; And the king's protection is well arranged - thus shall I act."

Then, since in dependence on women there is no fear from men, thinking "I shall go comfortably surrounded by women," having prepared five hundred she-elephants and having had five hundred women assume the appearance of men - Having said "Surround the king with swords and lances in hand," he thought again - "For this king in this individual existence there is no decisive support for path and fruition, and Buddhas expound the Teaching only having seen the decisive support. Come, let me assemble the public, for in that case the Teacher will expound the Teaching by the decisive support of someone, and that will be for the benefit of the public." He sent messages here and there, and had the drum beaten - "Today the king goes to the presence of the Blessed One; let all take up the king's protection in accordance with their own wealth."

Thereupon the public thought - "The king, it is said, goes for the purpose of seeing the Teacher; what kind of proclamation of the Teaching will there be indeed, sir? What need have we of the festival celebration? We shall go there itself." All, having taken perfumes, garlands and so on, stood on the road awaiting the king's arrival. Jīvaka too announced to the king - "The elephant carriages have been prepared for you, Sire; now do as you think fit." Therein, "now do as you think fit" is a courteous expression. This is what is meant - "What was commanded by you, that has been done by me; now you, whether you think it is the time for going or for not going, do that very thing according to your own preference."

159. "Women separately" means separate women; it means one woman on each she-elephant. "While torches were being held" means while torches on sticks were being held. "With great royal pomp" means with great royal majesty. "Mahaccā" is also a reading; the meaning is "great" (mahatīyā); this is a reversal of gender. Royal majesty is called royal power. But what was his royal power? The sovereign glory of two great kingdoms of three hundred yojanas. For even without prior arrangement that "on such and such a day the king will visit the Truth-finder," at that very moment five hundred women, having assumed the appearance of men, with turbans fastened on, with swords attached to their shoulders, having taken jewelled staffs and lances, went forth. With reference to which it was said - "Having mounted women separately."

Furthermore, sixteen thousand warrior-caste dancing women surrounded the king. At their border were hunchbacks, dwarfs, jungle-folk, and so on. At their border were the inner palace guards, trusted men. At their border were about sixty thousand chief

ministers of varied dress and elegance. At their border were about ninety thousand sons of the realm, adorned with various ornaments, with weapons of many kinds in hand, like young sorcerers. At their border, about ten thousand brahmins, having put on garments worth a hundred, having arranged over one shoulder garments worth five hundred, well-bathed, well-anointed, resplendent with golden garlands and various ornaments, raising their right hands and proclaiming cries of victory, go forth. At their border were five-part musical ensembles. At their border was an enclosure of rows of archers. At its border were troops of elephants. At the border of the elephants were rows of horses striking neck against neck. At the border of the horses were chariots jostling one another. At the border of the chariots were warriors striking arm against arm. At their border were eighteen guilds, shining with ornamental splendour befitting each one's own station. Thus, just as an arrow shot while standing at the border does not reach the king, so Jīvaka Komārabhacca, having arranged the king's retinue, himself goes not far from the king - "If any danger arises, I shall first give the gift of life to the king." As for the torches, there was no limit as to so many hundreds or thousands - with reference to such royal power it was said - "With great royal pomp he proceeded towards Jīvaka Komārabhacca's mango grove."

"There arose indeed fear" - here there is fourfold fear: fear of mental fright, fear of knowledge, fear of the object, and fear of moral dread. Therein, what is stated by the method beginning with "dependent on birth, fear, frightfulness" is called fear of mental fright. What has come thus: "They too, having heard the Truth-finder's proclamation of the Teaching, for the most part experience fear, anxiety, and terror" - this is called fear of knowledge. What is stated in the passage "Surely this is that fear and dread coming" is called fear of the object.

"They praise the timid, not the hero there;
For the peaceful do not do evil out of fear."

This is called the fear of moral dread. Among these, here it is the fear of mental fright; "ahu" means "it was." "Trepidation" means the state of being trembling. The meaning is the trembling of the entire body. "Terror" means horripilation; the meaning is the state of hair standing upward. But this terror occurs also through joy at the time of the arising of joy during the hearing of the Teaching and so on. Also through fear for those of a timid nature at the sight of battles, ghosts, and so on. Here it should be understood as terror due to fear.

But why was he frightened? "Because of darkness," some say. In Rājagaha, it is said, there were thirty-two great gates and sixty-four small gates. Jīvaka's mango grove was between the rampart and Vulture's Peak. He, having gone out through the eastern gate, entered the shadow of the mountain; there the moon was concealed by the mountain peak, and there was darkness due to the shadow of the mountain and the shadow of the trees - but that too is not the reason. For at that time there was no limit even to hundreds of thousands of torches.

But this one was frightened in dependence on the quietness, through suspicion of Jīvaka. Jīvaka, it is said, informed him while still in the upper storey of the palace - "Great king, the Blessed One desires quietness; he should be approached only quietly." Therefore the king stopped the sound of the musical instruments. The musical instruments were merely held only, and not uttering speech aloud, they

proceeded by the signal of finger-snapping. Even in the mango grove, not even the sound of sneezing of anyone was heard. And kings indeed are fond of sounds. He, in dependence on that quietness, being distressed, gave rise to suspicion even towards Jīvaka. "This Jīvaka said 'In my mango grove there are one thousand two hundred and fifty monks.' Yet here not even the mere sound of sneezing is heard; it is untrue, methinks. This one, having deceived me, having brought me out from the city, having stationed an army in front, having seized me, wishes to raise the umbrella himself. For this one bears the strength of five elephants. And he walks not far from me, and near me there is not even a single man with a weapon. Alas, this is indeed harmful to me." And having feared thus, he was not able even to compose himself as though unafraid. He made his own state of being frightened evident to him. Therefore it was said - "Then the king, etc. no noise of conversation." Therein, "dear" is an address to a friend; what is meant is "surely, my friend." "You are not betraying me" means surely you are not deceiving me by saying that what does not exist exists. "Noise of conversation" means the noise of friendly conversation.

"Do not fear, great king" - Jīvaka, "This king does not know me as 'this one does not deprive another of life'; if however I do not reassure him, he will be distressed" - having considered thus, having made firm, reassuring him, having said "do not fear, great king," he said beginning with "I am not, Sire." "Proceed" means go forward facing towards, the meaning is enter. But since when said once it is not firm, being in haste he said it twice. "Those lamps are burning in the circular pavilion" means great king, a band of thieves does not stand having lit lamps, and these lamps are burning in the circular pavilion. By this sign of the lamps he says "go, great king."

Explanation of the Question about the Fruit of Asceticism

160. "The ground passable for elephants" means where it is possible to go while mounted on an elephant; this is called the ground passable for elephants. "Having descended from the elephant" means having dismounted from the elephant at the outer door-porch of the monastery. But at the very moment of setting foot on the ground, the Blessed One's radiance pervaded the king's body. Then at that very instant, sweat was released from his entire body; his cloaks were as if they needed to be wrung out and removed. Having remembered his own offence, great fear arose. He, being unable to go straight to the presence of the Blessed One, taking Jīvaka by the hand, as if walking about on a tour of the monastery, speaking praise of the monastery saying "This, dear Jīvaka, was well built by you, this was well built," gradually approached the door of the pavilion; the meaning is he arrived.

"But where, dear" - why did he ask? Some say "not knowing." It is said that by this one, having come together with his father in his youth, the Blessed One had been seen before; but afterwards, through association with evil friends, having committed patricide, having sent assassins, having had the elephant Dhanapāla released, having become a great transgressor, he had not previously come into the presence of the Blessed One - thus, not recognising, he asks. That is not the reason, for the Blessed One, covered with excellent marks, adorned with minor features, having illuminated the entire monastery with six-coloured rays, surrounded by the company of monks like a full moon surrounded by a host of stars, was seated in the middle of the pavilion - who would not know that? But this one asks out of the grace of his own sovereignty. For this is the nature of royal families, that even knowing, they ask as if

not knowing. But Jīvaka, having heard that - 'This king, standing on the earth, asks "Where is the earth?"; having looked up at the sky, asks "Where are the moon and sun?"; standing at the foot of Sineru, asks "Where is Sineru?" - as if speaking thus, standing before the One of Ten Powers, he asks "Where is the Blessed One?" Having thought "Come, I shall show him the Blessed One," having extended joined palms in salutation towards the Blessed One, he said beginning with "That, great king." "In front of" means seated in front of one who was seated having surrounded him.

161. "He approached the Blessed One" means he went to where the Blessed One was, he went to the presence of the Blessed One - this is the meaning. "He stood to one side" means without jostling the Blessed One or the Community of monks, having paid respect to the Blessed One, he stood alone in a suitable place for him to stand. "Silent, completely silent" means wherever he surveys, there it is completely silent - this is the meaning. For therein, not even of a single monk was there any restlessness of the hands or restlessness of the feet or sound of sneezing; not even a single monk looked at the king adorned with all ornaments, or at the retinue of dancers standing in front of the Blessed One, or at the royal assembly. All sat looking only at the Blessed One.

The king, having been pleased with their peace, having surveyed again and again the community of monks with peaceful faculties, like a clear lake free from mud, uttered an inspired utterance. Therein, "with this" explains: by whatever bodily, verbal, and mental peace of morality the community of monks is at peace, "with this peace." Therein, he did not speak thus with reference to this: "Oh, may my son, having gone forth, be at peace like these monks." But this one, having seen the community of monks and being pleased, remembered his son. For indeed, having obtained something rare or having seen something wonderful, the recollection of dear relatives, friends and others is simply the nature of the world. Thus, having seen the community of monks and remembering his son, he spoke thus.

Furthermore, being suspicious of his son and wishing for his peace, he spoke thus. For thus it occurred to him: "My son will ask - 'My father is young. Where is my grandfather?' He, having heard 'He was killed by your father,' will think 'I too, having killed my father, shall exercise kingship.'" Thus, being suspicious of his son and wishing for his peace, he spoke thus. Although indeed he spoke thus, yet his son would indeed kill him. For in that lineage, the murder of the father went through five cycles. Ajātasattu killed Bimbisāra; Udaya killed Ajātasattu. His son, named Mahāmuṇḍika, killed Udaya. His son, named Anuruddha, killed Mahāmuṇḍika. His son, named Nāgadāsa, killed Anuruddha. But Nāgadāsa - "These are kings who destroy the lineage; what use are they?" - the inhabitants of the country, angered, killed him.

"You have gone" - why did he say thus? The Blessed One, it is said, even before the king made a verbal expression, thought - "This king, having come, stands silent, without a sound; what indeed is he thinking?" Then, having known his mind - "This one, being unable to converse with me, having surveyed the community of monks, remembered his son. But this one will not be able to speak anything while I do not address him; let me make a friendly conversation with him." Therefore, immediately after the king's words, he said "You have gone, great king, as your affection led you." Its meaning is - Great king, just as water rained upon high ground flows towards the low ground, just so you, having surveyed the community of monks, went towards

where your affection led you.

Then this occurred to the king - "Oh, how marvellous are the virtues of the Buddha! There is no one who has committed offences against the Blessed One equal to me. For by me his chief attendant was killed, and having taken up Devadatta's talk, assassins were sent, Nāḷāgiri was released, and in dependence on me a rock was hurled by Devadatta. Yet the face of the One of Ten Powers is not unable to address me, one who has committed such a great offence; Oh, the Blessed One is firmly established in the characteristic of being 'such' in five ways. Having abandoned a Teacher of such a kind, we shall not seek outside." He, filled with joy, addressing the Blessed One, said beginning with "Dear to me, venerable sir."

162. "Having extended joined palms in salutation to the Community of monks" means thus it occurred to him: "Having paid homage to the Blessed One and then going here and there to pay homage to the Community of monks, the Blessed One would have to be put behind one's back, and this would not be an act of respect either. For indeed, by paying homage to the king and then paying homage to the viceroy, disrespect is shown to the king. Therefore, having paid homage to the Blessed One, right at the place where he was standing, having extended joined palms in salutation to the Community of monks, he sat down to one side. "A certain point" means a certain matter.

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

"Ask me a question, Vāsava, whatever you wish in your mind;
For each and every question, I shall make an end of it for you."or;

"If so, monk, having sat down on your own seat, ask whatever you wish," or

"Whether for Bāvarī or for you, every doubt of all;
Having been given permission, ask whatever you wish in your mind."or;

"Ask me a question, Sabhiya, whatever you wish in your mind;
For each and every question, I shall make an end of it for you."or;

They make the invitation of the Omniscient One to those various demons, lords of men, gods, ascetics, brahmins, and wandering ascetics. And it is not wonderful that the Blessed One, having attained Buddhahood, should make this invitation. He who, while on the plane of a Bodhisatta, established in limited knowledge -

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

Thus requested by the sages for the benefit of Sakka and others -

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

Thus at the time of Sarabhaṅga. And in the Sambhava Jātaka, by the brahmin named Sucirata, who having wandered thrice throughout the entire Indian subcontinent and not seeing one who could put an end to the questions, when permission was made to ask a question, being seven years old by birth, playing in the dust on the road, having folded his legs cross-legged, while seated right there in the middle of the street -

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

He made the invitation of the Omniscient One.

163. Thus, when the Blessed One had invited with the omniscient's invitation to admonish, the delighted king, asking a question - said beginning with "Just as, venerable sir, there are these." Therein, craft itself is the craft-field. "Various crafts" means many crafts. "As follows" means but which are those. By "elephant riders" and so on, he shows those who live in dependence on this or that craft. For this is the intention - "Just as for these who live by crafts, the visible fruit of their craft is evident in dependence on this or that craft. Is it possible thus to declare a fruit of asceticism visible here and now?" Therefore, having brought up the crafts, he shows those who live by crafts.

Therein, "elephant riders" shows all such as elephant trainers, elephant physicians, elephant keepers, and so on. "Horse riders" means all such as horse trainers, horse physicians, horse keepers, and so on. "Charioteers" means all such as chariot trainers, chariot warriors, chariot guards, and so on. "Archers" means bow teachers and marksmen. "Standard-bearers" means those who, having taken the victory banner in battle, go in front. "Camp marshals" means those who arrange the army formation thus: "Here let the king's position be, here such and such a minister's." "Food distributors" means daring great warriors. They, it is said, having entered the enemy army, cutting off enemy heads as if they were lumps, reap them, flying up again and again and coming out - this is the meaning. Or those who, in the midst of battle, having taken food bowls, serve food to the warriors - this too is their name. "Fierce warrior princes" means exceedingly fierce princes who frequent the battlefield. "Charging warriors" means those who, having said "Whose head or weapon shall we bring?" and being told "Such and such a one's," having charged into battle, bring that very thing - these charge forward, thus they are charging warriors. "Great warriors" means great warriors like great elephants; even when elephants and so on come face to face, this is a designation for warriors who do not turn back. "Heroes" means absolutely heroic, those who are able to cross the ocean even with a net-coat or with a leather-coat. "Leather-clad warriors" means those who fight having put on a leather jacket or having taken a leather shield for protection against arrows. "Sons of slave women" means household slave warriors of strong affection. "Cooks" means cake-makers. "Barbers" means those who bathe others. "Bath attendants"

means those who bathe others. "Chefs" means food preparers. Garland-makers and so on are well known indeed. "Accountants" means those who recite without gaps. "Seal-makers" means those who live in dependence on counting by hand-gestures. "And whatever others there are" means iron-workers, ivory-workers, painters, and so on. "Of such a kind" means thus occurring. "In this very life" means those elephant riders and so on, having demonstrated those various crafts, receiving great success from the royal family, live off the visible fruit of their craft itself. "Make happy" means they make happy. "Please" means they make pleased, endowed with strength and power. Regarding "conducive to higher states" and so on: because the fruit arises above, its summit is above, thus it is "conducive to higher states." "It deserves heaven" means leading to heaven. "Its result would be happiness" means resulting in happiness. "Conducive to heaven" means it leads to, it produces, the ten qualities reckoned as the supreme excellences - namely, form, sound, odour, flavour, tangible objects, life span, beauty, happiness, fame, and authority. The meaning is: they establish such an offering, a gift. "Fruit of asceticism": here, in the ultimate sense, the path is asceticism. Noble fruition is the fruit of asceticism. As he said - "And what, monks, is asceticism? It is just this noble eightfold path. As follows: right view, etc. right concentration. This is called, monks, asceticism. And what, monks, are the fruits of asceticism? The fruition of stream-entry, etc. the fruition of arahantship." That, this king does not know. But he asks with reference to the simile of the slave and the farmer that comes later.

Then the Blessed One, without answering the question, thought - "These many disciples of other sects and royal ministers have come here. When the dark side and the bright side are being explained, they will grumble: 'Our king has come here with great endeavour, and from the time of his arrival the ascetic Gotama speaks only of ascetics' uproar and ascetics' quarrels,' and they will not listen to the Teaching attentively. But when it is being spoken by the king, they will not be able to grumble, and will conform to the king alone. For the world is a follower of its lord. Thinking 'Come, let me place the burden upon the king himself,' placing the burden upon the king, he said beginning with "Do you recall?"

164. Therein, "abhijānāsi no tvaṃ" means "abhijānāsi nu tvaṃ" (do you recall?). And this word "no" should be connected with the term "pucchitā" (having asked) that follows. For this is what is meant - "Great king, you have asked this question of other ascetics and brahmins, have you not, and you recall the fact of having asked, it has not been forgotten by you." "Sace te agarū" means: if for you it is not troublesome to speak here in the way they answered, if there is no discomfort whatsoever, please speak - this is the meaning. "Na kho me bhante" - with reference to what did he say this? For it is difficult to speak in the presence of those who merely resemble wise persons; they find fault at every term, at every syllable. But those who are truly wise, having heard a discourse, praise what is well spoken, and in what is poorly spoken regarding the terms, meaning, and phrasing of the canonical text, whatever is at variance, that they straighten out and give back. And there is no one who is truly wise equal to the Blessed One. Therefore he said - "It is not troublesome for me, venerable sir; where the Blessed One is seated, or one like the Blessed One."

Explanation of the Doctrine of Pūraṇa Kassapa

165. "Ekamidāhan" means "ekaṃ idha ahaṃ" (one, here, I). "Sammodanīyaṃ kathaṃ

sāraṇīyaṃ vītisāretvā" means having concluded the talk that is productive of friendliness and fit to be remembered.

166. In the passage beginning with "For one who acts, great king, for one who causes to act," "for one who acts" means for one who acts with one's own hand. "For one who causes to act" means for one who causes others to act by command. "For one who cuts" means for one who cuts off the hands and so on of others. "For one who tortures" means for one who oppresses others with punishment. "For one who causes grief" means for one who causes grief to another by taking away goods and so on. "For one who causes to grieve" means for one who causes sorrow oneself as well as for one who causes others to cause it. "For one who wearies" means for one who wearies oneself as well as for one who causes others to weary by cutting off food, imprisonment, confinement in prison and so on. "For one who trembles, for one who causes to tremble" means for one who, when another is trembling, at the time of trembling, oneself also trembles and also causes another to tremble. "For one who kills living beings" means for one who kills a living being as well as for one who causes it to be killed. Thus everywhere the meaning should be understood by way of doing and causing to be done.

"Houses" means the joints of houses. "Plunders" means great plundering. "Commits burglary" means surrounding just one house and robbing it. "Waits in ambush" means for one who stands on the road for the purpose of robbing those who come and go. "For one who acts, no evil is done" means even for one who acts with the perception "I am doing whatever evil," no evil is done; there is no evil. It explains that beings, however, have the perception "We are doing evil." "With a razor-edged" means with a razor-rimmed, or with an edge similar to a razor's blade. "One heap of flesh" means one mass of flesh. "Pile" is a synonym for that very thing. "On that account" means on account of making one heap of flesh.

"The south" - the people on the south bank are hard and cruel; with reference to them he said beginning with "killing." On the north bank beings are faithful, devoted, devoted to the Buddha, devoted to the Dhamma, devoted to the Community; with reference to them he said beginning with "giving." Therein, "sacrificing" means performing a great sacrifice. "By self-control" means by sense-faculty control or by the Observance practice. "By restraint" means by moral restraint. "By speaking truth" means by truthful speech. "Coming" means arrival; the meaning is occurrence. In every way he rejects only the efficacy of evil and merit.

"Asked about a mango, one answers about a breadfruit" means one who, when asked "What is the mango like?" or "What are the trunk, leaves, flowers, and fruits of the mango like?" answers "The breadfruit is like this" or "The trunk, leaves, flowers, and fruits of the breadfruit are like this." "In my realm" means in the territory where his authority prevails. "To disparage" means to harass. "Neither delighting" means without giving praise such as "Good! Good!" "Nor protesting" means without rejecting thus: "What you have spoken is the foolish speech of an ignorant person." "Neither accepting" means not taking it as having substance. "Nor rejecting" means establishing in the heart by way of substance itself: "This is the escape, this is the ultimate meaning." But the phrasing was both taken up and rejected by him.

Explanation of the Doctrine of Makkhali Gosāla

167-169. "Condition" (paccaya) in the doctrine of Makkhali is merely a synonym for cause (hetu); by both he rejects the actually existing condition for defilement of bodily misconduct and so on, and the condition for purification of bodily good conduct and so on. "Action by oneself" (attakāre) means action by oneself. That action done by oneself by which these beings attain divinity, the state of Māra, the state of Brahmā, the enlightenment of a disciple, individual enlightenment, and omniscience - that too he rejects. By the second term, whatever action by others, in dependence on the exhortation and instruction of another, by which, setting aside the Great Being, the remaining people, beginning with the state of human good fortune up to arahantship, attain - that action by others he rejects. Thus this fool strikes a blow at the wheel of the Conqueror. "There is no human effort" means that human effort by which beings attain the aforementioned successes - that too he rejects. "There is no power" means that power, established in which beings, having exerted energy, attain those successes - that power he rejects. "There is no energy" and so on are all merely synonyms for human effort. "This has occurred through energy, this through manly strength, this through manly effort" - by way of rejecting such statements of occurrence, however, these are taken up separately.

"All beings" comprehends without remainder camels, oxen, donkeys and so on. "All living things" means he speaks by way of a one-facultied living being, a two-facultied living being, and so on. "All creatures" means he speaks with reference to creatures in egg-sheaths and membrane-sheaths. "All souls" means he speaks with reference to rice, barley, wheat and so on. For regarding those, he perceives them as having souls because of their nature of growing. "Without control, without power, without energy" means they have no control or power or energy of their own. "Transformed by destiny, circumstance, and nature" (niyatisaṅgatibhāvapariṇatā): here "destiny" (niyati) means what is fixed. "Circumstance" (saṅgati) means the going of the six classes of rebirth to this and that place. "Nature" (bhāva) means just intrinsic nature. Thus transformed by destiny and circumstance and nature, they have reached a state of diversity. For whoever is to become whatever, he becomes just that. He shows that whoever is not to become something, he does not become that. "In just the six classes of rebirth" (chāsvevābhijātisu) means standing in just the six classes of rebirth, they experience pleasure and pain. He shows that there is no other plane of pleasure and pain.

"Hundred thousands of chief modes of generation" (yonipamukhasatasahassāni) means of the chief modes of generation, of the highest modes of generation, fourteen hundred thousand, and another six thousand, and another six hundred. "And five hundreds of actions" (pañca ca kammuno satāni) means and five hundred actions. He explains a pointless view by mere reasoning alone. In "and five actions and three actions" and so on too, the same method applies. Some, however, say - "And five actions" means he speaks by way of the five faculties. "Three" means by way of bodily action and so on. As for "action and half-action," here his view is that bodily action and verbal action are action, and mental action is half-action. "Sixty-two practices" (dvaṭṭhipaṭipadā) means he says sixty-two practices. "Sixty-two intermediate cosmic cycles" (dvaṭṭhantarakappā) means in one cosmic cycle there are sixty-four intermediate cosmic cycles. But this one, not knowing the other two, spoke thus.

"Six classes of rebirth" means: the dark class of rebirth, the blue class of rebirth, the red class of rebirth, the yellow class of rebirth, the white class of rebirth, and the supreme white class of rebirth - he speaks of these six classes of rebirth. Therein, sheep-butchers, fowlers, deer-hunters, pig-butchers, hunters, fish-killers, thieves, executioners of thieves, prison-keepers, or whatever others there are engaged in cruel activities - this he calls the dark class of rebirth. Monks he calls the blue class of rebirth; they, it is said, having inserted thorns into the four requisites, eat them.

"Monks who live like thorns" - this is indeed his very canonical text. Or he says that certain renunciants are indeed called those who live like thorns. The red class of rebirth, he says, means the Jains who wear a single cloth. These, it is said, are whiter than the former two. Householders clad in white, disciples of the naked ascetics, he calls the yellow class of rebirth. Thus he makes his own donors of requisites senior even to the Jains. Male Ājīvaka ascetics and female Ājīvaka ascetics he calls the white class of rebirth. They, it is said, are whiter than the former four. Nanda Vaccha, Kisa Saṅkicca, and Makkhali Gosāla he calls the supreme white class of rebirth. They, it is said, are whiter than all.

"Eight stages of man" means: the dull stage, the play stage, the step-investigation stage, the upright-going stage, the learner stage, the ascetic stage, the conqueror stage, and the fallen stage - he speaks of these eight stages of man. Therein, from the day of birth, for seven days, because of having come out from the confined place, beings are dull and in sheer delusion - this he calls the dull stage. But those who have come from an unfortunate realm, they constantly cry and wail; those who have come from a fortunate realm, recollecting that, laugh - this is called the play stage. Placing a step on the ground while holding the hand or foot of the parents, or a bed or a chair - this is called the step-investigation stage. The time when one is able to walk on foot is called the upright-going stage. The time when one learns crafts is called the learner stage. The time when one goes forth from the house, having gone forth, is called the ascetic stage. The time when, having attended upon a teacher, one comes to know is called the conqueror stage. A monk who is a fallen one, a conqueror, says nothing - thus he calls an ascetic who gains nothing the fallen stage.

"Forty-nine hundred Ājīvaka ways of life" means forty-nine hundred modes of Ājīvaka conduct. "Hundreds of wandering ascetic ways of life" means hundreds of wandering ascetic going-forth practices. "Hundreds of serpent abodes" means hundreds of serpent domains. "Twenty hundreds of faculties" means twenty hundreds of faculties. "Thirty hundreds of hells" means thirty hundreds of hells. "Dust elements" means places where dust is scattered; he says this with reference to the backs of the hands, the backs of the feet, and so on. "Seven conscious wombs" means he says this with reference to camels, oxen, donkeys, goats, cattle, deer, and buffaloes. "Seven unconscious wombs" means he says this with reference to rice, paddy, barley, wheat, millet, beans, and kudrūsaka grain. "Knotted wombs" means embryos born at the knots; he says this with reference to sugar-cane, bamboo, reeds, and so on. "Seven gods" means many gods. But he says "seven." Humans too are infinite, but he says "seven." "Seven goblins" means he says that goblins are exceedingly great beings - "seven." "Lakes" means great lakes; he says this taking the lakes of Kaṇṇamuṇḍa, Rathakāra, Anotatta, Sīhappapāta, Chaddanta, Mandākinī, and Kuṇāla.

"Pavutā" means knots. "Papātā" means great precipices. "Papātasatāni" means hundreds of small precipices. "Supinā" means great dreams. "Supinasatāni" means hundreds of small dreams. "Mahākappino" means of great cosmic cycles. Therein, from one great lake, every hundred years removing one drop of water with the tip of a blade of kusa grass, when that lake has been made waterless seven times, he says that is one great cosmic cycle. Having spent eighty-four hundred thousand such great cosmic cycles, both the fool and the wise make an end of suffering - this is his view. Even the wise person, it is said, is not able to become pure in between. Even the fool does not go beyond that.

"By morality" means by the morality of a naked ascetic or by any other whatsoever. "By ascetic practice" means by just such an ascetic practice. "By austerity" means by ascetic action. "Ripens the unripened" means one who becomes pure in between thinking "I am wise." "Having repeatedly touched the ripened, puts an end to it" means one who, thinking "I am a fool," having passed beyond the stated measure of time, goes on. "Hevaṃ natthi" means "thus it is not." For it explains that both of those are not possible to be done. "Doṇamite" means as if measured by a doṇa measure. "Sukhadukkhe" means pleasure and pain. "Pariyantakate" means with the limit made by the stated measure of time. "Natthi hāyanaṇḍhane" means there are no diminishings and increasings. The meaning is: the wandering in the round of rebirths does not diminish for the wise, nor does it increase for the fool. "Ukkaṃsāvakaṃse" means superiority and inferiority. This is a designation for diminishing and increasing.

Now, establishing that meaning by a simile, he said beginning with "seyyathāpi nāma." Therein, "suttaguḷe" means a ball of string made by winding. "It runs along unwinding" means when thrown while standing on a mountain or on the top of a tree, it goes along unwinding to the extent of the string; when the string is exhausted, it remains right there and does not go further. Just so, it shows that one does not go beyond the stated time.

Explanation of the Doctrine of Ajita Kesakambala

170-172. In the doctrine of Ajita, "there is not what is given" - he speaks with reference to the absence of fruit of what is given. "What is sacrificed" is called a great sacrifice. "What is offered" - a present of honour is intended. He rejects that both too with reference to the very absence of fruit. "Of good and bad actions" means of good and bad actions; the meaning is of wholesome and unwholesome actions. "Fruit" and "result" - whatever is called "fruit" or "result," he says that does not exist. "There is not this world" - for one established in the other world, this world does not exist; "there is not the other world" - even for one established in this world, the other world does not exist; he shows that all are annihilated right there in each place. "There is not mother, there is not father" - he speaks with reference to the absence of fruit of right practice and wrong practice towards them. "There are no spontaneously reborn beings" - he says that there are no such beings who, having passed away, are reborn.

"Made of the four great elements" means composed of the four great elements. "Earth, the body of earth" means the internal earth element and the external earth element. "Goes to" means follows after. "Approaches" is a synonym for that very same thing. The meaning is also "follows after." By both he shows that it goes to, approaches. In the case of water and so on too, the same method applies. "The

faculties" - the faculties with mind as the sixth spring forward into space. "With the sofa as the fifth" means the fifth with the bed on which one lies; the meaning is the bed itself and four men standing having taken hold of the four legs of the bed. "As far as the cremation ground" means as far as the cemetery. "The marks" means the marks of qualities and defects occurring by the method beginning with "this one was thus virtuous, thus immoral"; or here "the marks" means the body itself - this is what is intended. "Dove-coloured" means pigeon-coloured; the meaning is the colour of a pigeon's wings. "Become reduced to" means becoming ashes; or this itself is the reading. "Oblation" - whatever gift given, of the type of presents of honour and so on, all that ends merely in ashes; the meaning is that it does not go on beyond that as a giver of fruit. "Laid down by fools" means laid down by fools, by foolish people. This is what is meant - "This giving was laid down by the foolish, by the unintelligent, not by the wise. The foolish give, the wise take" - thus he shows.

Therein, Pūraṇa, saying "for one who acts, no evil is done," obstructs action. Ajita, saying "at the collapse of the body, one is annihilated," obstructs result. Makkhali, saying "there is no cause," obstructs both. Therein, even by one who obstructs action, result is obstructed; even by one who obstructs result, action is obstructed. Thus all these, in meaning, being obstructors of both, are proponents of noncausality, proponents of the inefficacy of action, and proponents of nihilism.

Or else, those who, having taken up their theory, seated in their night-quarters and day-quarters, recite and investigate, for them, with respect to the object "for one who acts, no evil is done, there is no cause, there is no condition, the dead one is annihilated" - wrong mindfulness becomes settled, consciousness becomes fully focused, impulses run their course; at the first impulse they are curable, likewise at the second and so on; at the seventh, they are incurable even for Buddhas, irreversible, like a fatal thorn. Therein, someone enters into one view, someone into two, someone even into three; whether having entered into one, or having entered into two or three, one is indeed a person of wrong view with fixed bad rebirth. Having reached the obstruction of the path to heaven and the obstruction of the path to liberation, one is unable to go even to heaven immediately after that individual existence, how much more to liberation. This being is called a stump in the round of rebirths, a guardian of the earth; for the most part, there is no emergence from such an existence.

"Therefore, an unwholesome person, like a venomous snake,
A discerning one desiring prosperity should avoid from afar."

Explanation of the Doctrine of Pakudha Kaccāyana

173-175. In the doctrine of Pakudha, "akaṭṭhā" means not made. "Akaṭṭavidhā" means without a process of making. "Do it thus" means they are not even caused to be made by anyone - this is the meaning. "Animmitā" means not created even by supernormal power. "Animmātā" means not caused to be created; some say the term "animmāpetabbā," but that is seen neither in the Pāḷi nor in the commentary. The triad of terms beginning with "barren" is of already stated meaning. "They do not move" means they do not shake, because of standing firm like a pillar post. "They do not undergo change" means they do not abandon their nature. "They do not obstruct one another" means they do not injure one another. "Nāla" means not able. In "the

earth class" and so on, the earth class is earth itself, or the aggregation of earth. "Therein" means in those classes with the soul as the seventh. "Between just the seven classes" means just as a knife struck into a heap of mung beans and so on passes between the mung beans and so on, so the knife passes through the gap, the opening between the seven classes. "There I deprive this one of life" - this shows that it is merely a perception only.

Explanation of the Doctrine of Nigaṇṭha Nāṭaputta

176-178. In the doctrine of Nāṭaputta, "restrained by the fourfold restraint" means restrained by restraint in four portions. "And held back from all water" means one from whom all water is warded off, one who has rejected all cold water. This is the meaning. It is said that he perceives beings in cold water; therefore he does not resort to it. "Yoked to all water" means endowed with the warding off of all evil. "Shaken off all water" means one who has shaken off evil through the warding off of all evil. "Pervaded by all water" means touched by the warding off of all evil. "One whose self has gone" means one whose mind has reached the summit. "One whose self is controlled" means one whose mind is restrained. "One whose self is established" means one whose mind is well established. In his doctrine there is something in conformity with the Dispensation, but due to the impurity of his view, all have become mere wrong views.

Explanation of the Doctrine of Sañcaya Belaṭṭhaputta

179-181. The doctrine of Sañcaya follows the same method as stated under the eel-wriggling (statements).

Explanation of the First Fruit of Asceticism Visible Here and Now

182. "So I, venerable sir": "I, venerable sir, like one not obtaining oil from crushing sand, not finding substance in the doctrines of heretical teachers, ask the Blessed One" - this is the meaning.

183. "As it pleases you" means as it would be agreeable to you. "A slave" means one among those born in the household, bought with money, captured in war, or who has come to the state of slavery by oneself. "A labourer" means one who is not lazy, whose habit is just doing work. "Rising before" means having seen from afar, he gets up first. "Retiring after" means having thus risen, having prepared a seat for the master, having done the duties to be done such as washing the feet and so on, he lies down and sits down afterwards. Or, "rising before" means while the master has not yet risen from his sleeping place, he rises up even before him. "Retiring after" means from the time of dawn until the master's falling into sleep at night, having done all duties during that time, he lies down afterwards, prepares his sleeping place. "Doing whatever he commands" means he goes about responding only to "What shall I do? What shall I do?" - thus always ready to do whatever is commanded. "Acting agreeably" means he performs only agreeable actions. "Speaking pleasantly" means he speaks only what is dear. "Looking into his face" means he goes about looking up at the pleased and delighted face of the master.

"Like a god, I think" means like a god. "Surely I should do meritorious deeds" means the meaning is: surely I should be of such a kind, if I were to do meritorious deeds. "So vatassa'ssa" is also a reading; the meaning is the same. "What if I" - if I were to

give a gift, even for the whole of my life I would not be able to give even a hundredth part of what the king gives in a single day - thus, having made an effort towards going forth, he shows this state of reflection.

"Restrained in body" means having become closed by body, having shut the door of entry for the unwholesome - this is the meaning. The same method applies to the remaining two terms as well. "With the bare minimum of food and clothing" means with the highest, the utmost quality of food and clothing; the meaning is that, having abandoned even wrong ways of earning for this purpose, he is content with the highest detachment. "Delighting in solitude" means delighted in the threefold seclusion as stated thus: "Seclusion of the body is for those whose bodies are in seclusion; seclusion of the mind is for those who delight in renunciation; seclusion from clinging is for those persons free from clinging, who have attained the highest cleansing, who have gone beyond activities"; Having abandoned the company of groups, he dwells alone in body; having abandoned the association of mental defilements with the mind, he dwells alone by means of the eight attainments; or having entered fruition attainment or the attainment of cessation, having reached Nibbāna, he dwells - this is the meaning. "Yagghe" is an indeclinable particle used in the sense of urging.

184. "We would invite him to a seat" means we would dust off the seat where we are sitting and say "Please sit here." "We would also invite him" means we would also invite him by bringing offerings to him. Therein, the bringing near is twofold - by speech and by body. For one who says "At whatever moment you wish, you may speak to us for whatever you need among our robes and so on" is called one who invites by bringing near through speech. But one who, having observed a deficiency in robes and so on, gives those saying "Please take this," is called one who invites by bringing near through body. With reference to both of those, he said "we would also invite him." And here, "requisite of medicines for the sick" means whatever medicine is suitable for one who is ill. The meaning of the word, however, has been stated in the Visuddhimagga. "Righteous protection and safeguarding" means protection reckoned as guarding and reckoned as warding off. This, however, is not called righteous when arranged by stationing men with weapons in hand. But when one arranges it so that firewood gatherers, leaf gatherers and the like do not enter the monastery at improper times, and deer hunters and the like do not catch deer or fish within the monastery boundary, thus the protection arranged is called righteous. With reference to that, he said - "Righteous."

185. "If this being so" means if your slave were to receive paying respect and so on from your presence. This being so. "Certainly" is a definitive statement. By saying "first," he explains the existence of another as well. And for that very reason the king said beginning with "But is it possible, venerable sir, another also" etc.

Explanation of the Second Fruit of Asceticism Visible Here and Now

186-188. "He ploughs" - thus he is a farmer. The master of a house, the chief of a single household - thus he is a householder. "He pays the tax reckoned as tribute" - thus he is a taxpayer. "He increases the heap of grain and the heap of wealth" - thus he is one who increases the revenue.

"Small or" means trifling or even as little as a measure of rice grains. "Mass of wealth" means a heap of wealth. "Great or" means extensive or. For just as it is difficult to go forth having abandoned a great amount, so too even a small amount - to show this he stated both. But in the case of the slave, since a slave has no power even over himself, how much more over wealth. For whatever wealth he has, that belongs only to his masters; therefore the mention of wealth was not made. "Circle of relatives" is just relatives.

Explanation of the More Sublime Fruit of Asceticism

189. "But is it possible, venerable sir, another also in this very life" - here "just so" was not said. If one asks why, when "just so" is being said, the Blessed One is able to illustrate the fruit of asceticism with such similes for even the whole night and day or even more than that. Therein, although there is no limit whatsoever to hearing the words of this Blessed One, nevertheless, having thought "the meaning will be just the same," asking for a distinction beyond, without saying "just so" - he said "more brilliant and more sublime." Therein, "more brilliant" means more agreeable, more exceedingly excellent - this is the meaning. "More sublime" means more supreme. "If so" (tena hi) is an indeclinable particle in the sense of urging on. For urging him on to hearing, he spoke to him thus. "Listen" means listen to the fruit of asceticism that is more brilliant and more sublime.

As for "pay close attention" (sādhukaṃ manasikarohi), here "sādhukaṃ" and "sādhū" have the same meaning. For this word "sādhū" is seen in the senses of requesting, accepting, gladdening, beautiful, strengthening, and so on. For in passages such as "Sādhū me, bhante, bhagavā saṅkhittena dhammaṃ desetū" and so on, it is seen in the sense of requesting. In passages such as "Sādhū, bhante - that monk, having delighted in and given thanks for what the Blessed One had said" and so on, in the sense of accepting. In passages such as "Good, good, Sāriputta" and so on, in the sense of gladdening.

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

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

In such passages and so on, in the sense of beautiful. In passages such as "If so, brahmin, listen and pay close attention" and so on, the word "sādhuka" itself is in the sense of strengthening; it is also called command. Here too, this word should be understood in the sense of strengthening and command right here. It is also fitting in the sense of beautiful. For in the sense of strengthening: listen firmly to this teaching, grasping it rightly. In the sense of command: listen by my command; in the sense of beautiful: listen to this beautiful, excellent teaching - thus it is explained.

"Pay attention" (manasi karohi) means attend, collect together - this is the meaning; having become one with an undistracted mind, observe; the intention is: place it in the mind. And furthermore, here "listen" is for the prevention of distraction of the ear-faculty. "Pay close attention" (sādhukaṃ manasi karohi), by the application of strengthening to attention, is for the prevention of distraction of the mind-faculty. And here, the former is for the prevention of wrongly grasping the phrasing; the latter is for the prevention of wrongly grasping the meaning. And by the former he urges to

the hearing of the Teaching; by the latter, to the retention and examination and so on of the teachings heard. And by the former he explains: this teaching has phrasing, therefore it should be heard. By the latter: it has substance, therefore it should be well attended to. Or, connecting the word "sādhuka" with both terms: because this teaching is profound in its nature and profound in its exposition, therefore listen well; because it is profound in meaning and profound in penetration, therefore pay close attention - thus the explanation should be understood. "I will speak" means: I will speak in detail the teaching on the fruit of asceticism that was promised thus - "It is possible, great king." For "I shall teach" (desessāmi) is an indication of brevity. "I will speak" (bhāsissāmi) is an indication of detail. Therefore the Elder Vaṅgīsa said -

"He teaches in brief, he also speaks in detail;
Like the call of a myna-bird, he utters inspiration."

When this was said, having become filled with enthusiasm - "Yes, venerable sir" - King Ajātasattu Vedehiputta of Magadha assented to the Blessed One - this is what is meant: he received and accepted the word of the Blessed One.

190. Then the Blessed One said this to him; he said this, meaning he spoke the entire discourse now to be spoken beginning with "Here, great king" and so on. Therein, "here" is an indeclinable particle denoting a place or region; this is sometimes used with reference to the world. As he said - "Here a Truth-finder arises in the world." Sometimes the Dispensation, as he said - "Here only, monks, is the first ascetic, here is the second ascetic." Sometimes a place. As he said -

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

Sometimes it is merely an expletive particle. As he said: "Here, monks, suppose I had eaten, having been invited to admonish." But here it should be understood as stated with reference to the world. "Great king" - in order to teach the teaching as promised, he again addresses him as "great king." This is what is meant - "Great king, in this world a Truth-finder arises, a Worthy One, etc. the Enlightened One, the Blessed One." Therein, the word "Truth-finder" was stated in the Brahmajāla. "Worthy One" and so on were expanded upon in the Visuddhimagga. "Arises in the world" - here, however, "the world" is threefold: the world of space, the world of beings, and the world of activities. But here the world of beings is intended. And even though the Truth-finder arises in the world of beings, he arises not in the world of gods, not in the Brahma world, but only in the human world. Even in the human world, not in another world-circle, but in this very world-circle. And even there, not in all places: "In the eastern direction there is a market town named Gajāṅgala, beyond that is Mahāsāla, beyond that are the border districts, on this side is the middle; in the south-eastern direction there is a river named Salaḷavatī. 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" - in the Middle Country thus demarcated, three hundred yojanas in length, two hundred and fifty yojanas in breadth, nine hundred yojanas in circumference, he

arises. And not only the Truth-finder, but Individually Enlightened Ones, chief disciples, the eighty great elders, the Buddha's mother, the Buddha's father, the wheel-turning monarch, and other brahmins and householders who have attained substance arise right here.

Therein, the Truth-finder, from the eating of the milk-rice food given by Sujātā up to the path of arahantship, is called "arising"; at the fruition of arahantship he is called "arisen." Or from the Great Renunciation up to the path of arahantship. Or from the Tusita abode up to the path of arahantship. Or from the feet of Dīpaṅkara up to the path of arahantship, he is called "arising"; at the fruition of arahantship he is called "arisen." Here, "arises" is said with reference to the state of having arisen at the very first. "The Truth-finder has arisen in the world" - this is the meaning here.

"He this world" means he, the Blessed One, this world. He points out what is now to be spoken. "With its gods" means together with the gods, including the gods. In the same way, together with Māra, including Māra; together with Brahmā, including Brahmā; together with ascetics and brahmins, including ascetics and brahmins. "Generation" because of being born; that generation. Together with gods and humans, including gods and humans. Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods should be understood. By the expression "including Māra" - the inclusion of the sixth sensual-sphere god. By the expression "including Brahmā," the inclusion of the Brahmās beginning with the Brahmakāyika Brahmās. By the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil. By the expression "generation," the inclusion of the world of beings. By the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here, by three terms, the world of beings together with the world of space. By two, it should be understood that only the world of beings is included by way of generation.

Another method: by the inclusion of "including the gods," the immaterial-sphere world of gods is included. By the inclusion of "including Māra," the six sensual-sphere worlds of gods. By the inclusion of "including Brahmā," the material Brahmā world. By the inclusion of "including ascetics and brahmins" and so on, the human world together with conventional gods by way of the fourfold assembly, or the remaining world of all beings.

And furthermore, here by the expression "including the gods," he states the realised nature of the entire world by way of the superior delimitation. Thereupon, for those to whom it occurred - "Māra is of great might, the lord of the six sensual spheres, the wielder of power - has he too been realised by him?" - dispelling their doubt, he said "including Māra." But for those to whom it occurred - "Brahmā is of great might, with one finger he pervades light in one thousand world-systems, with two, etc. with ten fingers he pervades light in ten thousand world-systems. And he experiences the unsurpassed happiness of meditative absorption and attainment - has he too been realised?" - dispelling their doubt, he said "including Brahmā." Thereupon, those who thought - "Many ascetics and brahmins are opponents of the Dispensation - have they too been realised?" - dispelling their doubt, he said "the generation including ascetics and brahmins." Thus, having made known the realised nature of the successively

superior ones, then, taking the conventional gods and the remaining humans, making known the realised nature of the remaining world of beings by way of the superior delimitation, he said "including gods and humans." This is the order of meaning here.

But the ancients said: "with its gods" means the remaining world together with the gods. "With its Māras" means the remaining world together with Māra. "With its Brahmās" means the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms by three ways, then encompassing them again by two terms, he said "the generation with its ascetics and brahmins, with its gods and humans." Thus, by all five terms, in this and that way, the three-element world alone has been encompassed.

Regarding "having realised by direct knowledge himself, proclaims" - here, "himself" means by oneself, having become one not needing to be guided by another. "By direct knowledge" means having directly known; the meaning is having known through superior knowledge. "Having realised" means having made evident; by this, the rejecting of inference and so on is made. "Proclaims" means awakens, informs, makes known.

"He expounds the Teaching, good in the beginning, etc. good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only. Even in the beginning, having made it good, auspicious, and blameless only, he teaches; in the middle too, and in the end too, having made it good, auspicious, and blameless only, he teaches - this is what is meant. Therein, there is a beginning, middle, and end of the teaching, and there is of the Dispensation. As for the teaching, even in a verse of four lines, the first line is called the beginning, the next two are called the middle, and the one at the end is called the end. For a discourse with a single connection, the introduction is the beginning, "he said this" is the end, and what is between the two is the middle. For a discourse with multiple connections, the first connection is the beginning, the connection at the end is the end, and one or two or many in the middle are just the middle.

But for the Dispensation, morality, concentration, and insight are called the beginning. And this too was said - "And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight." But the noble path, stated thus: "There is, monks, a middle practice fully awakened to by the Truth-finder," is called the middle. And fruition and Nibbāna are called the end. In "This is the purpose of this holy life, brahmin, this is the substance, this is the final goal," here fruition is stated as the final goal. In "For, friend Visākha, the holy life is lived grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal," here Nibbāna is stated as the final goal. Here, the beginning, middle, and end of the teaching is intended. For the Blessed One, when expounding the Teaching, having shown morality in the beginning, shows the path in the middle and Nibbāna at the end. Therefore it was said - "He expounds the Teaching, good in the beginning, good in the middle, good in the end." Therefore, another speaker of the Teaching too, when speaking the Teaching -

"At the beginning one should show morality, in the middle one should make

clear the path;

At the end, Nibbāna - this is the established manner of a preacher."

"With meaning and with phrasing": for one whose teaching is based upon descriptions of rice gruel, meals, women, men, and so on, he does not teach with meaning. But the Blessed One, having abandoned such a teaching, teaches a teaching based upon the four foundations of mindfulness and so on. Therefore he is said to "teach with meaning." But one whose teaching is endowed with only one type of consonant and so on, or is entirely without labial consonants, or is entirely with visarga and entirely with nasal consonants, his teaching is called "without phrasing" because of the absence of completeness of phrasing, like the language of barbarians such as Tamils, Kirātas, Savaras, and so on. But the Blessed One -

"Lax and aspirate, long and short, heavy and light, and nasal;
Conjoined, defined, and released - tenfold is the classification of the
understanding of phrasing."

Thus, without corrupting the tenfold phrasing stated in this way, making the phrasing complete, he expounds the Teaching; therefore he is said to "expound the Teaching with phrasing." "Complete in its entirety": here "kevala" is a designation for "whole." "Paripuṇṇa" is a term meaning "neither deficient nor excessive." This is what is meant: he teaches what is wholly complete; not even a single teaching is incomplete. It should be understood as "complete in its entirety" because of the absence of anything to be added or removed. "Pure" means free from impurity. For whoever teaches in dependence on this proclamation of the Teaching thinking "I shall obtain material gain or honour," his teaching is impure. But the Blessed One, without regard for worldly material gains, with a tender heart through the suffusion of welfare by the development of friendliness, teaches with a mind established in the nature of uplifting. Therefore he is said to "teach the pure Teaching."

"He reveals the holy life": here this word "brahmacariya" is seen in these meanings: in giving, in service, in the morality of the five training rules, in the boundless states, in abstinence from sexual intercourse, in contentment with one's own wife, in energy, in the factors of the Observance, in the noble path, and in the Dispensation.

"What was your religious duty, what then was your holy life,
Of what well-practised deed is this the result;
Supernormal power, effulgence, strength, energy, and rebirth,
And this great mansion of yours, O serpent?

My wife and I in the human world,
Both faithful, were masters in liberality;
My house was like a well,
And ascetics and brahmins were satisfied.

That was my religious duty, that then was my holy life,
Of that well-practised deed this is the result;
Supernormal power, effulgence, strength, energy, and rebirth,
And this great mansion of mine, O wise one."

For in this Puṇṇaka Jātaka, giving is called the holy life.

"By what is my hand a granter of desires, by what is my hand dripping with honey;

By what holy life of yours does merit succeed in your hand?

By that my hand grants desires, by that my hand drips with honey;

By that holy life of mine, merit succeeds in my hand."

In this Aṅkura ghost story, service is called the holy life. "Thus, monks, that was called the partridge holy life" - in this Tittira Jātaka, the morality of the five training rules is called the holy life. "But that holy life of mine, Pañcasikha, did not lead to disenchantment, nor to dispassion, nor to cessation, etc. but only to rebirth in the Brahma world" - in this Mahāgovinda Sutta, the four boundless states are called the holy life. "Others will be non-celibate, we here will be celibate" - in this Sallekha Sutta, abstinence from sexual intercourse is called the holy life.

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

In the Mahādhammapāla Jātaka, contentment with one's own wife is called the holy life. "I directly know, Sāriputta, that I have practised the holy life endowed with four factors - I was an austere ascetic" - in the Lomaḥsaṃsana Sutta, energy is called the holy life.

"By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure."

Thus in the Nimi Jātaka, the eightfold Observance undertaken by way of self-restraint is called the holy life. "But this holy life of mine, Pañcasikha, leads exclusively to disenchantment, to dispassion, to cessation, etc. it is just this noble eightfold path" - in the Mahāgovinda Sutta itself, the noble path is called the holy life. "This holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans" - in the Pāsādika Sutta, the entire Dispensation included in the threefold training is called the holy life. In this passage too, this same meaning of the holy life is intended. Therefore, "he reveals the holy life" means he expounds the Teaching, good in the beginning, etc. pure. And thus teaching, he reveals the holy life that is the entire Dispensation included in the threefold training - thus the meaning here should be understood. "Holy life" means conduct that has become supreme in the sense of being the foremost. Or it is said to be the conduct of those who are supreme, such as the Buddhas and so on.

191. "That Teaching" means that Teaching endowed with the accomplishment of the aforementioned qualities. "A householder hears, or" - why does he point out the householder first? Because of their being prideless, and because of their abundance. For mostly those gone forth from families of the warrior caste generate conceit in dependence on birth. Those gone forth from brahmin families generate conceit in dependence on sacred hymns. Those gone forth from families of low birth are unable

to become established because of their own inferior birth. But householder boys, having ploughed the ground with sweat emitting from their armpits and salt crystallising on their backs, because of the absence of such conceit, are ones whose conceit and arrogance have been put down. They, having gone forth, without generating conceit or arrogance, having learnt the entire word of the Buddha according to their strength, doing the work of insight, are able to become established in arahantship. And those who have gone forth having departed from other families are not many; it is householders who are many. Thus, because of their being prideless and because of their abundance, he points out the householder first.

"Or in some" means in some one or other of the other families. "Reborn" means born into. "Gains faith in the Truth-finder" means having heard the pure Teaching, in the Truth-finder who is the lord of the Teaching - he gains faith thus: "The Blessed One is indeed a Perfectly Enlightened One." "Considers thus" means he reviews in this way. "The household life is confinement" means even if a wife and husband live in a house sixty cubits wide or even a hundred yojanas apart, still for them the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" - in the Great Commentary it is said to mean a place for the arising of the dust of lust and so on. Some also say it means "a path of arrival." "The open air" means like the open air in the sense of non-attachment. For one gone forth, even while dwelling in pinnacled buildings, jewelled mansions, heavenly palaces and the like, with doors and windows shut, in concealed places, does not stick, does not cling, is not bound. Therefore it was said - "Going forth is the open air." Furthermore, the household life is confinement because of the absence of opportunity for doing what is wholesome. A path of dust, because it is a place for the gathering of dust - the dust of mental defilements - like an unguarded refuse heap. Going forth is the open air because of the existence of opportunity for doing what is wholesome as one pleases.

"It is not easy" etc. "I should go forth" - here this is the meaning in brief: that this holy life of the threefold training is completely perfect because it must be kept unbroken even for a single day and brought to the final moment of consciousness; and it should be lived completely pure because it must be kept unstained by the stain of mental defilements even for a single day and brought to the final moment of consciousness. "Polished like a conch shell" means it should be lived resembling a polished conch shell, comparable to a washed conch shell. This is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live. "What if I were to shave off my hair and beard, and having put on and dressed in ochre robes - which are suitable garments for those living the holy life because of being dyed with astringent dye - having gone out from the house, I should go forth into homelessness." And here, since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth should be understood as "homelessness" - that homelessness. "I should go forth" means I should undertake.

192-193. "Small or" means a mass of wealth below a thousand is called small, from a thousand onwards it is great. In the sense of binding, relatives themselves are the circle of relatives. That too, below twenty, is called small; from twenty onwards it is great. "Restrained by the restraint of the Pātimokkha" means endowed with the restraint of the Pātimokkha. "Accomplished in good conduct and lawful resort" means

accomplished in good conduct and in resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Realising the danger" means one who sees danger. "Having accepted" means having rightly taken up. "He trains in the training rules" means in the training rules, having taken upon himself each and every training rule, he trains. This is the summary here; the detail, however, has been stated in the Visuddhimagga.

"Endowed with wholesome bodily action and verbal action, of pure livelihood" - here, even though wholesome bodily action and verbal action are already included by the mention of good conduct and resort, since this morality of purity of livelihood does not arise in space or in the tops of trees and so on, but arises only at the doors of body and speech; therefore, for the purpose of showing its door of arising, it was said "endowed with wholesome bodily action and verbal action." But because he is endowed with that, therefore he is of pure livelihood. Or it was said thus by way of the Samaṇamuṇḍikaputta Sutta. For therein it was said: "And what, carpenter, are wholesome moralities? Wholesome bodily action, wholesome verbal action - I declare even pure livelihood, carpenter, to be included in morality." But because he is endowed with that, therefore he should be understood as one of pure livelihood.

"Accomplished in morality" means he is endowed with the threefold morality stated in the Brahmajāla. "With guarded doors in the sense faculties" means he has closed doors in the faculties with mind as the sixth. "Endowed with mindfulness and full awareness" means he is endowed with mindfulness and full awareness in the seven instances beginning with "going forward and returning." "Content" means he is content with the threefold contentment regarding the four requisites.

Explanation of the Minor Morality

194-211. Having thus laid down the matrix, distributing gradually, he said beginning with "And how, great king, is a monk accomplished in morality?" Therein, "this is his morality" means this too, namely the abstention from killing living beings, is for that monk one morality among his morality. Or this locative is used in the sense of the reflexive case. For indeed in the Great Commentary, just this meaning is stated as "this too is that ascetic's morality." The remainder should be understood by the method stated in the Brahmajāla. "This is his morality" means this is his morality - that is the meaning.

212. "Sees no fear from any quarter, that is to say, from moral restraint" means whatever fears rooted in non-restraint arise, among those, whatever fear there might be from moral restraint, he does not see that from any quarter, even from a single restraint. Why? Because of the absence of fear rooted in non-restraint due to restraint. "Anointed on the head" means anointed on the head with the noble consecration performed according to the prescribed procedure. "That is to say, from adversaries" means whatever fear there might be from any quarter, even from a single adversary, he does not see that. Why? Because he has destroyed his enemies. "Internally" means one's own internal, the meaning is in one's own continuity. "Blameless happiness" means he experiences blameless, unblamed, wholesome bodily and mental happiness, having morality as its proximate cause, accompanied by the qualities of freedom from remorse, gladness, joy, and tranquillity. "Thus, great

king, a monk is accomplished in morality" means thus, having shown continuously in detail, a monk endowed with the threefold morality is called accomplished in morality - thus he concluded the exposition of morality.

Treatise on Sense-Faculty Restraint

213. In the analysis of guarded doors in the sense faculties, "having seen a form with the eye" - this word "eye" (cakkhu) is used somewhere in the sense of the Buddha-eye, as it was said - "He surveyed the world with the Buddha-eye." Somewhere in the sense of the all-seeing eye, which is termed omniscient knowledge, as it was said - "So too, O wise one, having ascended the palace made of the Teaching, the all-seeing one." Somewhere in the sense of the eye of the Teaching - for in "the stainless, spotless eye of the Teaching arose," here it is the wisdom of the three noble paths. In "vision arose, knowledge arose," here the knowledge of past lives and so on is called the eye of wisdom. In the passages where "with the divine eye" occurs, it is used in the sense of the divine eye. In "dependent on the eye and forms," here it is used in the sense of the sensitive-matter eye. But here this is used in the sense of eye-consciousness by the conventional expression of the sensitive-matter eye; therefore the meaning here is "having seen a form with eye-consciousness." Whatever should be said regarding the remaining terms, all that has been stated in the Visuddhimagga. "Untainted happiness" means because of being devoid of the tainting of mental defilements, he experiences untainted, unmixed, pure happiness of higher consciousness.

Treatise on Mindfulness and Full Awareness

214. In the Analysis of Mindfulness and Full Awareness, regarding "going forward and returning," here first, "going forward" is called going, "returning" is turning back; both of these are found in the four postures. In going, first, one who brings the body forward in front is called going forward. One who turns back is called stepping back. Even in standing, while remaining standing, one who bends the body forward in front is called going forward; one who bends it back behind is called stepping back. In sitting, while remaining seated, one who moves towards the front part of the seat is called going forward; one who moves back towards the rear part is called stepping back. In lying down too, the same method applies.

"Acts with full awareness" means one who does all tasks with full awareness. Or one who practises full awareness itself. For he indeed produces full awareness in going forward and so on. He is nowhere devoid of full awareness. Therein, full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - thus full awareness is fourfold. Therein, when the thought of going forward has arisen, without going merely under the impulse of that thought - Having considered the benefit and non-benefit thus: "Is there or is there not any purpose for me in going here?" - the discerning of the purpose is full awareness as to the goal. And therein, "purpose" means growth in the Teaching by way of seeing a shrine, a Bodhi tree, the Community, elder monks, foulness, and so on. For indeed, having seen a shrine or a Bodhi tree, with the Buddha as object, or by seeing the Community, with the Community as object, having aroused rapture, meditating on that very thing in terms of elimination and passing away, one attains arahantship. Having seen the elder monks and having established

oneself in their exhortation, having seen foulness and having produced the first meditative absorption therein, meditating on that very thing in terms of elimination and passing away, one attains arahantship. Therefore it is said that seeing these is purposeful. Some, however, say that growth even in material gains is indeed a purpose, because one has practised for the support of the holy life in dependence on that.

But in that going, having considered what is suitable and unsuitable, the discerning of what is suitable is full awareness of what is suitable. That is: Seeing a shrine is indeed purposeful; but if, for a great offering at a shrine, assemblies gather within a radius of ten or twelve yojanas, and women and men, adorned and prepared according to their own wealth, move about like painted figures - And therein, towards a desirable object there is greed for him, towards an undesirable one aversion, towards one regarded with indifference delusion arises, or he commits an offence of physical contact. Or there is an obstacle to life and the holy life; thus that place is unsuitable. In the absence of obstacles of the aforesaid kind, it is suitable. In seeing the Bodhi tree too, the same method applies. Seeing the Community too is purposeful. But if, having had a great pavilion built within the village, while people are engaged in hearing the Teaching the whole night, there is a gathering of people and an obstacle in the way already described, thus that place is unsuitable. In the absence of obstacles, it is suitable. In seeing elder monks attended by a great assembly too, the same method applies.

Seeing foulness too is beneficial, and for the purpose of illustrating that meaning, this is the story - It is said that a certain young monk, having taken a novice, went for the purpose of a wooden toothbrush. The novice, having turned aside from the road, going ahead, having seen a foul corpse, having produced the first meditative absorption, having made that itself the foundation, meditating on activities, having realised three fruitions, having taken up the meditation subject for the purpose of the higher path, stood there. The young monk, not seeing him, called out "Novice!" He thought: "From the day of my going forth, two conversations with a monk have never been spoken by me. On another day too I shall produce a higher distinction," and having thought thus, he gave the reply "What is it, venerable sir?" And when "Come" was said, having come at just that one word, he said: "Venerable sir, having gone by this very path to the place where I was standing, stand for a moment facing east and look." He, having done so, attained the very same distinction as that one had attained. Thus one foul corpse arose for the benefit of two persons. Thus, even though it is beneficial, for a man the foulness of a woman is unsuitable, and for a woman the foulness of a man is unsuitable; only what is of the same kind is suitable - thus the discernment of what is suitable is called full awareness of what is suitable.

But for one who has thus discerned what is beneficial and suitable, having learnt among the thirty-eight meditation subjects the resort termed the meditation subject agreeable to one's own mind, the going while holding that even in the resort of the alms round is called full awareness of the meditation's object. For the elucidation of that, this set of four should be known -

Here a certain monk carries forth, but does not bring back; a certain one brings back, but does not carry forth; a certain one, however, neither carries forth nor brings back; a certain one both carries forth and brings back. Therein, whatever monk, during the

day, by walking and sitting, having purified the mind of obstructive mental states, likewise during the first watch of the night, having lain down during the middle watch, having spent the last watch too by sitting and walking, and even earlier, having performed the duties of the shrine courtyard and the Bodhi-tree courtyard, having poured water on the Bodhi tree, having set out drinking water and water for washing, having undertaken all the chapter duties such as the duties to the teacher and preceptor and so on, he lives accordingly. He, having attended to his bodily preparation, having entered the lodging, generating warmth in two or three cross-legged sittings, having applied himself to the meditation subject, having risen at the time for the alms round, taking his bowl and robe with the meditation subject at the forefront, having departed from the lodging, attending to the meditation subject, having gone to the shrine courtyard - if it is the meditation subject of recollection of the Buddha, he enters the shrine courtyard without giving that up. If it is another meditation subject, having stood at the foot of the steps, having set it aside as if placing down an article held in the hand, having taken up rapture with the Buddha as object, having ascended to the shrine courtyard - if it is a large shrine, having circumambulated it three times, it should be venerated at four places. If it is a small shrine, having likewise circumambulated it, it should be venerated at eight places. Having venerated the shrine, at the Bodhi-tree courtyard, even with the bowl, having shown the act of prostration as if in the presence of the Buddha, the Blessed One, the Bodhi tree should be venerated. He, having thus venerated both the shrine and the Bodhi tree, having gone to the place where things were set aside, as if taking up with the hand the article that was set aside, having taken up the meditation subject that was laid down, near the village, having put on the robe with the meditation subject at the forefront, he enters the village for almsfood. Then people, having seen him, thinking "Our noble one has come," having gone out to meet him, having taken his bowl, having caused him to sit down either in the sitting hall or in a house, having given rice gruel, until the meal is ready, having washed his feet, having anointed them with oil, having sat down before him, they either ask questions or wish to hear the Teaching. Even if they do not ask him to speak, the commentary teachers say that a talk on the Teaching should indeed be given for the purpose of benefiting the people. For there is no talk on the Teaching that is free from the meditation subject; therefore, having spoken a talk on the Teaching with the meditation subject at the forefront, having consumed food with the meditation subject at the forefront, having given thanksgiving, having departed from the village followed even by the people who were returning, having turned them back there, he proceeds on the path.

Then novices and young monks who had departed earlier and completed their meal duty outside the village, having seen him, having gone out to meet him, take his bowl and robes. It is said that the monks of old performed their duties not by looking at the face thinking "He is our preceptor, our teacher," but performed them merely by the determination of who had arrived. They ask him - "Venerable sir, what are these people to you - relatives from the mother's side or from the father's side?" "Having seen what do you ask?" "Their affection and respect towards you." "Friends, what is difficult even for a mother and father to do, that these people do for us. Even our bowl and robes are their own property. By their power, we know neither fear in times

of danger nor famine in times of famine. There are no benefactors such as these for us" - thus speaking of their virtues, he goes. This is called one who carries forth but does not bring back.

But for one whose kamma-born heat element blazes up even early while performing the duty practice of the aforesaid manner, releasing the not-clung-to and grasping the clung-to, sweat emits from the body, and the meditation subject does not enter the cognitive process, he early takes his bowl and robe and hastily pays homage to the shrine, and at the very time of the cattle going out enters the village for rice gruel and almsfood, and having obtained rice gruel, goes to the hall with sitting accommodation and drinks. Then by the mere swallowing two or three times, the kamma-born heat element releases the clung-to and grasps the not-clung-to, and as if bathed with a hundred pots, the heat element having reached the quenching of fever, having consumed the rice gruel with the meditation subject as the lead, having washed both the bowl and the mouth, having attended to the meditation subject in the interval before the meal, having walked for almsfood in the remaining places, having consumed the food too with the meditation subject as the lead, thenceforth he comes back having taken up the meditation subject presenting itself in unbroken succession like arrow-shaft after arrow-shaft. This is called "he reports back but does not take away." And monks such as these, having drunk rice gruel and having undertaken insight, who have attained arahantship in the Buddha's Dispensation, have passed beyond the path of counting. In the island of Ceylon itself, in those various villages, in the hall with sitting accommodation, there is no seat where there are no monks who have attained arahantship having drunk rice gruel.

But whoever is a dweller in heedlessness, having laid down the responsibility, having broken all duties, dwelling with a mind bound by the fivefold mental rigidity and shackles - Without even making the perception "there is such a thing as a meditation subject," having entered the village for almsfood, having associated in company with not becoming association with laypeople, having wandered about and having eaten, he departs hollow. This is called "he neither takes away nor reports back."

But whoever this one is - Who is said to "take away and report back," he should be understood by way of the going-and-returning duty alone. For sons of good family desiring their own welfare, having gone forth in the Dispensation, ten or twenty or thirty or forty or fifty or even a hundred dwelling together, having made an agreement, dwell thus: "Friends, you have not gone forth oppressed by debt, not oppressed by fear, not overcome by livelihood; but you have gone forth here wishing to be freed from suffering. Therefore, restrain a mental defilement arisen while going right there in the going itself; likewise in standing, in sitting, restrain a mental defilement arisen while lying down right there in the lying down itself."

They, having thus made the agreement, going on the alms round, at intervals of half an usabha, an usabha, half a gāvuta, and a gāvuta there are stones; by that sign they go attending to the meditation subject as they walk. If a mental defilement arises in anyone while going, he restrains it right there. Being unable to do so thus, he stands still; then the one coming from behind also stands still. He, having reprovved himself thus: "This monk knows your arisen thought; this is unsuitable for you," having developed insight, enters upon the noble plane right there. Being unable to do so thus, he sits down. Then the one coming from behind also sits down - the same

method applies. Even being unable to enter upon the noble plane, having suppressed that mental defilement, he goes attending to the meditation subject itself; he does not lift a foot with a mind dissociated from the meditation subject; if he does lift it, having turned back, he goes to the former spot itself. Like the Elder Mahāphussadeva, the dweller at Ālindaka.

He, it is said, dwelt fulfilling the going-and-returning duty for nineteen years. People too saw him; those ploughing and sowing and threshing and doing work on the road, having seen the elder going thus - "This elder goes turning back again and again; is he indeed lost on the road, or has he forgotten something?" they conversed. He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. And on the day of attaining arahantship, the deity dwelling at the end of his walking path, having lit a lamp with her fingers, stood there. The four great kings too, and Sakka the lord of the gods, and Brahmā Sahampati came to attend upon him. And having seen that radiance, the Elder Mahātissa, the forest-dweller, asked him on the second day - "In the night-time there was a radiance near the venerable one; what was that radiance?" The elder, making a diversion, said such things as "radiance is indeed the radiance of a lamp, or the radiance of a gem." Then, being pressed "Do conceal it," having acknowledged "Yes," he reported. And like the Elder Mahānāga, the dweller at the Kāḷavalli Pavilion.

He too, it is said, fulfilling the going-and-returning duty - First, thinking "I shall venerate the great striving of the Blessed One," he determined upon only standing and walking for seven years. Then, having fulfilled the going-and-returning duty for sixteen years, he attained arahantship. He, lifting a foot only with a mind yoked to the meditation subject, turning back when it was lifted with a mind disjoined from it, having gone near the village, having stood in a place where one might doubt "Is it a cow or one gone forth?", having put on the robe, having washed the bowl with water from the edge of the marshy area, takes a mouthful of water. Why? Lest even by the mere words "May you be long-lived" to people who have come to give almsfood or to pay homage, there should be distraction from the meditation subject. But when asked about the day or the count of monks or a question, such as "Today, venerable sir, what day is it?", having swallowed the water, he reports. If there are no questioners about the day and so on, at the time of departing, having spat out at the village entrance, he goes.

And like the fifty monks who entered the rains retreat at the Kalambatittha monastery. It is said that they made an agreement on the full-moon day of Āsāḷhī - "Without attaining arahantship, we shall not converse with one another," and when entering the village for almsfood, having taken a mouthful of water, they entered. When asked about the day and so on, they proceeded in the manner already stated. There the people, having seen the spitting, knew - "Today one has come, today two." And they thought thus - "Is it that these do not converse with us only, or with one another as well? If they do not converse with one another either, surely they must have fallen into contention. Come, let us make them ask forgiveness of one another," and all having gone to the monastery, among the fifty monks they did not see even two monks in one place. Then the one among them who was a man with vision said - "My dear, the dwelling place of those who make disputes is not like this - the shrine courtyard and the Bodhi-tree courtyard are well swept, the brooms are well placed,

the drinking water and water for washing are well set out," and they turned back from that very place. Those monks too, within the three months themselves, having attained arahantship, at the great invitation ceremony performed the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavalli pavilion, and like the monks who entered the rains retreat at the Kalambatiṭṭha monastery, lifting his foot with a mind engaged only in the meditation subject, having gone near the village, having taken a mouthful of water, having observed the streets, where there are no drunkards, gamblers and the like who make disputes, nor fierce elephants, horses and the like, he enters upon that street. And there, walking for almsfood, he does not go with speed as if in a great hurry. For there is no ascetic practice whatsoever called "the almsfood-by-speed ascetic practice." But he goes steadily, like a water-cart that has reached an uneven stretch of ground. And having entered house by house, having observed whether they wish to give or do not wish to give, waiting an appropriate time accordingly, having received almsfood, having taken it, having come to within the village or outside the village or to the monastery itself, having sat down in a comfortable and suitable place, attending to the meditation subject, having established the perception of repulsiveness in food, reviewing by way of anointing a wound with ointment - by way of smearing a wound and the simile of a son's flesh, he takes food endowed with eight factors, not for amusement, not for intoxication, not for adornment, not for beautification, etc. And having finished eating, having done the water-function, having allayed the drowsiness after the meal for a moment, just as before the meal, so after the meal, in the first watch and the last watch of the night, he attends only to the meditation subject. This is called "he carries forth and brings back."

But one who fulfils this practice of going and returning, known as carrying forth and bringing back, if he is endowed with decisive support, attains arahantship in the first stage of life itself. If he does not attain it in the first stage of life, then in the middle stage of life; if he does not attain it in the middle stage of life, then at the time of death; if he does not attain it at the time of death, then having become a young god; if he does not attain it having become a young god, being reborn when a Buddha has not arisen, he realises individual enlightenment. If he does not realise individual enlightenment, then in the presence of Buddhas he becomes one of quick direct knowledge; just as the Elder Bāhiya of the Bark-cloth was one of great wisdom, or just as the Elder Sāriputta was one of great supernormal power, or just as the Elder Mahāmoggallāna was an advocate of austere practices, or just as the Elder Mahākassapa was one with the divine eye, or just as the Elder Anuruddha was an expert in monastic discipline, or just as the Elder Upāli was a speaker of the Teaching, or just as the Elder Puṇṇa, son of Mantāṇī, was a forest dweller, or just as the Elder Revata was very learned, or just as the Elder Ānanda was desirous of almsfood, or just as the Elder Rāhula was a son of the Buddha. Thus, in this set of four, for the one who carries forth and brings back, the full awareness of the meditation's object has reached its peak.

But not being confused in going forward and so on is the full awareness without confusion. That should be understood thus - Here a monk, when going forward or stepping back, just as blind foolish worldlings in going forward and so on - become

confused thinking "the self goes forward, the going forward was produced by the self," or "I go forward, the going forward was produced by me," so, not being confused thus, when the consciousness "I shall go forward" arises, together with that very consciousness, the air element, consciousness-originated, generating intimation, arises. Thus, by the diffusion of the air element through the activity of consciousness, this collection of bones, conventionally called "body," goes forward. When he thus goes forward, at the lifting of each foot, the solid element and the liquid element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the carrying forward and the swinging across. In the lowering, the heat element and the air element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the placing down and the pressing. Therein, the material and immaterial phenomena occurring in the lifting do not reach the carrying forward; likewise those occurring in the carrying forward do not reach the swinging across, those occurring in the swinging across do not reach the lowering, those occurring in the lowering do not reach the placing down, those occurring in the placing down do not reach the pressing. Right there in each case, section by section, junction by junction, limit by limit, like sesame seeds thrown onto a heated pan, crackling, they break up. Therein, who is the one that goes forward, or whose is the going forward? For in the ultimate sense, it is just the going of elements, the standing of elements, the sitting of elements, the lying down of elements. In each and every portion, together with materiality.

One consciousness arises, another consciousness ceases;
Without interval, continuously connected, it goes on like a river's stream.

Thus, non-confusion regarding going forward and so on is called awareness without confusion.

The meaning of the passage "he acts with full awareness when going forward and returning" is concluded.

Regarding "when looking ahead and looking aside," here, looking ahead means looking in front. Looking aside means looking in the intermediate directions. There are also others called looking down, looking up, and looking behind, by way of looking below, above, and behind, but these are not taken up here. But only these two are taken up as being appropriate, or by this heading all of those too are indeed taken up.

Therein, when the thought "I shall look" has arisen, discerning the purpose by means of the mind alone without actually looking is full awareness as to the goal; this should be understood by making the Venerable Nanda a bodily witness. For this was said by the Blessed One - "If, monks, Nanda needs to look towards the eastern direction, having collected together with the whole mind, Nanda looks towards the eastern direction - 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. If, monks, Nanda needs to look towards the western direction... etc. the northern direction... etc. the southern direction... etc. above... etc. below... etc. needs to survey the intermediate directions, having collected together with the whole

mind, Nanda surveys the intermediate directions - 'Thus as I survey the intermediate directions, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there."

Furthermore, here too, the purposefulness and suitability should be understood by way of seeing shrines and so on as previously stated, but the non-abandoning of the meditation subject itself is full awareness of the meditation's object. Therefore, here, for those whose meditation subject is aggregates, elements, and sense bases, looking ahead and looking aside should be done by means of one's own meditation subject itself; or for those whose meditation subject is kasīṇas and so on, it should be done under the heading of the meditation subject itself. Internally there is no self who looks ahead or looks aside; but when the thought "I shall look" arises, together with that very consciousness, the air element originated by consciousness arises, generating intimation. Thus, through the diffusion of the air element originated by the activity of consciousness, the lower eyelid sinks down, the upper one rises up. There is no one opening them with a mechanism. Then eye-consciousness arises accomplishing the function of seeing - thus understanding here is called awareness without confusion. Furthermore, awareness without confusion here should be understood by way of root full understanding, the visiting nature, and the temporary nature. By way of root full understanding, firstly -

Life-continuum and adverting, seeing and receiving;
Investigation, determining, and impulsion is the seventh.

There, the life-continuum occurs accomplishing the factor-function of the becoming of rebirth; having turned that around, the functional mind-element accomplishing the adverting function; upon the cessation of that, eye-consciousness accomplishing the seeing function; upon the cessation of that, the resultant mind-element accomplishing the receiving function; upon the cessation of that, the resultant mind-consciousness element accomplishing the investigating function; upon the cessation of that, the functional mind-consciousness element accomplishing the determining function; upon the cessation of that, impulsion runs seven times. There, even at the first impulsion - looking ahead and looking aside by way of defilement, anger and infatuation, thinking "this is a woman, this is a man," does not occur. Even at the second impulsion, etc. Even at the seventh impulsion. But when these, like warriors on a battlefield, have broken up and fallen in succession from below and above - looking ahead and looking aside by way of defilement and so on, thinking "this is a woman, this is a man," occurs. Thus, for now, awareness without confusion should be known by way of full understanding of the root.

But when a visible form has come into the range of the eye-door, after the vibration of the life-continuum, when the adverting and so on have arisen and ceased by way of accomplishing their own respective functions, at the end impulsion arises; that is like a visiting man at the eye-door which is the home of the previously arisen adverting and so on. Just as it is not proper for a visiting man who has entered another's house to beg for something to give orders while the householders are sitting in silence, so too, when the adverting and so on are not being defiled, not

being angered, and not being infatuated at the eye-door which is the home of the adverting and so on, defilement, anger and infatuation are inappropriate. Thus, awareness without confusion should be known by way of the state of being a visitor.

But those consciousnesses that arise at the eye-door ending with determining, together with their associated mental states, break up right there in each place, not seeing one another; they are brief and temporary. There, just as when in one house all the human beings have died, for the one remaining who is himself subject to death at that very moment, delight in dancing, singing and so on is not proper. Just so, when in one door the adverting and so on together with their associated states have died right there in each place, for the remaining impulsion too, which is itself subject to death at that very moment, delight by way of defilement, anger and infatuation is not proper. Thus, awareness without confusion should be known by way of the temporary nature.

Furthermore, this should be known by way of reviewing the aggregates, sense bases, elements and conditions. For here, the eye and visible forms are the aggregate of matter; seeing is the aggregate of consciousness; feeling associated with that is the aggregate of feeling; perception is the aggregate of perception; contact and so on are the aggregate of mental activities. Thus, in the combination of these five aggregates, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside?

Likewise, the eye is the eye sense base; visible form is the visible form sense base; seeing is the mind sense base; feeling and so on, the associated mental states, are the mind-object sense base. Thus, in the combination of these four sense bases, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside?

Likewise, the eye is the eye-element; visible form is the material element; seeing is the eye-consciousness element; feeling and so on, the mental states associated with that, are the element of phenomena. Thus, in the combination of these four elements, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside?

Likewise, the eye is the support condition; visible forms are the object condition; adverting is the proximity, contiguity, decisive support, presence and disappearance condition; light is the decisive support condition; feeling and so on are the consciousness condition. Thus, in the combination of these conditions, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Thus here, awareness without confusion should be known also by way of reviewing the aggregates, sense bases, elements and conditions.

"When bending and stretching" means in the bending and stretching of the joints. There, without bending and stretching merely by the impulse of consciousness, having assessed the benefit and non-benefit by reason of the bending and stretching of the hands and feet, the assessment of benefit is full awareness as to the goal. There, for one who has remained with hands and feet bent or stretched for too long, feeling arises moment by moment, the mind does not attain unified focus, the meditation subject goes to ruin, and one does not attain distinction. But for one who bends at the proper time and stretches at the proper time, those feelings do not

arise, the mind becomes fully focused, the meditation subject prospers, and one attains distinction. Thus, the assessment of benefit and non-benefit should be known.

But even when there is a purpose, having assessed what is suitable and what is unsuitable, the assessment of what is suitable is full awareness of what is suitable. Herein this is the method -

It is said that at the great shrine courtyard, young monks were taking up recitation, and behind them young nuns were listening to the Teaching. There one young monk, stretching out his hand, having come into physical contact, by that very reason became a layman. Another monk, stretching out his foot, stretched it into a fire; the foot, having struck the bone, burned. Another stretched it out onto an ant-hill; he was bitten by a venomous snake. Another stretched it out onto the stick of a robe-hut; a green snake bit him. Therefore, having withdrawn from such unsuitable things, one should stretch out towards what is suitable. This is here the full awareness of what is suitable.

Full awareness of the meditation's object, however, should be illustrated by the story of the great elder - It is said that the great elder, seated at his daytime resting place, while conversing with his pupils, suddenly bent his hand, then placed it back in its original position and slowly bent it. His pupils asked him - "Why, venerable sir, having suddenly bent your hand, did you place it back in its original position and slowly bend it?" From the time I began, friends, to attend to the meditation subject, my hand has never before been bent having let go of the meditation subject; but now, while conversing with you, it was bent having let go of the meditation subject. Therefore, having placed it back in its original position, I bent it. Excellent, venerable sir, a monk should indeed be of such a nature. Thus here too, the very non-abandoning of the meditation subject should be understood as full awareness of the meditation's object.

Inside there is no self whatsoever who bends or stretches; but through the diffusion of the air element produced by consciousness-activity in the manner already described, the bending and stretching occurs just like the movement of the hands and feet of a wooden puppet by means of pulling strings - thus fully understanding this is here to be understood as awareness without confusion.

"Wearing the double robe, bowl and robes" - here, the use of the double robe and robes by way of wearing as an inner robe and putting on as an upper robe, and of the bowl by way of receiving almsfood and so on, is called wearing. Therein, regarding the wearing of the double robe and robes, first, the purpose is indeed purpose in the manner stated by the Blessed One, such as the obtaining of material gains by one who, having dressed or having put on the robe, walks for almsfood, for warding off cold, and so on. By virtue of that, full awareness as to the goal should be understood.

But for one of a hot constitution and for one who is weak, a fine robe is suitable; for one who feels cold, a thick double-layered one. The opposite is unsuitable. For anyone whatsoever, a worn-out one is indeed unsuitable, for by giving patches and so on, that becomes a source of impediment for him. Likewise, a desirable robe of the type of silk, fine muslin, and so on. For such a robe, for one living alone in the forest, creates an obstacle to dwelling and even an obstacle to life. But without qualification, whatever has arisen through wrong livelihood such as making signs and so on, and whatever, when used by him, causes unwholesome mental states to increase and

wholesome mental states to decline, that is unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable. Full awareness of the meditation's object should be understood by way of the very non-abandoning of the meditation subject.

There is no self whatsoever inside putting on a robe; but by the diffusion of the air element through the activity of consciousness in the way above explained, the putting on of the robe occurs. Therein, the robe too is without consciousness, and the body too is without consciousness. The robe does not know - "The body has been covered by me." The body too does not know - "I have been covered by a robe." Elements alone conceal a collection of elements, just as in the concealing of a cloth-figure's form by rags and patches. Therefore, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure.

For at serpent shrines, ant-hill shrines, sacred trees and so on, some make offerings with garlands, scents, incense, cloths and so on, and some show disrespect with dung, urine, mud, blows of sticks and weapons and so on. The serpent shrines, ant-hill trees and so on do not produce pleasure or displeasure on account of those. Just so, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

In the wearing of the bowl too, without hastily seizing a bowl, thinking "Having taken this one and walking for almsfood, I shall obtain almsfood" - thus by way of the purpose to be obtained by reason of taking the bowl, full awareness as to the goal should be understood.

But for one with a thin and weak body, a heavy bowl is unsuitable; for anyone whatsoever, one struck with four or five knots and difficult to clean is indeed unsuitable. A bowl that is difficult to wash is also not proper; just washing it becomes an impediment for him. But a bowl of gem colour is desirable; in the manner stated regarding the robe, it is unsuitable. But one obtained by means of sign-making and other such practices, and when using which unwholesome mental states increase and wholesome mental states decline - this is absolutely unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable. And full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

There is no self whatsoever inside taking a bowl; by the diffusion of the air element through the activity of consciousness in the way above explained, what is called the taking of the bowl occurs. Therein, the bowl too is without consciousness, and the hands too are without consciousness. The bowl does not know - "I have been taken by the hands." The hands too do not know - "The bowl has been taken by us." Elements alone take a collection of elements, just as in the taking of a leaf with fire-colour by tweezers. Thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Furthermore, just as having seen destitute persons with severed hands and feet, with pus, blood and worms oozing from the wound openings, swarming with blue flies, lying in a poorhouse, those men who are compassionate offer them rags merely for

the wounds and medicines in bowls and so on. Therein, some receive smooth rags, and some receive coarse ones. Some receive medicine bowls of good shape, and some of bad shape; they are neither glad nor unhappy about that. For their need is merely for a rag for covering the wound, and merely for a bowl for receiving medicine. Just so, whatever monk regards the robe as a wound-rag, the bowl as a medicine bowl, and the almsfood obtained in the bowl as medicine in a bowl - he should be understood as one who acts with the highest full awareness through awareness without confusion in the wearing of the double robe, bowl and robes.

Regarding "eating" and so on, "eating" means in the eating of almsfood. "Drinking" means in the drinking of rice gruel and so on. "Chewing" means in the chewing of flour cakes and other solid foods. "Tasting" means in the tasting of honey, molasses and so on. Therein, the eightfold purpose stated by the method beginning with "not for amusement" is what is called the purpose. By virtue of that very thing, full awareness as to the goal should be known.

But among coarse, superior, bitter, sweet flavours and so on, whatever food is not comfortable for whomever, that is unsuitable for him. But whatever is obtained by means of sign-making and other wrong livelihood, and whatever food, when one is eating it, unwholesome mental states increase and wholesome mental states decline, that is absolutely unsuitable; the opposite is suitable. By virtue of that, here is the full awareness of what is suitable. And full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Within, there is no one called a self who eats; it is solely through the diffusion of the air element produced by consciousness of the aforesaid kind that what is called the receiving of the bowl occurs. It is solely through the diffusion of the air element produced by consciousness that what is called the lowering of the hand into the bowl occurs. It is solely through the diffusion of the air element produced by consciousness that the making of a morsel, the lifting up of a morsel, and the opening of the mouth occur; no one opens the jaw-bones with a key or a mechanism. It is solely through the diffusion of the air element produced by consciousness that the placing of the morsel in the mouth, the upper teeth's performing the function of a pestle, the lower teeth's performing the function of a mortar, and the tongue's performing the function of a hand occur. Thus therein the tip of the tongue smears thin saliva and the root of the tongue smears thick saliva. That which is turned about in the mortar of the lower teeth by the hand of the tongue, moistened with saliva-water, crushed by the pestle of the upper teeth - there is no one pushing it inside with a ladle or a spoon; it enters solely by the air element. What has entered, what has entered - there is no one making a straw-bed and holding it; it remains solely by the power of the air element. What has remained, what has remained - there is no one making an oven, lighting a fire, and cooking it; it is cooked solely by the heat element. What has been cooked, what has been cooked - there is no one who takes it out with a stick or a staff; it is the air element itself that takes it out. Thus the air element carries back, carries across, holds, turns about, crushes, dries up, and takes out. The solid element holds, turns about, crushes, and dries up. The liquid element moistens and maintains the wetness. The heat element ripens what has entered within. The space element serves

as the passage. The consciousness element, following the right effort here and there, attends to it. Thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Furthermore, by way of reviewing the tenfold repulsiveness - from going, from seeking, from use, from the receptacle, from the place of storage, from the undigested, from the digested, from the fruit, from the outflow, and from the smearing - here too full awareness without confusion should be known. But the detailed discussion here should be taken from the description of the perception of repulsiveness of food in the Visuddhimagga.

"In the act of defecating and urinating" means in the performing of defecation and urination. Therein, for one who does not defecate and urinate at the proper time, sweat is released from the entire body, the eyes become dizzy, the mind does not become fully focused, and other diseases arise. But for one who does so, all that does not occur - this is the meaning here. By virtue of that, full awareness as to the goal should be understood.

But for one who defecates and urinates in an unsuitable place, there is an offence, disgrace grows, there is danger to life; for one who does so in a suitable place, none of that occurs - this is what is suitable here; by virtue of that, there is full awareness of what is suitable. And full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Within, there is no self performing the act of defecating and urinating; but the act of defecating and urinating occurs solely through the diffusion of the air element produced by the activity of consciousness. Or just as when a boil is ripe, through the bursting of the boil, pus and blood come out without one's wish. And just as from an overfilled water vessel, water comes out without one's wish. Thus, excrement and urine accumulated in the mature intestines and the bladder, pressed by the force of wind, come out even without one's wish. But this excrement and urine thus coming out belongs neither to that monk himself nor to another; it is merely a discharge of the body. Like what? Just as for one discarding old water from a water vessel, that is neither one's own nor of others; it is merely an act of maintenance; thus, full awareness without confusion here should be understood by way of reflecting on what has occurred.

Among "walking" and so on, "walking" means in the act of going. "Standing" means in the act of standing. "Seated" means in the act of sitting. "Sleeping" means in the act of lying down. "Waking" means in the act of being awake. "Speaking" means in the act of talking. "Remaining silent" means in the act of not talking. For in the discourse "When going he understands 'I am going,' or when standing he understands 'I am standing,' or when seated he understands 'I am seated,' or when lying down he understands 'I am lying down,'" the long-duration postures have been spoken of. In "when going forward, when returning, when looking ahead, when looking aside, when bending, when stretching," the middling ones have been spoken of. But here in "when walking, when standing, when sitting, when sleeping, when waking," the minor, fragmentary postures have been spoken of. Therefore, in those too, the acting with full awareness should be understood in the manner already stated.

But the Elder Mahāśiva of the Triple Canon said: One who, having walked for a long

time or having walked up and down, afterwards standing, considers thus - "The material and immaterial phenomena that occurred during the time of walking meditation have ceased right here." This one is called one who acts with full awareness when walking.

One who, while doing recitation, or answering a question, or attending to a meditation subject, having stood for a long time, afterwards seated, considers thus - "The material and immaterial phenomena that occurred during the time of standing have ceased right here." This one is called one who acts with full awareness when standing.

One who, by reason of recitation and so on, having sat for a long time, afterwards having risen, considers thus - "The material and immaterial phenomena that occurred during the time of sitting have ceased right here." This one is called one who acts with full awareness when sitting.

But whoever, lying down, while rehearsing or attending to a meditation subject, having fallen into sleep, afterwards having risen, considers thus - "The material and immaterial phenomena that occurred during the time of sleeping have ceased right here." This one is called one who acts with full awareness regarding sleeping and waking. For the non-occurrence of functional consciousness is called sleep, and the occurrence is called waking.

But whoever, while speaking - "This sound arises dependent on the lips, and dependent on the teeth, the tongue and the palate, and dependent on the corresponding effort of consciousness" - speaks mindful and fully aware. Or else, having for a long time rehearsed, or having spoken on the Teaching, or having practised a meditation subject, or having answered a question, afterwards becoming silent, considers thus - "The material and immaterial phenomena that arose during the time of speaking have ceased right here." This one is called one who acts with full awareness regarding speaking.

Whoever, being silent, having for a long time attended to the Teaching or a meditation subject, afterwards considers thus - "The material and immaterial phenomena that occurred during the time of being silent have ceased right here." For when there is the occurrence of derivative materiality, one is said to speak; when there is not, one is said to be silent. This one is called one who acts with full awareness regarding silence.

This, stated by the Elder Mahāsiva, with the emphasis on non-delusion, is what is intended in the Mahāsatipaṭṭhāna Sutta. But in this fruit of asceticism, all fourfold full awareness is obtained. Therefore, here too, the acting with full awareness should be understood by way of the four kinds of full awareness in the manner already stated. And "one who acts with full awareness" - in all instances, the meaning should be understood by way of full awareness that is associated with mindfulness. For this is the detailed explanation of the term "endowed with mindfulness and full awareness." But in the Vibhaṅga treatise - "Mindful and fully aware he goes forward, mindful and fully aware he returns" - thus these terms are analysed separately. "Thus, great king" means thus, engaging in going forward and so on by way of full awareness associated with mindfulness, one is called endowed with mindfulness and full awareness - this is the meaning.

Treatise on Contentment

215. In "Here, great king, a monk is content," herein "content" means endowed with contentment regarding whatsoever requisites. And this contentment is twelvefold, as follows - 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 he is either naturally weak, or overcome by illness and ageing, and becomes wearied when wearing a heavy robe. 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 is one who obtains superior requisites. He, having obtained among bowls and robes and so on a certain costly bowl and robe, or many bowls and robes, having given them away thinking "Let this be for the elders, for those long gone forth, this is suitable for the very learned, this for the sick, this for those of little gain," and having taken their old robe, or having picked up rags from a rubbish heap and so on, having made a double robe from them 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 whoever obtains almsfood that is opposed to one's own nature or opposed to one's illness, by the use of which there is discomfort for him. He, having given that to a fellow monk, having eaten suitable food from his hand, even while practising the ascetic duty, is still content. This is his contentment according to one's strength regarding almsfood. Another obtains much superior almsfood. He, having given that, just as with the robe, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while eating either their leftovers or mixed food obtained by walking for almsfood, is still content. This is his contentment according to what is suitable regarding almsfood.

Here again a monk obtains a lodging, whether agreeable or disagreeable; by that he produces neither pleasure nor displeasure. At the very least, he is satisfied even with a mat of grass, with whatever he has obtained. This is his contentment with whatever is obtained regarding lodging. But whoever obtains a lodging that is opposed to one's own nature or opposed to one's illness, where dwelling there is discomfort for him, he, having given that to a fellow monk, even while dwelling in a suitable lodging belonging to that monk, is still content. This is his contentment according to one's strength regarding lodging.

Another, of great merit, obtains many superior lodgings such as rock cells, pavilions, pinnacled buildings, and so on. He, having given those, just as with the robe, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while dwelling anywhere at all, is still content. This is his contentment according to

what is suitable regarding lodging. He too who - Having reflected "An excellent lodging is indeed a state of heedlessness; for one seated there, sloth and torpor descend upon him; and for one overcome by sleep, upon waking again, sensual thoughts manifest" - does not accept such a lodging even when it has been obtained. He, having rejected that, even while dwelling in the open air, at the root of a tree, and so on, is still content. This too is his contentment according to what is suitable regarding lodging.

Here a monk obtains medicine, whether coarse or superior, and whatever he obtains, he is satisfied with just that, he does not desire anything else, and even when obtaining more, he does not take it. This is his contentment with whatever is obtained regarding the requisite for the sick. But one who is in need of oil obtains molasses. He, having given that to a fellow monk, having taken oil from his hand, or having sought something else, even while preparing medicine, is content. This is his contentment according to one's strength regarding the requisite for the sick.

Another of great merit obtains much superior medicine such as oil, honey, molasses and so on. He, having given that, just as with robes, to elders, those long gone forth, the very learned, those of little gain, and the sick, even while sustaining himself with whatever they bring, is content. But one who, when in one vessel 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, then, thinking "urine-soaked yellow myrobalan has been praised by the Buddha and others," having rejected the four sweets, even while preparing medicine with the urine-soaked yellow myrobalan alone, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick.

For a monk endowed with this twelvefold contentment with whatsoever requisites, eight requisites are proper. Three robes, a bowl, an adze for cutting wooden toothbrushes, one needle, a waistband, and a water strainer. And this too was said -

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

All of those serve both for tending the body and for tending the belly. How? First, the three robes, by wearing as a lower garment and putting on as an upper garment, at the time of going about, tend the body, nourish it - thus they serve for tending the body. Having filtered water with the corner of the robe, at the time of drinking and at the time of taking edible fruits and non-fruits, they tend the belly; nourish it - thus they serve for tending the belly.

The bowl too, by drawing up water with it, at the time of bathing and at the time of preparing the furnishings of the hut, serves for tending the body. Having taken food, at the time of eating, it serves for tending the belly.

The adze too, with it, at the time of cutting wooden toothbrushes and at the time of preparing the limbs, legs, robe-poles, hut-sticks, and furnishings of beds and chairs, serves for tending the body. At the time of cutting sugar-cane and paring coconuts and so on, it serves for tending the belly.

The needle too, at the time of sewing robes, serves for tending the body. Having pierced a cake or a fruit, at the time of eating, it serves for tending the belly.

The waistband, having tied it, at the time of going about, serves for tending the body. Having tied up sugar-cane and so on, at the time of taking them, it serves for tending the belly.

The water strainer, having filtered water with it, at the time of bathing and at the time of preparing the furnishings of the lodging, serves for tending the body. At the time of filtering drinking water, and having taken sesame seeds, rice grains, flattened rice and so on with it, at the time of eating, it serves for tending the belly. This is the extent of requisites for one with eight requisites. But for one with nine requisites, when entering a sleeping place, a bed-sheet that remains there or a key is proper. For one with ten requisites, a sitting cloth or a piece of leather is proper. But for one with eleven requisites, a walking stick or an oil tube is proper. For one with twelve requisites, an umbrella or sandals are proper. And among these, it should not be said that only the one with eight requisites is content, and the others are discontent, greedy, and heavily burdened. For they too are of few wishes, content, easy to support, and of frugal living. But the Blessed One did not teach this discourse with reference to them; he taught it with reference to the one with eight requisites. For he, having put the small adze and the needle into the water strainer, having placed them inside the bowl, having hung the bowl on his shoulder, having made the three robes connected to his body, departs at ease wherever he wishes. There is nothing that he needs to turn back and collect. Thus, showing the frugal living of this monk, the Blessed One - said beginning with "he is content with a robe for tending the body." Therein, "for tending the body" means with just enough for tending the body. "For tending the belly" means with just enough for tending the belly. "He goes having taken only these with him" means he goes having taken just the eight requisites, all of them, having made them connected to his body. There is no attachment or bond such as "my monastery, my residential cell, my attendant." He, like an arrow released from a bowstring, and like a bull elephant departed from the herd, using whatever lodging, jungle thicket, tree-root, or forest slope he wishes, stands alone, sits alone. In all postures, alone, without a companion.

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

Thus the described state of being like a rhinoceros horn is attained.

Now, establishing that meaning by a simile -he said beginning with "seyyathāpi." Therein, "a winged bird" means a bird endowed with wings. "Flies" means flies up. Now here this is the meaning in brief -Birds, having known "in such and such a region there is a tree with fully ripened fruits," having come from various directions, piercing and shaking its fruits with claws, wings, beaks and so on, eat them. 'This will be for today, this will be for tomorrow' - such a thought does not occur to them. But when the fruits are exhausted, they neither set up a guard for the tree, nor do they leave a wing or a claw or a beak there. Then, having become without concern for that tree, whichever one desires whichever direction, it goes flying off in that direction with its

wings as its only burden. Just so, this monk, unattached and without concern, departs wherever he wishes. Therefore it was said "he goes having taken only these with him."

Treatise on the Abandoning of Mental Hindrances

216. What does he show by "He, endowed with this" and so on? He shows the achievement of requisites for dwelling in the forest. For one who does not have these four requisites, dwelling in the forest does not succeed. He comes to the point of being talked about together with animals or foresters. The deities dwelling in the forest - "What is the use of forest dwelling for such an evil monk?" - they make frightful sounds heard, and striking his head with their hands, they make the appearance of fleeing. "Such and such a monk, having entered the forest, did this and that evil deed" - ill repute spreads. But for one who has these four requisites, dwelling in the forest succeeds. For he, reviewing his own morality, not seeing any black spot or blemish, having aroused rapture, meditating on that in terms of elimination and passing away, enters upon the noble plane. The deities dwelling in the forest, delighted, speak his praise. Thus his fame becomes widespread, like a drop of oil cast into water.

Therein, "secluded" means empty, with little noise, with little disturbance - this is the meaning. For with reference to this very thing, in the Vibhaṅga - "Secluded" means even if a lodging is near, and it is not crowded by householders or those gone forth. Therefore it is called "secluded" - thus it was said. "One sleeps and also sits here" - thus "lodging" (senāsana); this is a designation for beds, chairs, and so on. Therefore he said - "Lodging" means a bed is also a lodging, a chair too, a mattress too, a pillow too, a dwelling-place too, a lean-to too, a mansion too, a long building too, a cave too, a watchtower too, a pavilion too, a rock cell too, a bamboo thicket too, a tree-root too, a temporary shed too, is a lodging; or wherever monks withdraw to, all this is a lodging.

Furthermore - "A dwelling-place, a lean-to, a mansion, a long building, a cave" - this is called dwelling-lodging. "A bed, a chair, a mattress, a pillow" - this is called bed-and-chair-lodging. "A carpet, a piece of leather, a grass spread, a leaf spread" - this is called spread-lodging. "Or wherever monks withdraw to" - this is called space-lodging. Thus lodging is fourfold; all that is included by the term "lodging."

But here, showing the suitable lodging for this monk who is like a bird, belonging to the four directions, he said "a forest, the root of a tree" and so on. Therein, "forest" means having gone out beyond the gate, all this is forest. This has come by way of the nuns. "A forest lodging is named as the last five hundred bow-lengths" - but this is suitable for this monk. Its characteristic has been stated in the Visuddhimagga in the description of the ascetic practices. "The root of a tree" means any secluded tree-root giving dense shade. "Mountain" means a rock. For there, having done the water-function at the natural rock-tanks, for one seated in the cool shade of a tree, with the various directions visible, being fanned by a cool breeze, the mind becomes fully focused. "Grotto" - "ka" is called water; split by that, a mountain region broken by water. Which they also call "river-basin" and also "river-glen." For there the sand is like a silver plate, at the top the forest thicket is like a canopy of jewels, and water flows like a mass of gems. Having descended into such a grotto, having drunk water,

having cooled the limbs, having heaped up sand, having spread out a rag-robe, for one seated practising the ascetic duty, the mind becomes fully focused. "Mountain cave" means between two mountains, or in just one, a great opening like a tunnel. The characteristic of a cemetery has been stated in the Visuddhimagga. "Deep forest" means having gone beyond the village boundary, a place not frequented by people, where they neither plough nor sow; therefore he said - "Deep forest" is a designation for distant lodgings, etc. "Open space" means uncovered. But if one wishes, one makes a robe-hut here and dwells. "Heap of straw" means a pile of straw. For from a great heap of straw, having dragged out straw, they make shelters resembling an overhanging rock cell; and also having placed straw on top of shrubs, bushes and so on, seated underneath, they practise the ascetic duty. With reference to that, this was said.

"After the meal" means after the food. "Having returned from the alms round" means having returned from the quest for almsfood. "Cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend. Then whatever feelings would arise for him moment by moment on account of the bending of those, those do not arise. When those do not arise, the mind becomes fully focused, the meditation subject does not go to ruin, and it undergoes growth, prosperity, and expansion. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject. Or the meaning is having made it near the face. In that very Vibhaṅga it is said - "This mindfulness is established, well established at the tip of the nose or at the upper lip; therefore it is said 'having established mindfulness in front of him.'" Or alternatively, "pari" has the meaning of possession. "Mukha" has the meaning of deliverance. "Sati" has the meaning of establishing. Therefore it is said - "Mindfulness in front of the face." Thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Therein this is the summary - "Having made mindfulness that is possessed of deliverance."

217. "Covetousness in the world": here, in the sense of crumbling and disintegrating, the five aggregates of clinging are the world; therefore, having abandoned lust regarding the five aggregates of clinging, having suppressed sensual desire - this is the meaning here. "With a mind free from covetousness" means free from covetousness because of having been abandoned by way of suppression, not like eye-consciousness - this is the meaning. "He purifies the mind of covetousness" means he frees the mind from covetousness. In such a way that it releases and, having released, does not grasp again - thus he does, this is the meaning. In "having abandoned anger and malice" and so on too, the same method applies. "Anger" (byāpāda): by this the mind is repelled, like rotten food made with flour and so on, it gives up its former natural state. "Malice" (padosa): it becomes corrupted through the attainment of alteration, or it corrupts and destroys another. Both of these are indeed designations for wrath. Sloth is sickness of consciousness. Torpor is sickness of the mental factors; sloth and torpor together are sloth and torpor. "Perceiving light" means endowed with a perception that is free from mental hindrances and pure, capable of perceiving the light seen during the day even at night. "Mindful and fully aware" means endowed with mindfulness and knowledge. Both of these are stated

because of being supportive of the perception of light. Restlessness and remorse together are restlessness and remorse. "One who has crossed over doubt" means one who stands having crossed over and passed beyond sceptical doubt. "How is this? How is this?" - thus it does not occur - this is one free from doubt. "Regarding wholesome mental states" means regarding blameless mental states. "Are these indeed wholesome? How are these wholesome?" - thus he does not doubt sceptically. He is not uncertain - this is the meaning. This is the summary here. However, whatever should be said regarding these mental hindrances by way of the distinction of verbal meaning, characteristic, and so on, all that has been stated in the Visuddhimagga.

218. Now, the simile stated as "just as, great king" -Therein, "having taken a loan" means having taken wealth on interest. "Would put an end to" means would make them gone to their end, so that not even a farthing's worth of remainder would be left over of them; he would do thus; the meaning is he would repay altogether. "On that account" means on account of freedom from debt. For he, reflecting "I am free from debt," obtains powerful gladness, attains pleasure. Therefore it was said - "He would obtain gladness, he would attain pleasure."

219. Through the arising of disagreeable feeling, cutting through the four postures as if with a saw, it afflicts, thus it is "illness" (ābādha); that is present in him, thus he is "sick" (ābādhika). Afflicted by the suffering originating from that. "Severely ill" (adhimattagilāno) means gravely ill. "Would not be agreeable" (nacchādeyya) means it would not be pleasing due to being overcome by excessive illness. "A little strength" (balamattā) means just strength; the meaning is that there would be no strength in his body. "On that account" (tatonidāna) means on account of health. For to him - When he reflects "I am healthy," both of those arise. Therefore it was said - "He would obtain gladness, he would attain pleasure."

220. "And there would be no loss of his wealth" means there would be no loss of wealth even to the extent of a farthing. "On that account" means on account of release from imprisonment. The remainder should be construed by the method already stated in all terms.

221-222. "Not self-dependent" means not dependent on oneself; one does not obtain the ability to do anything according to one's own preference. "Dependent on others" means dependent on others; one conducts oneself only according to another's preference. "Not able to go where he wishes" means in whichever direction he has the desire to go, the wish arises for going, he does not obtain the ability to go there. "From slavery" means from the state of being a slave. "A freeman" means one's own master. "On that account" means on account of being a freeman. "A wilderness highway" means a wilderness highway; the meaning is a waterless long road. "On that account" means on account of the secure ground.

223. "These five mental hindrances not abandoned": here the Blessed One shows the mental hindrance of sensual desire not abandoned as similar to a debt, and the remaining ones as similar to illness and so on. Herein this is the similarity. For whoever, having taken a debt from others, squanders it, he, even when told by them "give back the debt," even when spoken to harshly, even when being bound, even when being beaten, is not able to ward off anything; he endures everything. For the

cause of his endurance is that debt. Just so whoever is attached by sensual desire to whomever, takes hold of that object accompanied by craving, he, even when spoken to harshly by that person, even when being bound, even when being beaten, endures everything; the cause of his endurance is that sensual desire, just as for women being beaten by their husbands - thus sensual desire should be seen as like a debt.

But just as a person afflicted with a bile disease, even when given honey, sugar, and so on, due to being afflicted with a bile disease, does not experience their flavour, and merely vomits, saying "bitter, bitter." Just so one with a mind of ill-will, even when being exhorted even a little by teachers and preceptors who desire his welfare, does not accept the exhortation. Having said "You trouble me too much" and so on, he leaves the monastic community. Just as that man, due to being afflicted with a bile disease, does not experience the flavour of honey, sugar, and so on, so due to being afflicted with wrath, he does not experience the flavour of the Dispensation consisting of the happiness of meditative absorption and so on. Thus anger should be seen as like an illness.

But just as a man bound in a prison on a festival day sees neither the beginning nor the middle nor the end of the festival. He, released on the second day, even having heard such things as "Oh, yesterday's festival was agreeable, oh the dancing, oh the singing" and so on, does not give a reply. Why? Because of not having experienced the festival. Just so a monk overcome by sloth and torpor, even when a hearing of the Teaching is proceeding in a variegated manner, knows neither its beginning nor its middle nor its end. He too, when the hearing of the Teaching has concluded, even having heard those speaking praise of the hearing of the Teaching - "Oh, the hearing of the Teaching, oh the reasoning, oh the simile" - does not give a reply. Why? Because of not having experienced the talk on the Teaching due to sloth and torpor. Thus sloth and torpor should be seen as like a prison.

But just as a slave, even while enjoying a festival - "There is such and such an urgent task to be done; go there quickly. If you do not go, I shall cut off your hands and feet or your ears and nose" - thus told, he goes quickly indeed. He does not get to experience the beginning, middle, and end of the festival. Why? Because of being dependent on others. Just so, even for one who, being unskilled in the monastic discipline, has entered the forest for the purpose of seclusion, when the perception of not allowable meat has arisen regarding even allowable meat in any matter whatsoever, even the least, having abandoned seclusion, he must go to the presence of an expert in monastic discipline for the purpose of purifying his morality; he does not get to experience the happiness of seclusion. Why? Because of being overcome by restlessness and remorse. Thus restlessness and remorse should be seen as like slavery.

But just as a man who has set out on a highway through a wilderness, having seen places where people have been plundered and places where people have been struck by thieves, even at the sound of a stick or the sound of a bird, becomes suspicious and apprehensive, thinking "thieves have come"; he goes a little and stands still and turns back, and the distance not covered is greater than the distance covered. He reaches the place of security with difficulty and hardship, or does not reach it. Just so, one in whom sceptical doubt has arisen regarding the eight grounds, he - doubting sceptically by the method "Is he a Buddha indeed, or is he not indeed a Buddha" and

so on, is not able to resolve and accept with faith. Being unable, he does not attain either the path or the fruit. Just as on a highway through a wilderness - "Are there thieves or are there not" - again and again producing trembling, crawling about, non-penetration, and trepidation of consciousness, one creates an obstacle to reaching the place of security; thus sceptical doubt too - producing again and again trembling, crawling about, non-penetration, and trepidation of consciousness by the method "Is he a Buddha indeed, or not a Buddha" and so on, creates an obstacle to the attainment of the noble plane - thus sceptical doubt should be seen as like a highway through a wilderness.

224. Now - In "Just as, great king, freedom from debt," here the Blessed One shows the mental hindrance of sensual desire as abandoned as similar to freedom from debt, and the remaining ones as similar to health and so on. Therein this is the similarity: just as a man, having taken a loan, having engaged in business activities, having attained prosperity - having thought "This debt is the root of impediment," having paid back the debt with interest, might have the bond torn up. Then from that time onwards no one sends him a messenger, nor a bond. He, even having seen the creditors, if he wishes, rises from his seat; if not, he does not rise. Why? Because of non-attachment and non-clinging towards them. Just so a monk - having thought "This sensual desire is the root of impediment," having developed six qualities, abandons the mental hindrance of sensual desire. We shall explain those six qualities in the Mahāsatipaṭṭhāna. For one who has thus abandoned sensual desire, just as for a man freed from debt, having seen the creditors, there is indeed not fear nor trepidation. Just so there is indeed not attachment nor bondage regarding another's object. Even for one seeing divine forms, mental defilement does not occur. Therefore the Blessed One spoke of the abandoning of sensual desire as like freedom from debt.

But just as that man afflicted with a bile disease, having appeased that disease by medical treatment, from that time onwards experiences the flavour of honey, sugar, and so on. Just so a monk, having thought "This anger is a great producer of harm," having developed six qualities, abandons the mental hindrance of anger. We shall explain the six qualities for all the mental hindrances in the Mahāsatipaṭṭhāna itself. And not only those alone, but also those that are to be developed for the abandoning of sloth and torpor and so on, all of those too we shall explain right there. He, having thus abandoned anger, just as a man freed from a bile disease partakes of the flavour of honey, sugar, and so on with delight, just so, having accepted with bowed head the training rules such as the regulations of good conduct and so on, he trains with delight. Therefore the Blessed One spoke of the abandoning of anger as like health.

Just as that man who was put into a prison on a festival day, on another festival day - "Previously too I was bound through the fault of negligence; because of that I did not experience the festival. Now I shall be heedful" - so that his enemies do not get an opportunity, having been thus heedful, having experienced the festival - he uttered the inspired utterance "Oh, the festival! Oh, the festival!" Just so a monk - having thought "This sloth and torpor is a great producer of harm," having developed six qualities, abandons the mental hindrance of sloth and torpor. He, having thus abandoned sloth and torpor, just as a man freed from bondage experiences the beginning, middle, and end of the festival even for seven days, just so, experiencing

the beginning, middle, and end of the festival of the Dhamma, he attains arahantship together with the analytical knowledges. Therefore the Blessed One spoke of the abandoning of sloth and torpor as like release from bondage.

But just as a slave, in dependence on some friend, having given wealth to the owners, having made himself a freeman, from that time onwards does whatever he wishes. Just so a monk - having thought "This restlessness and remorse is a great producer of harm," having developed six qualities, abandons restlessness and remorse. He, having thus abandoned restlessness and remorse, just as a free man does whatever he wishes, and no one turns him back from that by force, just so he proceeds upon the practice of renunciation as he pleases, and restlessness and remorse does not turn him back from that by force. Therefore the Blessed One spoke of the abandoning of restlessness and remorse as like a freeman.

Just as a powerful man, having taken his most valuable possession, armed and ready, with his retinue, would set out through a wilderness, thieves, having seen him from afar, would flee. He, having safely crossed over that wilderness, having reached a place of security, would be full of mirth. Just so, a monk, thinking "this sceptical doubt is indeed a great causer of harm," having developed six qualities, abandons sceptical doubt. He, having thus abandoned sceptical doubt, just as a powerful man, armed and ready, with his retinue, fearless, not counting the thieves as even grass, having departed safely, reaches a place of security, just so a monk, having crossed over the wilderness of misconduct, reaches the supreme place of security, the Deathless, the great Nibbāna. Therefore the Blessed One spoke of the abandoning of sceptical doubt as like a place of security.

225. "Gladness arises" means a state of satisfaction arises. "In one who is gladdened, rapture arises" means for one who is satisfied, rapture arises, agitating the entire body. "When the mind is filled with rapture, the body becomes calm" means for the person whose consciousness is associated with rapture, the mental body becomes calm, and disturbance is gone. "Feels happiness" means one feels both bodily and mental happiness. "The mind becomes concentrated" means for one who is happy with this happiness of renunciation, the mind becomes concentrated by way of either access or absorption.

Treatise on the First Meditative Absorption

226. He, quite secluded from sensual pleasures, etc. "Enters and dwells in the first meditative absorption" and so on, however, should be understood as stated for the purpose of showing the higher distinction when the mind is concentrated by access concentration, and for the purpose of showing the classification of that concentration when the mind is concentrated by absorption concentration. "This very body" means this body born of impurity. "Drenches" means moistens, steepens, makes rapture and happiness occur everywhere. "Steeps" means flows all around. "Fills" means fills as if filling a bellows with air. "Pervades" means touches all around. "Of his entire body" means there is no place whatsoever in this monk's body with all its parts, even a spot as tiny as an atom, pervaded by skin, flesh, and blood at the place where the continuity of what is clung to occurs, that is not touched by the happiness of the first meditative absorption.

227. "Skilled" means clever, competent to make, prepare, and knead bath powder.

"In a bronze dish" means in a vessel made of whatever metal. But an earthenware vessel is not firm. It breaks when one is kneading. Therefore he does not show that. "Sprinkling again and again" means having sprinkled again and again. "Might knead" means having taken the bronze dish with the left hand, sprinkling again and again a proper measure of water with the right hand, while rubbing, he would make a ball. "Permeated with moisture" means permeated by the moisture of water. "Pervaded by moisture" means encompassed by the moisture of water. "Within and without" means together with the inner part and the outer part, pervaded by the moisture of water everywhere in every place - this is the meaning. "Does not drip" means water does not drip drop by drop; it is possible to take it up with the hand or with two or three fingers, and even to make it into a waist-pouch - this is the meaning.

Treatise on the Second Meditative Absorption

228-229. In the simile of the happiness of the second meditative absorption, "a spring" means one whose water has sprung up, not water that has burst up from below and rises. But the meaning is water that springs up from within itself. "Inflow" means a channel of arrival. "Rain god" means a cloud. "From time to time" means at each time, the meaning is either fortnightly or every ten days. "Showers" means rain. "Were not to send down" means were not to let in, the meaning is were not to rain. "Cool streams of water having sprung up" means having risen up as a cool stream, having sprung up while filling the lake. For water rising up from below, having risen up again and again, agitates the water as it breaks; water entering from the four directions agitates the water with old leaves, grass, sticks, twigs, and so on; rain water agitates the water with the falling of streams and water bubbles. But having become settled, the water arising as if created by supernormal power pervades this area - there is no such thing as "it does not pervade this area"; therefore there is no place called unpervaded. Therein, the lake is like the material body. The water is like the happiness of the second meditative absorption. The remainder should be understood by the former method.

Treatise on the Third Meditative Absorption

230-231. In the simile of the happiness of the third meditative absorption, "a pond of water lilies" means water lilies are present here. The same method applies to the remaining two terms as well. And here, among white, red, and blue, whatever waterlily is simply a waterlily. A white lotus has fewer than a hundred petals; a lotus has a hundred petals. Or, without the restriction on petals, a white one is a lotus, a red one is a white lotus - this is the judgment here. "Not risen above the water" means not risen from the water. "Nourished while submerged within" means having been submerged within the surface of the water, they are nourished; the meaning is they grow. The remainder should be understood by the former method.

Treatise on the Fourth Meditative Absorption

232-233. In the simile of the happiness of the fourth meditative absorption, regarding "with a pure and bright mind" - here it should be understood that "pure" is in the sense of being free from impurities, and "bright" is in the sense of being luminous. "With a white cloth" - this is stated for the purpose of showing the pervading of temperature. For with a soiled cloth there is no pervading of temperature, but with one washed and purified at that very moment the pervading of

temperature is powerful. For in this simile, the material body is like the cloth, and the happiness of the fourth meditative absorption is like the pervading of temperature. Therefore, just as for a well-bathed man who has wrapped himself in a pure cloth up to the head and is seated, the temperature from the body pervades the entire cloth. There is no part of the cloth unpervaded. So too, by the happiness of the fourth meditative absorption, there is no part of the monk's material body unpervaded. Thus the meaning here should be understood. But since the word-by-word explanation and the method of meditation development of these four meditative absorptions have been stated in the Visuddhimagga, they are not expanded upon here.

By this much, he should not be understood as being merely an obtainer of fine-material meditative absorptions and not an obtainer of immaterial meditative absorptions. For without the state of mastery practised in fourteen modes in the eight attainments, there is no achievement of the higher direct knowledges above. But in the Pāḷi only the fine-material meditative absorptions have come. The immaterial meditative absorptions should be brought in and expounded.

Treatise on Insight Knowledge

234. "When the mind is thus concentrated... etc. "Having attained imperturbability": this shows that he is a monk who has the state of mastery practised in fourteen modes in the eight attainments. The remainder here should be understood according to the method stated in the Visuddhimagga. "He directs the mind towards knowledge and vision": here "knowledge and vision" is called path knowledge, fruition knowledge, omniscience knowledge, reviewing knowledge, and insight knowledge. "Now what, friend, is the holy life lived under the Blessed One for the purpose of purification by knowledge and vision?" - here indeed path knowledge is said to be "knowledge and vision." "This is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding" - here it is fruition knowledge. "Knowledge and vision arose in the Blessed One too: Āḷāra Kālāma had died a week ago" - here it is omniscience knowledge. "And knowledge and vision arose in me: 'Unshakable is my liberation, this is the last birth'" - here it is reviewing knowledge. But here, "the mind towards knowledge and vision" - this insight knowledge is said to be "knowledge and vision."

"He directs": he makes it slanting towards, sloping towards, inclining towards the arising of insight knowledge. The meaning of "material" and so on has already been stated. "Built up from cooked rice and food made with flour": nourished and built up by cooked rice and food made with flour. "Subject to impermanence, rubbing, massaging, breaking up and destruction": subject to impermanence in the sense of non-existence after having been. Subject to rubbing by means of anointing the body with cosmetic ointment for the purpose of eliminating bad smell. Subject to massaging by means of gentle rubbing for the purpose of dispelling ailments of the major and minor limbs. Or subject to massaging in the sense of stretching, pressing, and so on, for the purpose of achieving the proper shape of those various limbs that were badly formed due to dwelling in the womb, having laid the child on the thighs in its young age. Even though thus cared for, it is subject to breaking up and destruction - it breaks up and scatters; such is its intrinsic nature - this is the meaning. Therein, in the terms beginning with "material, made of the four great elements," the origin is

stated by six terms. Together with the term "impermanence," the passing away is stated by the last two. "Attached here, bound here": dependent upon and bound to this body made of the four primary elements.

235. "Beautiful" means good-looking. "Of pure origin" means originating from a pure mine. "Well polished" means with preliminary work well done, with stones and gravel removed. "Clear" means with thin skin. "Bright" means well purified. "Accomplished in every respect" means accomplished in all respects such as washing, piercing and so on. By "blue" and so on, he shows the achievement of colour. For in such a one, what is strung through is obvious. "Even so" - here the correlation of the simile should be understood thus. For the gem is like the body born of impurity. The strung thread is like insight knowledge. The man with eyes is like the monk who has obtained insight; the time of the gem becoming manifest when one reviews it having placed it in the hand, thinking "this is indeed the gem," is like insight knowledge, the time of becoming manifest of the body made of the four great elements for the monk who has directed and is seated; "through it there is strung this thread" - the time of the thread becoming manifest is like insight knowledge, the time of becoming manifest for the monk who has directed and is seated, of the mental states having that as object, or of the group of five beginning with contact, or of all consciousness and mental factors, or of insight knowledge itself.

And this insight knowledge comes after path knowledge. Even this being so, because when the section on direct knowledges has been begun there is no intermediate section for this, therefore it has been shown right here. And because for one who has not made exploration by way of impermanence and so on, when hearing a frightful sound with the divine ear element, when recollecting frightful aggregates through the recollection of past lives, when seeing even a frightful form with the divine eye, fear and terror arise - but not for one who has made exploration by way of impermanence and so on - therefore, for the purpose of accomplishing the cause for dispelling fear for one who has attained direct knowledge too, this has been shown right here. Furthermore, because this happiness of insight, being that which produces the happiness of path and fruit, is a separate fruit of asceticism visible here and now, therefore too it should be understood that this has been shown here from the very beginning.

Treatise on the Knowledge of Mind-Made Supernormal Power

236-237. "Mind-made" means produced by mind. "Complete with all limbs and faculties" means endowed with all limbs and minor limbs. "Not defective of any sense-organ" means with faculties not deficient in terms of shape. For the form created by one possessing supernormal power, if the one possessing supernormal power is fair-complexioned, that too is fair-complexioned. If he has unpierced ears, that too has unpierced ears - thus in all respects it is similar to him. The triad of similes beginning with "a reed from the muñja grass" was also stated for the purpose of showing the state of similarity. For inside the muñja grass there is indeed a reed similar to it. The sword is indeed similar to the sheath; into a round sheath they put only a round sword, into a broad one a broad one. "Slough" - this too is a name for a snake's slough, not for a bamboo-strip casket. For a snake's slough is indeed similar to the snake. Therein, although in "a man might pull out a snake from its slough" it is shown as if pulling out by hand, however, its pulling out should be understood as by

mind. For this snake, remaining among its own kind, in dependence on a gap between sticks or a gap between trees, by the strength called the effort of dragging the body out of the skin, as if gnawing the body, being disgusted with the old skin - by these four reasons it abandons the slough by itself; it is not possible for another to pull it out from that. Therefore it should be understood that this was said with reference to pulling out by mind. Thus the body of this monk is similar to the muñja grass and so on, and the created form is similar to the reed and so on. This is here the comparison of the simile. The procedure of creation, however, here and further, the discussion of the five direct knowledges beginning with the various kinds of supernormal power, has been explained in every way in the Visuddhimagga; it should be understood according to the method stated there. For here only the simile is additional.

Treatise on the Knowledge of Various Kinds of Supernormal Power and So On

238-239. Therein, a monk who has obtained the knowledge of various kinds of supernormal power should be seen as like a skilful potter and so on. The knowledge of various kinds of supernormal power should be seen as like well-prepared clay and so on. That monk's miraculous transformation should be seen as like the making of whatever vessel shapes and so on that are desired.

240-241. In the simile for the divine ear element, since a highway through a wilderness is dangerous and perilous. There, by one who is fearful and apprehensive, it is not possible to define "this is the sound of a drum," "this is the sound of a small drum"; therefore, not taking the wilderness, but showing a secure road, he said "travelling on the highway." For one who has set out slowly along a secure road without peril, having placed a cloth over his head, easily defines the sounds of the aforementioned kind. Just as the time of the manifestation of those various sounds through his hearing, so should be understood the time of the manifestation for the meditator of sounds both divine and human, distinguished as far and near.

242-243. In the simile for the knowledge of others' mental states, "young" means of tender age. "Youthful" means endowed with youth. "Of the type fond of adornment" means even though youthful, he is not lazy nor one whose body and clothes are soiled, but rather one whose nature is to adorn himself; the meaning is that he is accustomed to bathing two or three times a day, wearing clean clothes, and applying ornaments. "With a mole" means with a blemish from one or another of dark moles, freckles, facial blemishes, pimples, and so on. Therein, just as for one reviewing his facial reflection, a blemish on the face becomes obvious, so it should be understood that for a monk who has directed the mind towards the knowledge of others' mental states and is seated, the sixteen kinds of consciousness of others become obvious.

244-245. In the simile for the knowledge of recollecting past lives, the statement "the activities done on that day are obvious" refers to just the three villages visited on that day. Therein, the man who has gone to the three villages should be regarded as like one who has obtained the knowledge of recollecting past lives; the three villages should be regarded as like the three existences; just as the activities done by that man on that day in the three villages become manifest, so the obviousness of the activities done in the three existences should be regarded as like that for a monk who, having directed the mind towards past lives, is seated.

246-247. In the simile of the divine eye, "walking along the street" means moving about from one place to another. "Walking along the street" is also a reading. The meaning is the same. Therein, the mansion at the crossroads in the middle of the city should be regarded as like the material body of this monk; the man with eyes standing in the mansion should be regarded as like this very monk who, having attained the divine eye, stands; those entering a house should be regarded as like those entering the mother's womb by way of conception; those leaving a house should be regarded as like those emerging from the mother's womb; those walking along the road should be regarded as like beings moving about from one existence to another; those seated in the open space in front, at the crossroads in the middle, should be regarded as like beings arisen here and there in the three existences; the time of those people becoming manifest to the man standing on the upper floor of the mansion should be regarded as like the time of becoming manifest of beings arisen in the three existences to the monk who, having directed the mind towards the knowledge of the divine eye, is seated. And this was stated merely for ease of teaching. But in the immaterial sphere there is no range for the divine eye.

Treatise on the Knowledge of the Elimination of Mental Corruptions

248. "When the mind is thus concentrated" - here the consciousness of the fourth meditative absorption that serves as the foundation for insight should be understood. "Towards the knowledge of the elimination of mental corruptions" means for the purpose of the arising of the knowledge of the elimination of mental corruptions. And here, "elimination of mental corruptions" is called the path, the fruition, Nibbāna, and also dissolution. In "knowledge of elimination, knowledge of non-arising," here indeed the path is stated as the elimination of mental corruptions. In "through the elimination of mental corruptions one is an ascetic," here it is fruition.

"For one who observes the faults of others, constantly intending on finding fault;
His mental corruptions grow, he is far from the elimination of mental corruptions."

Here it is Nibbāna. In "elimination, fall, breaking up, impermanence, disappearance of mental corruptions," here it is dissolution. But here Nibbāna is intended. The path of arahantship is also fitting indeed.

"He directs the mind" means insight makes the mind slanting towards that, sloping towards that, inclining towards that. In "This is suffering" and so on, the meaning is that he understands as it really is the entire truth of suffering through the penetration of its own characteristic, thinking "this much is suffering, there is no more beyond this." And the craving that produces that suffering, as "this is the origin of suffering." That state having reached which both of those cease, that non-continuance of them, Nibbāna, as "this is the cessation of suffering"; and the noble path that leads to that, as "this is the practice leading to the cessation of suffering" - the meaning is that he understands as it really is through the penetration of its own characteristic.

Having thus shown the truths in their own nature, then showing them by way of exposition through mental defilements, he said beginning with "these are the mental corruptions." "For one knowing thus, seeing thus" means for that monk knowing thus,

seeing thus - he spoke of the path that has reached its culmination together with insight. "From the mental corruption of sensuality" means from the mental corruption of sensuality. "Becomes liberated" - by this he shows the moment of the path. "When liberated" - by this, the moment of fruition. "There is the knowledge: 'Liberated'" - by this, reviewing knowledge. By "birth is eliminated" and so on, its plane. For with that knowledge, one who has eliminated the mental corruptions, reviewing, understands "birth is eliminated" and so on.

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

"Lived" means dwelt, lived through completely. "The holy life" means the holy life of the path. For together with the good worldling, the seven trainees are said to be dwelling the dwelling of the holy life; one who has eliminated the mental corruptions is one who has completed the dwelling. Therefore he, reviewing his own dwelling of the holy life, understands "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths. The mental defilements to be abandoned by each respective path have been abandoned; the meaning is that the root of suffering has been utterly cut off. For the good worldling and others perform that function; one who has eliminated the mental corruptions is one who has done what had to be done. Therefore he, reviewing what had to be done by himself, understands "what had to be done has been done." "There is no more of this state of being" means he understands: "Now there is no further function of path development to be done by me for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements." Or alternatively, "of this state of being" means from this state of being, from this, of such a kind. Now, beyond the present continuity of aggregates, there is no further continuity of aggregates for me. But these five aggregates, fully understood, remain like trees with their roots cut off; he understands that they will be extinguished through the cessation of the final consciousness, like a fire without fuel, and will reach the state of being beyond designation.

249. "On a mountain top" means on the summit of a mountain. "Undisturbed" means free from mud. Oysters and shells are "oysters-and-shells." Gravel and potsherds are "gravel-and-potsherds." Clusters and crowds of fish are "shoals of fish." In "remaining still or moving about," here gravel-and-potsherds only remain still, while the others both move about and remain still. But just as when among cows that are standing here and there, sitting, and present, one says "these cows are moving about," with reference to those that are moving about, the others too are said to be "moving

about." Thus, with reference to gravel-and-potsherds which only remain still, the other two also are said to be "remaining still." And with reference to the other two which are moving about, gravel-and-potsherds also are said to be "moving about." Therein, just as for a man with eyes standing on the bank and looking, there is the time of clear discernment of oysters, shells, and so on, so should be seen the time of clear discernment of the four truths for a monk who has directed the mind towards the elimination of mental corruptions and is seated.

To this extent, ten knowledges have been indicated: insight knowledge, mind-made knowledge, knowledge of various kinds of supernormal power, knowledge of the divine ear, knowledge of others' mental states, knowledge of past lives, the dyad of knowledge of future events and knowledge of rebirth according to beings' actions produced by means of the divine eye, divine eye knowledge, and knowledge of the elimination of mental corruptions. Their classification by object should be known - therein, insight knowledge has a sevenfold object by way of limited, exalted, past, future, present, internal, and external. Mind-made knowledge takes as its object only the visible form sense base to be created, thus it has a limited, present, external object. Knowledge of the elimination of mental corruptions has an immeasurable, external, and not-to-be-said object. The classification of objects of the remaining ones has been stated in the Visuddhimagga. "Higher or more sublime" means that by whatever method there is no fruit of asceticism called more excellent than this - thus the Blessed One concluded the teaching with the pinnacle of arahantship.

Treatise on Ajātasattu's Declaration of Lay Followership

250. The king, uttering applause here and there, having carefully heard the beginning, middle, and end, thought: "For a long time indeed I have been asking these questions of various ascetics and brahmins, and like one pounding chaff, I obtained nothing of substance. Oh indeed, the accomplishment of virtues of the Blessed One, who, as if lighting a thousand lamps, having made a great light, answered these questions. For a very long time indeed I have been deceived, not knowing the power of the virtues of the One of Ten Powers," and with his body pervaded by the fivefold rapture arisen from the recollection of the Buddha's virtues, making manifest his own confidence, he announced his state as a lay follower. To show that, "When this was said, the king" and so on was begun.

Therein, "Excellent, venerable sir": this word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, and appreciation. For 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," it is seen in the sense of passing away. In such passages as "This person I prefer, of these four persons as 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 and so on, in the sense of handsome. In such passages as "Excellent, Master Gotama," in the sense of appreciation. Here too it is just in the sense of appreciation. And because it is in the sense of appreciation, therefore it should be understood that "Good, good, venerable sir" is what is meant.

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

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

Here, with one word "excellent" he extols the teaching, and with the other his own confidence. For this is the intention here: "Excellent, venerable sir, that is to say, the Blessed One's proclamation of the Teaching; 'excellent,' that is to say, my confidence having come to the Blessed One's proclamation of the Teaching." Or alternatively, he extols the word of the Blessed One itself with reference to two meanings each time. The word of the Blessed One is excellent because of the removal of faults, excellent because of the achievement of virtues. Likewise, it should be connected with such qualities as: because of generating faith, because of generating wisdom, because of being meaningful, because of being well-phrased, because of having clear terms, because of having profound meaning, because of being pleasant to the ear, because of reaching the heart, because of not exalting oneself, because of not disparaging others, because of being cool with compassion, because of being bright with wisdom, because of being delightful at first encounter, because of being able to withstand scrutiny, because of being pleasant when heard, because of being beneficial when investigated, and so on.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Or to one who was lost" means to one who has lost his bearings. "Would point out the path" means having taken him by the hand, would say "this is the path." "In the darkness" means in the fourfold darkness of the fourteenth day of the dark fortnight, midnight, dense forest thicket, and cloud cover. This is the meaning of the non-obvious terms for now. But this is the construal with the intended meaning. Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and had fallen into what is not the Good Teaching. Just as one might reveal what had been concealed, so by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by making manifest to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the Blessed One who holds up the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in the darkness of delusion and not seeing them; because it was made clear by my Blessed One through these methods, the Teaching has been made clear in many ways.

Having thus praised the Teaching, with a mind of confidence in the Triple Gem through this Teaching, showing the sign of his confidence, he said beginning with "I." Therein, "I" means "this I." "I go for refuge to the Blessed One" means the Blessed

One is my refuge, my ultimate goal, the protector from misery, and the provider of welfare. With this intention, I go to the Blessed One, 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. Therefore, for this word "I go," the meaning "I know, I fully understand" is also stated. As for "and the Teaching and the Community of monks," here, that which sustains those who have attained the path, who have realised cessation, who are practising in accordance with the advice, who are not falling into the four realms of misery - that is the Teaching. That, in meaning, is the noble path and Nibbāna. And this was said - "As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" - in detail. And not only the noble path and Nibbāna. But also the Teaching of the scriptures together with the noble fruits. For this was said in the Chattamāṇavaka Mansion -

"Dispassion from lust, without longing, without sorrow, the teaching
unconditioned, not repulsive;
Sweet is this, well-practised, well-divided, go to this Teaching for the purpose
of refuge."

For here, "dispassion from lust" refers to the path. "Without longing, without sorrow" refers to the fruit. "The Teaching unconditioned" refers to Nibbāna. "Not repulsive, sweet is this, well-practised, well-divided" refers to the aggregates of the Teaching classified by the three Canons. United by the combination of view and morality, thus "united" is the Community; that, in meaning, is the assembly of the eight noble persons. For this was said in that very Mansion -

"And where a gift is said to be of great fruit, in the four pure pairs of persons;
And the eight individuals who see the Teaching, go to this Community for the
purpose of refuge."

The community of monks is the community of monks. By this much, the king announced the three goings for refuge.

Treatise on Going for Refuge

Now, for the purpose of proficiency in those goings for refuge, refuge, going for refuge, who goes for refuge, the classification of going for refuge, the fruit of going for refuge, defilement, and breaking - this method should be understood. That is: First, as regards the meaning of refuge, "it destroys" thus it is refuge. The meaning is that it strikes down and destroys fear, terror, suffering, and the affliction of unfortunate realms for those who have gone for refuge, by that very going for refuge; this is a designation for the Triple Gem itself.

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, the Triple Gem is the refuge. The arising of consciousness whose defilements have been removed by confidence in that and by reverence for that, and which occurs in the mode of having that as its ultimate goal, is the going for refuge. The being who is endowed with that goes for refuge. The meaning is that by the arising of

consciousness of the aforesaid kind, one approaches thus: "These three jewels are my refuge, these are my ultimate goal." Thus, for now, refuge, going for refuge, and who goes for refuge - this triad should be understood.

Regarding the variety of going for refuge, the going for refuge is twofold - supramundane and mundane. Therein, the supramundane, for those who have seen the truths, at the moment of the path, by the eradication of the impurities of going for refuge, having become with Nibbāna as object by way of object, succeeds by way of function in the entire Triple Gem. The mundane, for worldlings, by the suppression of the impurities of going for refuge, having become with the qualities of the Buddha and so on as object by way of object, succeeds. That, in meaning, is the acquisition of faith in the cases of the Buddha and so on, and right view rooted in faith; among the ten ways of making merit, it is called the action of straightening one's view. This operates in four ways - by handing over of oneself, by having that as one's ultimate goal, by undertaking the state of pupilship, and by prostration.

Therein, handing over of oneself means - "From today onwards I hand myself over to the Buddha, to the Teaching, to the Community" - thus the giving up of oneself to the Buddha and so on. Having that as one's ultimate goal means "From today onwards, 'I have the Buddha as my ultimate goal, the Teaching as my ultimate goal, the Community as my ultimate goal.' Remember me thus" - thus the state of having that as one's ultimate goal. Undertaking the state of pupilship means - "From today onwards - 'I am a pupil of the Buddha, of the Teaching, a pupil of the Community' - remember me thus" - thus the undertaking of the state of pupilship. Prostration means - "From today onwards, I perform paying respect, rising up in respect, salutation with joined palms, and doing the proper duties only to the three cases of the Buddha and so on" - remember me thus" - thus the supreme act of deference towards the Buddha and so on. For by one who performs even one of these four modes, the refuge is indeed taken.

Furthermore, "I give up myself to the Blessed One, to the Teaching, to the Community, I give up myself, I give up my life, my self is indeed given up, my life is indeed given up, I go for refuge to the Buddha for as long as life lasts, the Buddha is my refuge, my shelter, my protection"; in this way too, the handing over of oneself should be understood. "If I were to see a Teacher, I would see the Blessed One himself; if I were to see a Fortunate One, I would see the Blessed One himself; if I were to see a Perfectly Enlightened One, I would see the Blessed One himself." In this way too, the undertaking of the state of pupilship should be understood, like the going for refuge of Mahākassapa.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the Teaching."

In this way too, having that as one's ultimate goal should be understood, like the going for refuge of Āḷavaka and others. Then the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and

massaged them with his hands, and announced his name - "I am Brahmāyu, Master Gotama, a brahmin; I am Brahmāyu, Master Gotama, a brahmin" - in this way too, prostration should be seen.

And this is fourfold by way of kinship, fear, teachership, and worthiness of offerings. Therein, by prostration due to worthiness of offerings, there is going for refuge, not by the others. For one takes refuge on the basis of supremacy, and it is broken on the basis of supremacy. Therefore, whoever is a Sakyan or a Koliyan -pays homage thinking "The Buddha is our relative," the refuge is indeed not taken. Or whoever - pays homage out of fear thinking "The ascetic Gotama is honoured by kings, of great might; if not paid homage to, he might even cause harm," the refuge is indeed not taken. Or whoever, remembering something learnt in the presence of the Blessed One during the time of the Bodhisatta, or during the time of the Buddha -

"A wise person dwelling in a house should divide wealth in four ways;
With one part he should enjoy wealth, with two he should engage in work;
And the fourth he should store away, it will be there in times of misfortune."

Having learnt such an instruction - he pays homage thinking "he is my teacher," the refuge remains just untaken. But whoever - pays homage thinking "this one is the foremost in the world worthy of offerings," by that very act the refuge is taken.

And for a lay follower or a female lay follower who has thus taken refuge, even a relative who has gone forth among those of other sects - the going for refuge is not broken for one who pays homage thinking "this one is my relative," how much more so for one not gone forth. Likewise for one who pays homage to a king through the influence of fear. For he, being venerated by the country, if not paid homage to, might even cause harm. Likewise, even a sectarian who teaches whatever craft -the going for refuge is not broken even for one who pays homage thinking "this one is my teacher." Thus the classification of going for refuge should be understood.

And here, for the supramundane going for refuge, the four fruits of asceticism are the resultant fruit, and the elimination of all suffering is the benefit fruit. For this was said:

"Whoever has gone for refuge to the Buddha, the Teaching, and the
Community;
Sees the four noble truths with right wisdom.

Suffering, the origin of suffering, and the overcoming of suffering;
The noble eightfold path, leading to the alleviation of suffering.

This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

Furthermore, the benefit fruit for one who has departed should be understood by way of not approaching permanence and so on. For this was said: "This is impossible, there is no chance, that a person accomplished in right view should approach any activity as permanent, etc. any activity as happiness, etc. should approach any phenomenon as self, etc. should deprive his mother of life, etc. his father, etc. a Worthy One, etc. with a corrupted mind should draw blood from a Truth-finder, etc.

should break the Community, etc. should point to another teacher - this is impossible." But for the mundane going for refuge, both accomplishment in existence and accomplishment in wealth are indeed its fruit. For this was 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."

Furthermore it was said - "Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna, etc. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this - "Good indeed, lord of the gods, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world, etc. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects." The same method applies to the Teaching and the Community. Furthermore, the special fruit of going for refuge should be understood by means of the Velāma Sutta and so on. Thus the fruit of going for refuge should be understood.

Therein, mundane going for refuge becomes defiled in the three objects by not knowing, doubt, wrong knowledge, and so on; it is not of great brightness, not of great pervasion. For the supramundane there is no defilement. And the breaking of mundane going for refuge is twofold - blameable and faultless. Therein, the blameable occurs through self-surrender and so on to other teachers and so on, and that has an undesirable result. The faultless occurs through death, and that, being without resultant, is fruitless. But for the supramundane there is indeed no breaking. For even in another existence a noble disciple does not point to another teacher. Thus the defilement and breaking of going for refuge should be understood.

"May the Blessed One remember me as a lay follower" means: may the Blessed One remember, may he know me thus: "this one is a lay follower." This is the meaning. Now here, for the purpose of proficiency in the procedure regarding a lay follower - Who is a lay follower? Why is one called a lay follower? What is his morality? What is his livelihood? What is failure? What is the success? This miscellaneous matter should be understood.

Therein, "who is a lay follower?" - any householder who has gone for refuge. For this was said: "Since, Mahānāma, one has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community. To this extent, Mahānāma, is one a lay follower."

"Why is one called a lay follower?" - because of attending upon the Triple Gem. For he attends upon the Buddha, thus he is a lay follower; likewise the Teaching and the Community.

"What is his morality?" - the five abstentions. As he said - "Since, Mahānāma, a lay follower abstains from killing living beings, from taking what is not given... from sexual misconduct... from lying... abstains from spirits, liquor and intoxicants that cause negligence, to this extent, Mahānāma, is a lay follower moral."

"What is his livelihood?" - having abandoned the five wrong trades, the making of a living righteously and impartially. For this was said: "There are these five trades, monks, that should not be done by a lay follower. What five? Trade in weapons, trade in beings, trade in meat, trade in intoxicants, trade in poison. These, monks, are the five trades that should not be done by a lay follower."

"What is his failure?" - whatever failure there is of that very morality and livelihood, this is his failure. Furthermore, that by which he becomes an outcast and a stain and one who is scorned, that too should be understood as his failure. And those, in meaning, are the five qualities beginning with faithlessness. As he said - "Monks, a lay follower possessed of five qualities is a lay follower outcast and a lay follower stain and a lay follower scorned. Which five? He is faithless, he is immoral, he is superstitious about omens, he looks to blessings not to action, and he seeks one worthy of offerings outside of here, and there he gives priority."

"What is his success?" - whatever is his accomplishment in morality and accomplishment in livelihood, that is his success; and whatever five qualities beginning with faith that produce the state of being a jewel and so on. As he said - "Monks, a lay follower possessed of five qualities is a lay follower jewel and a lay follower lotus and a lay follower white lotus. Which five? He has faith, he is moral, he is not superstitious about omens, he looks to action not to blessings, he does not seek one worthy of offerings outside of here, and here he gives priority."

"From this day forth" (ajjatagge): here this word "agga" is seen in the senses of beginning, point, portion, and foremost. For in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. "One might touch that fingertip by that very fingertip. The top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "The sour portion or the sweet portion or the bitter portion or by the dwelling allocation or by the residential cell allocation, let him distribute" and so on, in the sense of portion. "As far as there are beings, monks, whether footless or etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. But here it should be seen in the sense of beginning. Therefore "from this day forth" (ajjatagge) means "having made today the beginning" - thus the meaning here should be understood. "Ajjata" means the state of today. Or the reading is "ajjadagge"; the letter "da" serves as a word-connector. The meaning is "today is the beginning."

"For life" (pāṇupeta) means endowed with life. As long as my life continues, so long endowed, having no other teacher, gone for refuge by the three goings for refuge, may the Blessed One remember and know me as a lay follower, a caretaker of legally allowable things. For even if someone were to cut off my head with a sharp sword, I would never say of the Buddha "he is not the Buddha," or of the Teaching "it is not the Teaching," or of the Community "it is not the Community."

Having thus gone for refuge by the handing over of himself, making known the offence committed by himself, he said "A transgression overcame me, venerable sir" and so on. Therein, "transgression" (accaya) means offence. "Overcame me" (maṃ accagamā) means it occurred having surpassed and overpowered me. "A righteous king of righteousness" (dhammikaṃ dhammarājāna): here, one who practises the

Teaching is "righteous" (dhammika). One who became king by the Teaching alone, not by unrighteousness such as patricide and so on, is a "king of righteousness" (dhammarājā). "I deprived of life" (jīvitā voropesi) means I separated from life. "May he accept" (paṭiggaṇhātu) means may he pardon. "For the sake of restraint in the future" (āyatim saṃvarāya) means for the purpose of restraint in the future. For the purpose of not committing again such an offence, fault, and stumbling.

251. "Truly" (taggha) is an indeclinable particle used in a definitive statement. "You make amends according to the Teaching" (yathā dhammaṃ paṭikarosi) means you act in accordance with how the Teaching is established; the meaning is "you asked forgiveness." "We accept it from you" (taṃ te mayaṃ paṭiggaṇhāma) means we forgive that offence of yours. "For this is growth, great king, in the Noble One's discipline" (vuḍḍhi h'esā, mahārāja, ariyassa vinaye) means this, great king, is called growth in the Noble One's discipline, in the Dispensation of the Buddha, the Blessed One. Which? That which is the undertaking of restraint in the future, having seen the transgression as a transgression and having made amends according to the Teaching; but making the teaching based on the standpoint of a person - he said: "Whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future."

252. "When this was said" means when this was said by the Blessed One. In "Well then, venerable sir, we will now go," here "well then" is an indeclinable particle used in the sense of an expression of intention. For he, having made an expression of intention to depart, spoke thus. "Much to do" means having weighty duties. "Many duties" is a synonym for that very thing. "Now do as you" means: for whatever departure you, great king, now think it is the time, you know the time for that - this is what is said. "Having circumambulated him keeping him on his right, departed" means having circumambulated three times keeping him on his right, having placed on his head the salutation with joined palms resplendent with the joining of ten fingernails, having stepped backwards while still facing the Blessed One as far as the range of sight, having paid homage with the fivefold prostration at the place and ground where sight was relinquished, he departed.

253. "Monks, this king is ruined" means ruined is this king, monks. "Destroyed is this" means destroyed is this one. This is what is meant - this king, monks, has become ruined, destroyed, with broken support; in such a way has he by himself ruined himself, that his own support has not arisen. "Stainless" means devoid of the dust of lust and so on. "Spotless" because of the very disappearance of the stain of lust and so on. "Eye of the Teaching" means either the eye regarding teachings, or the eye made of the Teaching; in other passages this is a designation for the three paths. But here it is only for the path of stream-entry. This is what is meant - if his father had not been killed by him, now, seated in this very seat, he would have attained the path of stream-entry; but through association with evil friends an obstacle arose for him. Even this being so, because he approached the Truth-finder and went for refuge to the Triple Gem, therefore, by the greatness of my Dispensation, just as a person, having committed murder, might be freed with a punishment of merely a handful of flowers, just so, having been reborn in the copper cauldron, falling downwards for

thirty thousand years, having reached the lower surface, going upwards for thirty thousand years, having again reached the upper surface, he will be freed - this too, it is said, was spoken by the Blessed One himself, but it was not included in the Pāḷi.

But was any benefit obtained by the king from hearing this discourse? A great benefit was obtained. For from the time of his father's killing, he obtained sleep neither by night nor by day; but having approached the Teacher, from the time of hearing this sweet, nourishing proclamation of the Teaching, he obtained sleep. He made great honour to the three jewels. No one endowed with worldling's faith was equal to this king. But in the future, having become an Individually Enlightened One named Vijitāvī, he will attain final Nibbāna. This is what the Blessed One said. Those monks, delighted, rejoiced in what the Blessed One had said.

*Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,
the explanation of the Discourse on the Fruits of the Ascetic Life is completed.*



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 1. Commentary on the Chapter on the Aggregate of Morality. 2. Commentary on the Discourse on the Fruits of the Ascetic Life Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org