

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

2. The Minor Chapter (2. Cūḷavaggo)



PaliVerse

5. The Collection of Minor Texts

05. Commentary on the Anthology of Discourses

2. The Minor Chapter

1. Explanation of the Discourse on the Jewels

"Whatever beings have assembled here" is the Ratana Sutta. What is the origin? In the past, it is said, famine and other misfortunes arose in Vesālī. For the purpose of their appeasement, the Licchavis, having gone to Rājagaha, having requested, brought the Blessed One to Vesālī. The Blessed One, thus brought, for the purpose of the appeasement of those misfortunes, spoke this discourse. This is the summary here. But the ancients describe its origin beginning from the story of Vesālī. That should be understood thus - It is said that an embryo was established in the womb of the queen-consort of the king of Bārāṇasī. She, having known this, reported it to the king. The king gave pregnancy care. She, whose pregnancy was being properly cared for, at the time of the ripening of the pregnancy, entered the birthing house. For women of merit, delivery occurs towards the break of dawn, and she was one of those; therefore, towards the break of dawn, she gave birth to a slice of flesh resembling a bandhujīvaka flower covered with a film of lac. Then, having thought "Other queens give birth to sons resembling golden images, but the queen-consort gives birth to a slice of flesh - disrepute for me would arise before the king," out of fear of that disrepute, having placed that slice of flesh in a vessel, having covered it over with another, having sealed it with the royal signet ring, she had it cast into the current of the Ganges. As soon as it was cast away by the humans, the deities arranged protection. And they wrote on a golden strip with natural vermilion "The offspring of the queen-consort of the king of Bārāṇasī" and fastened it there. Then that vessel, untroubled by the danger of waves and so on, floated along with the current of the Ganges.

And at that time a certain hermit was dwelling on the bank of the Ganges in dependence on a family of cowherds. He, having gone down to the Ganges right early, seeing that vessel coming, took hold of it with the perception that it was a rag-robe. Then, having seen there that inscribed slab and the royal signet seal, having opened it, he saw that slice of flesh. Having seen him, this occurred to him: "It could be an embryo, for thus indeed it has no foul-smelling, putrid condition." Having taken it to the hermitage, he placed it in a clean spot. Then, by the elapse of a fortnight, there were two slices of flesh. The hermit, having seen them, placed them more carefully. Then again, by the elapse of a fortnight, on each slice of flesh five blisters arose for the purpose of the hands, feet, and head. Then, by the elapse of a fortnight from that, one slice of flesh became a boy resembling a golden image; and one became a girl. Towards them, affection for children arose in the hermit, and milk was produced from his thumb; from then on he also obtained a meal of milk-rice. He, having eaten the meal, poured milk into the mouths of the children. Whatever entered their bellies, all of that could be seen as if placed in a crystal vessel. Thus

they were without skin. Others, however, said: "Their skin was as if sewn and placed together, clinging to each other." Thus they became known as Licchavī, either because of being without skin or because of having clinging skin.

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

The children, following growth, while playing, at places of contention struck other cowherd children with hand and even with foot; they wept. And when asked by their mother and father "Why do you weep?" they said "These orphans nourished by the hermit strike us excessively." Then their mother and father said "These children harass other children and cause them suffering; these should not be supported, these should be avoided." From that time onwards, it is said, that region is called "Vajjī," a hundred yojanas in extent. Then the cowherds, having pleased the king, took that region. Right there, having built a city, having consecrated a prince of sixteen years of age, they made him king. And having made a proposal of marriage with that girl, they made an agreement: "No girl should be brought in from outside, no girl from here should be given to anyone." From their first cohabitation two children were born, a daughter and a son; thus sixteen times two by two were born. Then, as those children grew in succession, being unable to obtain parks, pleasure groves, dwelling places, retinue, and prosperity, they enclosed that city three times with a wall at intervals of a league each time. Because of its being made extensive again and again, the name Vesālī came to be. This is the story of Vesālī.

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

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

At a later time it was afflicted by famine, drought, and bad harvest. First the destitute people die; they throw them outside. By the stench of the corpses of the dead people, non-human spirits entered the city. Thereupon even more die, and due to that loathsomeness, a snake-wind disease arose among the beings. Thus, troubled by the three fears of famine, non-human spirits, and disease, the inhabitants of the city of

Vesālī, having approached, said to the king - "Great king, a threefold fear has arisen in this city; from before this, up to the seventh generation of the royal family, such a thing has never arisen before; we think it has arisen now due to your unrighteousness." The king, having assembled everyone in the council hall, said "Investigate my unrighteous conduct." They, investigating the entire tradition, did not find anything.

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

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

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

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

The Licchavi kings, having the Blessed One stay at intervals of every yojana, having given great gifts, making twofold offerings, in three days led him to Vesālī. When the Blessed One arrived at Vesālī, Sakka, the lord of the gods, came, honoured by the host of gods; by the assembly of influential gods, the non-human spirits for the most part fled. The Blessed One, standing at the city gate, addressed the Elder Ānanda - "Learn this Ratana Sutta, Ānanda, and taking the requisites for oblation, wandering within the three walls of Vesālī together with the Licchavi princes, perform the protection" - and he spoke the Ratana Sutta. Thus "By whom was this discourse spoken, when, where, and why was it spoken" - the answering of these questions is described in detail by the ancients beginning from the Vesālī story.

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

The Blessed One, having entered the council hall, sat down on the prepared seat. The community of monks too, and indeed the kings and people, sat down in suitable places. Sakka too, the lord of the gods, together with the assembly of gods in the two heavenly worlds, sat close by, and other gods too. The Elder Ānanda too, having

wandered through the whole of Vesālī, having performed the protection, having come together with the inhabitants of the city of Vesālī, sat down to one side. There the Blessed One spoke that same Ratana Sutta to all.

224. Therein, in the first verse, "whatever" in "whatever beings have assembled here" means of whatever kind, whether of little influence or influential. "Here" means in this region; he said this with reference to the place of assembly at that moment. "Beings" - although the word "bhūta" in such passages as "when factual, an offence requiring expiation" is in the sense of existing; in such passages as "Do you regard this, monks, as 'this has come to be,'" it is in the sense of the five aggregates; in such passages as "The four primary elements, monk, are the cause," it is in the sense of the fourfold materiality beginning with the earth element; in such passages as "And whoever has become a consumer of time," it is in the sense of one who has eliminated the mental corruptions; in such passages as "All beings in the world will lay down the body," it is in the sense of all beings; in such passages as "The destruction of growing plants," it is in the sense of trees and so on; in such passages as "One perceives what has come to be as what has come to be," it applies with reference to the orders of beings below the gods ruled by the four great kings. But here it should be seen as referring to nonhuman spirits without distinction.

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

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

Thus here the Blessed One, having encompassed the beings with the unrestricted expression "whatever beings have assembled here," then having divided them in two as "terrestrial or those in the sky," then having combined them together again as "all beings," urging them to the accomplishment of disposition with this expression "may they be glad-minded," urging them to the accomplishment of practice with "may they attentively listen to what is said," likewise to the accomplishment of wise attention and the accomplishment of hearing from others, and likewise urging them to the

accomplishments of right self-direction and the decisive support of good persons, and to the accomplishments of the causes of concentration and wisdom, he completed the verse.

225. "Therefore, beings" is the second verse. Therein, "therefore" is a word expressing reason. "Beings" is a word of address. "Listen" means hear. "All" means without remainder. What is meant? Because you, having abandoned the celestial states and the accomplishment of enjoyment there, have come here for the purpose of hearing the Teaching, not for the purpose of seeing dancing, music, and so on, therefore, beings, all listen. Or alternatively, by the expression "may they be glad-minded, may they attentively listen," having seen their glad-mindedness and their desire to listen attentively, he said - Because you are endowed with glad-mindedness, with the purities of disposition through right self-direction, wise attention, and purity of intention, with the desire to listen attentively, and with the purities of practice through the proximate cause of the decisive support of good persons and hearing from others, therefore, beings, all listen. Or alternatively, citing as a reason that which was said as "saying" at the end of the previous verse, he said - "Because my saying is extremely rare, due to the rarity of the moment free from the eight inopportune moments, and because it has many benefits, occurring through the quality of wisdom and compassion, and because I, wishing to say it, said 'Let them hear what is said.' Therefore, beings, all listen" - this is what is said by this line of the verse.

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

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

"Of a mind of friendliness well developed, they are not worth even a sixteenth fraction.

"If even towards one living being with an uncorrupted mind, one is friendly, by that one becomes skilful;
And compassionate in mind towards all living beings, the noble one generates abundant merit."

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

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

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

Thus, showing the state of welfare for both, having said "show friendliness to the human generation," now showing the help as well, he said "Those who bring offerings by day and by night, therefore protect them, being diligent." Its meaning is - Those people who, having made deities even through painting, woodwork and so on, and having approached shrines, trees and so on, make offerings by day dedicated to deities, and make offerings by night during the dark fortnight and so on. Or having given ticket meals and so on, make offerings by day through the transference of merit from the guardian deities up to the Brahmā deities, and having had all-night hearings of the Teaching and so on performed with the raising of umbrellas, lamps and garlands, make offerings by night through the transference of merit - how should they not be protected? Since thus those who make offerings by day and by night dedicated to you, therefore protect them. Therefore, protect and guard those people even on account of the oblation, remove what is harmful for them, bring what is beneficial, being diligent, having placed that gratitude in the heart, constantly remembering it.

226. Having thus shown the helpful nature of the deities towards human beings, for the purpose of appeasing their misfortunes and for the purpose of hearing the Teaching by gods and humans through the proclamation of the qualities of the Buddha and so on, he began to employ a declaration of truth by the method beginning with "whatever wealth." Therein, "whatever" comprehensively includes without remainder, in an unrestricted manner, whatever is used as a medium of exchange here and there. "Wealth" means riches. For it generates happiness - thus it is "wealth." "Here or" indicates the human world; "or beyond" means the remaining world beyond that. And by that, when it reaches the inclusion of all worlds except for human beings, since "or in the heavens" is stated afterwards, setting aside human beings and the heavens, the inclusion of the remaining nāgas, supaṇṇas and so on should be understood. Thus by these two terms, whatever is used as a medium of exchange by human beings and suitable for adornment and enjoyment - gold, silver, pearls, gems, lapis lazuli, coral, rubies, masāragalla stones and so on - and whatever is the wealth of nāgas, supaṇṇas and so on who have arisen in mansions made of jewels on ground spread with pearl and gem sand, in dwellings extending many hundreds of yojanas - that is indicated.

"Or in the heavens" means in the sensual-sphere and fine-material-sphere heavenly worlds. For they are won through beautiful action - thus they are "heavens"; or they are also "heavens" because they are thoroughly the highest. "Whatever" means whatever has an owner or is ownerless. "Jewel" means that which leads, carries, generates, and increases delight - thus it is a "jewel"; whatever is respected, very costly, incomparable, rare to see, and enjoyed by superior beings - this is a designation for that. As he said -

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

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

In "there is none equal to the Truth-finder," "na" is in negation; "no" is in emphasis. "Equal" means comparable. "There is" means exists. "With the Truth-finder" means with the Buddha. What is meant? Whatever wealth and jewel has been made known, herein not even one jewel equal to the jewel of the Buddha exists. For whatever is a jewel in the sense of being respected, as follows - the wheel treasure and the gem treasure of a wheel-turning monarch, upon whose arising the great multitude does not show respect elsewhere, no one takes flowers, scents and so on and goes to a demon shrine or a spirit shrine, all the people show respect to and venerate only the wheel treasure and the gem treasure, aspire to this and that boon, and some of what they have aspired to succeeds for them - even that jewel is not equal to the jewel of the Buddha. If indeed a jewel is so in the sense of being respected, the Truth-finder alone is the jewel. For when the Truth-finder has arisen, whatever influential gods and humans there are, they do not show respect elsewhere, they do not venerate anyone else. For thus Brahmā Sahampati venerated the Truth-finder with a garland of jewels the size of Sineru, and according to their ability, other gods and humans such as Bimbisāra, the King of Kosala, Anāthapiṇḍika and so on. Even with reference to the Blessed One who had attained final Nibbāna, having given up ninety-six ten million in wealth, the great King Asoka established eighty-four thousand monasteries throughout the entire Indian subcontinent - what then to say of other acts of respect. Furthermore, for whom else who has attained final Nibbāna does such respect and honour proceed with reference to the places of birth, enlightenment, the setting in motion of the wheel of the Teaching, and final Nibbāna, or with reference to images, shrines and so on, as it does for the Blessed One. Thus, in the sense of being respected too, there is no jewel equal to the Truth-finder.

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

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

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

Likewise, whatever is a jewel in the sense of being incomparable. That is: For a wheel-turning monarch, a wheel treasure arises, with a nave made of sapphire, with a thousand spokes made of the seven precious things, with a rim made of coral, with joints made of red gold, on top of every ten spokes of which there is one bare spoke for the purpose of catching the wind and making sound, by which the sound produced is like the sound of a five-piece musical ensemble well struck by a skilled musician. On both sides of whose nave there are two lion-mouths, the interior being hollow like a cart wheel; there is no maker or causer of it; it arises from temperature with kamma as condition. Which the king, having fulfilled the tenfold duty of a wheel-turning monarch, on the Observance day, the fifteenth, on the full moon day, having bathed his head, observing the Observance, having gone up to the upper terrace of the excellent palace, purifying his moralities, seated, sees rising like the full moon and like the sun, whose sound is heard from twelve yojanas away, whose beauty is seen from one yojana, which, being seen by the public filled with exceedingly great curiosity thinking "A second moon or sun, it seems, has risen," having come above the city, on the eastern side of the king's inner palace, being neither too high nor too low, so that the public may venerate it with scents, flowers and so on, stands as if fixed on its axle in the appropriate place.

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

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

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

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

Following that too, a householder treasure arises - the king's natural worker, a millionaire, for whom, as soon as the wheel treasure has arisen, a divine eye becomes manifest, by which he sees treasure all around within a distance of one

yojana, whether with an owner or without an owner. He, having approached the king, invites him: "May you, Sire, live at ease; I shall manage the wealth affairs with wealth for you."

Following that too, an adviser treasure arises - the king's natural eldest son; as soon as the wheel treasure has arisen, he is endowed with surpassing lucidity of wisdom; having fully understood with his mind the consciousness of an assembly of twelve yojanas, he is capable of both restraining and encouraging. He, having approached the king, invites him - "May you, Sire, live at ease; I shall govern the kingdom for you." Or whatever else of such kind is a jewel in the sense of being incomparable, whose value cannot be determined by weighing and assessing: "It is worth a hundred, or a thousand, or ten million." Therein, not even a single jewel is equal to the Buddha-jewel. If indeed a jewel in the sense of being incomparable, the Truth-finder alone is the jewel. For the Truth-finder cannot be weighed and assessed by anyone in terms of morality, or concentration, or any one among wisdom and so on, and delimited as "He has this many virtues, or he is equal to this one, or he has a counterpart." Thus, in the sense of being incomparable too, there is no jewel equal to the Truth-finder.

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

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

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

Likewise, whatever is a jewel in the sense of being enjoyed by superior beings. That is: The wheel treasure and so on of a universal monarch. For that does not arise for the purpose of use, even in a dream, by outcasts, hunters, basket-makers, chariot-makers, refuse-removers, and so on, persons of low family, inferior men, even those possessing wealth of a hundred thousand crores and living on the excellent upper floor of a seven-storeyed mansion. But since it arises for the purpose of use only by a king of the warrior caste who is well-born on both sides and who has fulfilled the tenfold duty of a universal monarch, it is exclusively for the enjoyment of superior beings; that too is not equal to the jewel of the Buddha. If indeed it is a jewel in the sense of being enjoyed by superior beings, the Truth-finder alone is the jewel. For the Truth-finder is not enjoyed, even in a dream, by the six teachers such as Pūraṇa Kassapa and so on, who are regarded in the world as superior beings, who are not endowed with decisive support, who have perverted views, and by others of such

kind; but he is enjoyed by those endowed with decisive support, who have penetrative knowledge and vision, who are capable of attaining arahantship at the conclusion of even a verse of four lines, such as Bāhiya Dārucīriya and others, and by other great disciples born of great families. For they enjoy him in such and such ways by accomplishing the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in service, and so on. Thus, in the sense of being enjoyed by superior beings too, there is no jewel equal to the Truth-finder.

Whatever is a jewel in the sense of generating delight without distinction. That is: The wheel treasure of a universal monarch. For upon seeing it, the universal monarch is delighted; thus too it generates delight for the king. Furthermore, the universal monarch, having taken a golden pitcher in his left hand, sprinkles the wheel treasure with his right hand, saying: "May the venerable wheel treasure roll forth, may the venerable wheel treasure conquer." Then the wheel treasure, emitting a sweet sound like a five-part musical ensemble, goes through the sky to the eastern direction. The universal monarch follows right behind, with his fourfold army spread over twelve yojanas, by the power of the wheel, neither too high nor too low, below the upper part of tall trees, above the upper part of low trees, receiving tribute-gifts from the hands of those who had come bringing gifts of flowers, fruits, sprouts, and so on from the trees, and instructing the rival kings who had come with the utmost deference saying "Come, great king" and so on, by the method beginning with "a living being should not be killed." But wherever the king wishes to eat or wishes to take a midday rest, there the wheel treasure, having descended from the sky, stands as if fixed on its axle on a level piece of ground suitable for all tasks such as water and so on. Again, when the thought of going arises in the king, it goes making a sound in the former manner just; having heard that, even the assembly of twelve yojanas goes through the sky. The wheel treasure gradually plunges into the eastern ocean; as it plunges in, the water, having receded to the extent of a yojana, stands as if made into a wall. The great multitude takes the seven treasures as they wish. Again the king, having taken the golden pitcher, having sprinkled with water saying "From here onwards is my kingdom," turns back. The army is in front, the wheel treasure behind, the king in the middle. The water fills up each place from which the wheel treasure has retreated. By this very means, he goes to the southern, western, and northern oceans too.

Having thus traversed the four directions, the wheel treasure ascends into the sky to a height of three yojanas. Standing there, the king, by the power of the wheel treasure, surveys the conquered Pubbavideha, adorned with five hundred minor islands, with a circumference of seven thousand yojanas; likewise Uttarakuru, with a circumference of eight thousand yojanas; Aparagoyāna, with a circumference of seven thousand yojanas just; and Jambudīpa, with a circumference of ten thousand yojanas - thus he surveys one world-circle adorned with four great continents and two thousand minor islands, as if it were a grove of fully bloomed white lotuses. And as he surveys thus, no small delight arises in him. Thus too that wheel treasure generates delight for the king; that too is not equal to the jewel of the Buddha. If indeed it is a jewel in the sense of generating delight, the Truth-finder alone is the jewel. What will this wheel treasure do? For the Truth-finder, compared to that divine delight in relation to which the delight of a universal monarch generated by the wheel treasure and all the rest does not amount to a reckoning, a fraction, or a fraction of a fraction,

generates for incalculable numbers of gods and humans who follow his instruction a delight that is more superior and more sublime than even that delight - the delight of the first meditative absorption, the delight of the second, third, fourth, and fifth meditative absorptions, the delight of the plane of infinite space, the delight of the plane of infinite consciousness, the plane of nothingness, and the plane of neither-perception-nor-non-perception, the delight of the path of stream-entry, the delight of the fruition of stream-entry, and the delight of the path and fruition of once-returning, non-returning, and arahantship. Thus, in the sense of generating delight too, there is no jewel equal to the Truth-finder.

Further, a jewel is indeed twofold: animate and inanimate. Therein, the inanimate is the wheel treasure and the gem treasure, or whatever else is not bound by the senses such as gold, silver, and so on; the animate is from the elephant treasure and so on up to and ending with the adviser treasure, or whatever else of such kind is bound by the senses. Thus, of these two kinds, the animate jewel is declared the foremost. Why? Because the inanimate jewel of gold, silver, gems, pearls, and so on is brought for the purpose of adorning the animate elephant treasure and so on.

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

Thus, the homeless one's jewel too is twofold - by way of noble ones and worldlings. The noble one's jewel too is twofold, by way of learners and those beyond training. The jewel of one beyond training too is twofold, by way of dry insight practitioners and those having serenity meditation as vehicle; the jewel of one having serenity meditation as vehicle too is twofold: one who has attained the perfections of a disciple and one who has not attained them. Therein, one who has attained the perfections of a disciple is declared the foremost. Why? Because of the greatness of virtues. Even more than the jewel of one who has attained the perfections of a disciple, the jewel of the Individually Enlightened One is declared the foremost. Why? Because of the greatness of virtues. For even many hundreds of disciples equal to Sāriputta and Moggallāna do not amount to even a hundredth part of the virtues of a single Individually Enlightened One. Even more than the jewel of the Individually Enlightened One, the jewel of the Perfectly Enlightened One is declared the foremost. Why? Because of the greatness of virtues. For even Individually Enlightened Ones, having filled the entire Jambudīpa, seated with cross-legged posture touching cross-legged posture, do not amount to a reckoning, a fraction, or a fraction of a fraction of the virtues of a single Perfectly Enlightened One. And this too was said by the Blessed One - "As far as there are beings, monks, whether footless or etc. the Truth-finder is

declared the foremost among them" and so on. Thus, by any method whatsoever, there is no jewel equal to the Truth-finder. Therefore the Blessed One said: "There is none equal to the Truth-finder."

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

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

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

there is no phenomenon whatsoever equal to the teaching attained by the Sage of the Sakyans, which is named elimination and so on. Therefore in another discourse too it is said: "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them" and so on.

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

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

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

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

Thus, having stated the incomparability of the immediate concentration with other concentrations, now, by the former method just, in dependence on the incomparable nature of the jewel of the path-teaching, the Blessed One applies an utterance of

truth: "This too in the Dhamma, etc. may there be well-being." Its meaning should be understood in the manner already stated previously. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

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

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

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

"Disciples of the Fortunate One" - the Blessed One is the Fortunate One because of being engaged in beautiful conduct, because of having gone to a beautiful state, because of having gone well, and because of having spoken well; of that Fortunate One. All of them hear his word - thus they are "disciples." Certainly others too hear,

but having heard they do not do the duty that should be done. These, however, having heard, having done what should be done - the practice in accordance with the Teaching - have attained the paths and fruits; therefore they are called "disciples." "Gifts given to them are of great fruit" means even small gifts given to these disciples of the Fortunate One are of great fruit because they have reached the state of purification of offerings on account of the recipient. Therefore in another discourse too it is said -

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

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

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

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

due to being accomplished in concentration, departing from defilements due to being accomplished in wisdom - they, through this right practice, having plunged into the Deathless, having obtained it freely, enjoying the peace called fruition attainment, are indeed ones who have attained attainment.

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

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

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

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

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

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

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

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

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

233. Having thus spoken the truth as the foundation of the Community by means of the virtue of not taking up an eighth existence for one with seven rebirths at the utmost, he now began to speak by means of a virtue distinguished from other persons whose abandonment of existence-taking has not been eliminated, even though that very one takes up seven existences: "Together with his." Therein, "together with" means together with indeed. "His" means of a certain one among

those of whom it was said "they do not take up an eighth existence." "With the accomplishment of vision" means with the attainment of the path of stream-entry. For the path of stream-entry, having seen Nibbāna, is called "vision" because it is the very first seeing of Nibbāna through the accomplishment of the function to be done. Its manifestation in oneself is the accomplishment of vision; together with that accomplishment of vision indeed. In "three things are given up," here "su" is an indeclinable particle used merely as an expletive. As in "This, Sāriputta, was for me in my eating of great filth" and so on. Since together with his accomplishment of vision three things are given up, are abandoned - this is the meaning here.

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

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

Having thus shown his abandoning of the round of results, now showing the abandoning of the round of action too, which is the root of that round of results, he said "incapable of doing the six grave actions." Therein, "grave actions" means gross states; he is incapable of doing those six. And those should be understood as stated in the Book of Ones by the method beginning with "This is impossible, monks, there is no chance, that a person accomplished in right view should deprive his mother of life" - namely, matricide, patricide, killing a Worthy One, wounding, schism in the

Community, and the action of pointing to another teacher. For although a noble disciple accomplished in right view does not deprive even a louse or an ant of life, these were stated for the purpose of censuring the state of being a worldling. For a worldling, because of not being accomplished in right view, commits even such greatly blameworthy grave actions, but one accomplished in vision is incapable of doing those. And the use of "incapable" here is for the purpose of showing non-performance even in another existence. For even in another existence, he, even not knowing his own state as a noble disciple, by natural law itself does not commit either these six or the five enmities beginning with ordinary killing of living beings, together with pointing to another teacher, making six states, with reference to which some read "six, the six grave actions." And here, catching dead fish and so on is an example of village youngsters who are noble disciples.

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

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

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

How -

"Just as, monks, a young, tender boy, dull, lying on his back, having stepped on an ember with his hand or foot, quickly withdraws; just so, monks, this is the natural disposition of a person accomplished in right view: although he commits such an offence for which emergence is discerned, yet he quickly confesses it, reveals it, makes it clear to the Teacher, or to the wise, or to his fellows in the holy life; having confessed, having revealed, having made it clear, he commits to restraint in the future."

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

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

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

Thus the Blessed One, having spoken of this Scriptures resembling a forest thicket with well-flowering tops, now in dependence on that very thing applies an utterance

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

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

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

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

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

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

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

Thus the Blessed One, having stated the virtue of attainment of Nibbāna without residue of clinging of those who heard the Scriptures spoken of in the previous two verses and, having practised in accordance with what was heard alone, achieved the supramundane Teaching of nine kinds, now in dependence on that very virtue, applying an utterance of truth with the Community as foundation, concluded the teaching: "This too in the Community." Its meaning should be understood in the manner already stated previously. However, it should be connected thus: this too,

reckoned as the Nibbāna of monks who have eliminated the mental corruptions in the aforesaid manner, is a sublime jewel in the Community. The command of this verse too was accepted by spirits in a hundred thousand koṭis of world-systems.

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

239-241. Then Sakka, the lord of the gods, having thought "The Blessed One, by applying an utterance of truth in dependence on the virtues of the Triple Gem, has made well-being for the citizens; by me too something should be said in dependence on the virtues of the Triple Gem for the purpose of well-being of the citizens," spoke three verses at the end, beginning with "Whatever beings have assembled here." Therein, because the Buddha has come in just the way that those who have undertaken zeal for the welfare of the world should come, and has gone in just the way that they should go, and understands in just the way that they should understand, and knows in just the way that it should be known, and because whatever is just so, because of his speaking of that, he is called "Truth-finder." And because he is exceedingly venerated by gods and humans through external offerings such as flowers and fragrances, and through practice of the Teaching in conformity with the Teaching and so on arisen within oneself, therefore Sakka, the lord of the gods, combining the entire assembly of gods together with himself, said "We venerate the Truth-finder, honoured by gods and humans, the Buddha - may there be well-being."

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

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

boat, and five hundred monks each on their own boat. The nāga kings ushered the Blessed One together with the community of monks into the serpent realm. There the Blessed One expounded the Teaching to the assembly of nāgas for the whole night. On the second day they made a great offering with divine solid and soft foods. The Blessed One, having given thanks, departed from the serpent realm.

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

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

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

He, grasping quickly and grasping much, and retaining what was grasped and what was grasped without it perishing, like lion's oil put into a golden vessel, completed the twelve-year craft in just a few months. He, while rehearsing, saw only the beginning and the middle, not the end. Then, having approached the teacher, he said

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

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

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

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

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

In the Paramatthajotikā, the Khuddaka Commentary,

the explanation on the Discourse on the Jewels in the commentary on the Anthology of Discourses is concluded.

2. Commentary on the Āmagandha Sutta

"Millet, ciṅgūlaka grains, and cīnaka beans" etc. is the Discourse on Verminous Odour. What is the origin? When the Blessed One had not yet arisen, a brahmin named Āmagandha, together with five hundred young men, having gone forth into the going forth as hermits, having entered the Himalayas, having had a hermitage built among the mountains, having become one who feeds on forest roots and fruits, dwells there; he never eats fish and meat. Then jaundice arose in those hermits who were not partaking of salt, sour things, and so on. Thereupon they, saying "Let us go to the path of humans for the purpose of partaking of salt, sour things, and so on," arrived at a borderland village. There the people, having become confident in them, having invited them, fed them; for those who had finished their meal, having brought beds, chairs, vessels for use, foot-ointment, and so on, having shown them a dwelling place saying "Dwell here, venerable sirs, do not be distressed," they departed. On the second day too, having given them a gift, again they gave a gift each day from house to house in succession. The hermits, having dwelt there for four months, having attained firmness of body through the partaking of salt, sour things, and so on, informed the people "We are going, friends." The people gave them oil, rice-grain, and so on. They, having taken those, went to their own hermitage. And they came to that village in the same way year after year. The people too, having known the time of their coming, having prepared rice-grain and so on for the purpose of giving, simply remained; and when they had come, they honoured them in the same way.

Then the Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, having gone gradually to Sāvattthī, dwelling there, having seen the achievement of decisive support of those hermits, having departed from there, surrounded by the Community of monks, wandering on a journey, gradually reached that village. The people, having seen the Blessed One, gave great gifts. The Blessed One expounded the Teaching to them. By that proclamation of the Teaching, some became stream-enterers, some once-returners, some non-returners, and some, having gone forth, attained arahantship. The Blessed One returned again to Sāvattthī. Then those hermits came to that village. The people, having seen the hermits, did not make excitement as before. The hermits asked them - "Why, friends, are these people not as before? Has this village been troubled by royal punishment, or by famine, or has some one gone forth, more accomplished than us in virtues such as

morality and so on, reached this village?" They said - "No, venerable sirs, this village has not been troubled by royal punishment, nor by famine; but a Buddha has arisen in the world, and that Blessed One, expounding the Teaching for the welfare of many people, has come here."

Having heard that, the hermit Āmagandha asked "Do you say 'Buddha,' householders?" Having said three times "We say 'Buddha,' venerable sir," delighted, having uttered words of delight - "This sound too is rare in the world, that is to say, 'Buddha'" - he asked - "Does that Buddha eat verminous odour or does he not eat it?" "What, venerable sir, is verminous odour?" "Verminous odour means fish and flesh, householders." "The Blessed One, venerable sir, consumes fish and flesh." Having heard that, the hermit became remorseful - "May he indeed not be a Buddha." Then he thought again - "The manifestation of Buddhas is indeed rare; having gone, having seen the Buddha, having asked, I shall find out." Thereupon, having asked people the road by which the Blessed One had gone, like a cow longing for her calf, very quickly, staying one night everywhere, having arrived at Sāvattihī, he entered Jeta's Grove itself together with his own assembly. The Blessed One too at that time was seated on a seat for the purpose of expounding the Teaching. The hermits, having approached the Blessed One, remaining silent, without even paying respect, sat down to one side. The Blessed One exchanged friendly greetings with them by the method beginning with "I hope it is bearable for you, sages." They too said beginning with "It is bearable, Master Gotama." Then Āmagandha asked the Blessed One - "Do you eat verminous odour, Master Gotama, or do you not eat it?" "What is that called verminous odour, brahmin?" "Fish and flesh, Master Gotama." The Blessed One said "No, brahmin, fish and flesh is not verminous odour. But rather, verminous odour means all mental defilements, evil unwholesome mental states." Having said this, he said "Not only now have you yourself asked about verminous odour, brahmin; in the past too a brahmin named Tissa asked the Blessed One Kassapa. And thus he asked, and thus the Blessed One answered him." Having brought the very verses spoken by the brahmin Tissa and the Blessed One Kassapa, convincing the brahmin with those verses, he said - "Millet, ciṅgūlaka grains, and cīnaka beans." This, for now, is the origin of this discourse here.

But in the past, it is said, the Bodhisatta Kassapa, having fulfilled perfections for eight incalculable periods and a hundred thousand cosmic cycles, in Bārāṇasī, took conception in the womb of a brahmin woman named Dhanavatī, the wife of a brahmin named Brahmadatta. The chief disciple too, on that very day, having passed away from the heavenly world, was reborn in the womb of the wife of the deputy chaplain brahmin. Thus for them, the taking of conception and the delivery from the womb occurred on the very same day; on the very same day they named one of them Kassapa and one Tissa. Those two friends, who played together in the dust, gradually grew up. Tissa's father commanded his son - "This Kassapa, dear son, having gone forth, will become a Buddha; you too, having gone forth in his presence, should make your escape from existence." He, having agreed saying "Very well," having gone to the presence of the Bodhisatta, said "Let us both go forth, my dear." The Bodhisatta agreed saying "Very well." Then, even when the time of maturity had been reached, Tissa said to the Bodhisatta - "Come, my dear, let us go forth." The Bodhisatta did not go forth. Tissa, thinking "His knowledge has not yet reached maturity," himself having gone forth, having gone forth in the going forth of sages, having had a hermitage

built at the foot of a mountain in the forest, dwells there. The Bodhisatta too, at a later time, while still remaining at home, having taken up mindfulness of breathing, having produced the four meditative absorptions and the direct knowledges, having gone by means of the mansion to the vicinity of the ground of enlightenment, determined "Let the mansion be established again in its original place." It was established in its own place. It is said that it is not possible for one who has not gone forth to approach the ground of enlightenment. He, having gone forth, having reached the ground of enlightenment, having sat down, having practised the exertion of striving for seven days, in seven days realised the perfect enlightenment.

At that time twenty thousand who had gone forth were dwelling at Isipatana. Then the Blessed One Kassapa, having addressed them, set in motion the wheel of the Teaching. At the conclusion of the discourse, all became Worthy Ones. That Blessed One dwelt right there at Isipatana, surrounded by twenty thousand monks. And Kikī, the King of Kāsi, attended on him with the four requisites. Then one day a certain man dwelling in Bārāṇasī, searching for sandalwood essence and other things on the mountain, having reached the hermitage of the hermit Tissa, having paid respect to him, stood to one side. The hermit, having seen him, asked "Where have you come from?" "From Bārāṇasī, venerable sir." "What is the news there?" "There, venerable sir, a Perfectly Enlightened One named Kassapa has arisen." The hermit, having heard that rare word, filled with joy and happiness, asked - "Does he eat verminous odour or does he not?" "What, venerable sir, is verminous odour?" "Fish and meat, friend." "The Blessed One, venerable sir, eats fish and meat." Having heard that, the hermit, becoming remorseful, thought again - "Having gone, I shall ask him; if he says 'I consume verminous odour,' then having dissuaded him saying 'This, venerable sir, is unsuitable for your birth and family and clan,' having gone forth in his presence, I shall make my escape from existence" - having taken light requisites, staying one night everywhere, in the evening time having reached Bārāṇasī, he entered Isipatana itself. The Blessed One too, at that time, was seated just on his seat for the purpose of expounding the Teaching. The hermit, having approached the Blessed One, without paying respect, stood to one side in silence. The Blessed One, having seen him, greeted him friendly in the manner already stated. He too, having said "Is it bearable, friend Kassapa?" and so on, having sat down to one side, asked the Blessed One - "Do you eat verminous odour, friend Kassapa, or do you not?" "I do not eat verminous odour, brahmin." "Good, good, friend Kassapa, by not eating the carcass of another you have done well; this is fitting for the venerable Kassapa's birth and family and clan." Thereupon the Blessed One thought: "I say 'I do not eat verminous odour' with reference to the defilements; the brahmin understands it as fish and meat. What if tomorrow, without entering the village for almsfood, I were to consume almsfood brought from the house of King Kikī? Thus a discussion concerning verminous odour will arise. Then I shall convince the brahmin by expounding the Teaching" - on the second day, at an early hour before sunrise, having attended to his bodily preparation, he entered the perfumed chamber. The monks, having seen the door of the perfumed chamber closed, having known "The Blessed One does not wish to enter together with the monks today," having circumambulated the perfumed chamber, entered for almsfood.

The Blessed One too, having come out from the perfumed chamber, sat down on the prepared seat. The hermit too, having cooked and eaten leaf-vegetables, sat down

near the Blessed One. Kikī, the King of Kāsi, having seen the monks walking for almsfood, having asked "Where is the Blessed One, venerable sirs?" and having heard "At the monastery, great king," sent food endowed with various curries, flavours, and many kinds of meat preparations to the Blessed One. The ministers, having led them to the monastery, having informed the Blessed One, having given the water of dedication, while serving food, first gave rice gruel endowed with various kinds of meat preparations; the hermit, having seen, stood thinking "Will he eat it or not?" The Blessed One, while that one was watching, drinking the rice gruel, put a piece of meat into his mouth. The hermit, having seen, was angry. Again, when the rice gruel had been drunk, they gave food with various flavoured curries; having seen him taking that too and eating, exceedingly angry, he thought: "While eating fish and meat, he says 'I do not eat it.'" Then, having approached the Blessed One who had finished his meal duty, had washed his hands and feet, and was seated, he said: "Friend Kassapa, you speak falsely; this is not the task of a wise person. For lying is censured by the Buddhas. Even those sages who dwell at the foot of mountains, sustaining themselves on forest roots, fruits, and so on, even they do not speak falsely." Having said this, again praising the virtues of the sages in a verse, he said "Millet, ciṅgūlaka grains, and cīnaka beans."

242. Therein, "millet" means a species of grass-grain that is fit to be grasped, either by shaking off or by picking out the ears. Likewise, ciṅgūlaka grains have ears of the shape of oleander flowers. "Cīnaka beans" means cīna beans that are planted and grown at the foot of forest mountains. "Leaf-fruit" means whatever green leaves. "Root-fruit" means whatever tuber roots. "Wild fruit" means whatever fruit of trees and creepers. Or alternatively, by the term "root" tuber roots should be understood, by the term "fruit" fruit of trees and creepers, and by the term "wild fruit" fruit such as water-chestnuts, lotus stalks, and so on, grown in water. "Obtained by the Teaching" means obtained by wandering for gleanings in the forest, having abandoned wrong livelihood such as going on messenger duties and errands and so on. "The peaceful" means the peaceful noble ones. "Eating" means consuming. "Do not speak falsehood desiring sensual pleasures" means those sages, thus unselfish, without possessions, eating these millet and so on - just as you, desiring sensual pleasures of pleasant taste and so on, while eating verminous odour itself, saying "I do not eat verminous odour, brahmin," speak falsehood - so they do not speak falsehood desiring sensual pleasures; desiring sensual pleasures, they do not speak falsely. Thus, by praising the sages, he explains the censure of the Blessed One.

243. Having thus disparaged the Blessed One under the pretext of praising the sages, now, having shown the subject of blame intended by himself, directly disparaging the Blessed One without qualification, he said "yadasnamāno." Therein, the letter "da" serves as a word-connector. But this is the meaning - Whatever hare meat or partridge meat, well prepared by preliminary work such as washing and cutting, well finished by subsequent work such as cooking and seasoning, given not by mother nor by father, but rather by others who are lovers of the Teaching, thinking "This one is worthy of offerings," purified by the making of honour, adorned as superior, superior by the excellence of its flavour, by its nourishing quality, and by its ability to sustain strength and power - eating, consuming that; and not only whatever meat, but also consuming this rice food, cooked rice of rice grains with the dark grains picked out -

you eat, Kassapa, verminous odour; you, eating whatever meat and consuming this rice food, you eat, Kassapa, verminous odour - thus he addresses the Blessed One by his clan name.

244. Having thus disparaged the Blessed One on account of food, now, having imputed lying and disparaging, he said "Not verminous odour, etc. well-prepared." Its meaning is - When formerly asked by me, "Verminous odour is not allowable for me," thus indeed you speak, thus definitively you speak - he speaks abusing him as "kinsman of Brahma," meaning a brahmin merely by birth, devoid of the qualities of a brahmin. "Rice food" means cooked rice of rice grains. "Consuming" means eating. "With well-prepared bird meat" - he speaks pointing out the bird meat that was at that time brought to the Blessed One.

Even while speaking thus, looking up at the Blessed One's body from below, from the soles of the feet up to the tips of the hair above, having seen the accomplishment of the thirty-two excellent marks and eighty minor features, and the encircling fathom-wide radiance, he thought: "One whose body is adorned with the marks of a great man and so on of such a form is not worthy of speaking falsely. For this one, even in other existences, by the very outflow of truthful speech, a tuft of hair has arisen between the eyebrows, white, soft, resembling cotton, and single hairs in each pore. How then could this one now speak falsely? Surely there must be another verminous odour for this one, with reference to which he said - 'I do not eat verminous odour, brahmin,' what if I were to ask him about this?" - having thought thus, with esteem arisen, addressing him by clan alone, he spoke this remainder of the verse -

"I ask you, Kassapa, about this matter, of what kind is your verminous odour?"

245. Then the Blessed One, in order to answer about verminous odour, said such things beginning with "killing living beings." Therein, "killing living beings" means the murder of living beings. "Murder, cutting off, and imprisonment" - here, the striking of beings with sticks and so on is murder; the cutting off of hands, feet, and so on is cutting off; binding with ropes and so on is imprisonment. "Theft, lying" means theft and lying. "Fraud" means arousing hope by the method beginning with "I will give, I will do," and then rendering hopeless. "Cheating" means making one accept what is not gold as gold, and so on. "Useless recitation" means the learning of many useless texts. "Consorting with another's wife" means engaging in conduct with women belonging to another. "This is verminous odour, not the eating of meat" - this occurrence of unwholesome mental states beginning with killing living beings is verminous odour, the smell of raw flesh, the smell of a rotting corpse. Why? Because of being unpleasant, because of being mixed with the impurity of mental defilements, because of being loathed by the virtuous, and because of bringing about a supremely foul-smelling nature. For beings who are abundant in mental defilements are exceedingly foul-smelling because of those defilements; for those free from mental defilements, even a dead body is not foul-smelling; therefore this is verminous odour. But the eating of meat that is not seen, not heard, and not suspected is faultless; therefore the eating of meat is not verminous odour.

246. Having thus answered the verminous odour by one method through a teaching based on the standpoint of phenomena, now, since those various beings are endowed with those various verminous odours, not one alone with all, nor all with one alone,

therefore, in order to make known those various verminous odours for them, answering the verminous odours by way of a teaching based on the standpoint of persons, by the method beginning with "Whatever people here are unrestrained in sensual pleasures," he spoke two verses.

Therein, "whatever people here are unrestrained in sensual pleasures" means whatever worldlings here in the world are unrestrained, with broken restraint through the absence of boundaries even regarding mothers and maternal aunts and so on, in sensual pleasures reckoned as the indulgence in sensuality. "Greedy for flavours" means they consume flavours while greedy, bound, infatuated, attached, not seeing the danger, without wisdom of escape regarding flavours cognisable by the tongue. "Attached to impure conduct" means through that greed for flavours, for the purpose of obtaining flavours, attached to the impure state reckoned as wrong livelihood of various kinds. "Holding the view of nihilism" means possessed of wrong view with ten bases beginning with "there is not what is given." "Unrighteous" means possessed of unrighteous bodily action and so on. "Hard to guide" means hard to instruct, possessed of adhering to one's own views, holding on to them tenaciously, and relinquishing them with difficulty. "This is verminous odour" means this verminous odour, pointed out by this verse based on the standpoint of persons, should also be understood as sixfold by the meaning stated before, namely: "unrestrained in sensual pleasures, greed for flavours, failure in livelihood, the view of nihilism, unrighteousness consisting of bodily misconduct and so on, and the state of being hard to guide." "Not the eating of meat" means but the eating of meat is not verminous odour by the meaning as stated above.

247. In the second verse as well, "those who are rough" means those who are rough, desireless, engaged in self-mortification - this is the meaning. "Harsh" means hard, given to being difficult to admonish. "Backbiters" means those who speak sweetly in front but speak blame in one's absence. For these, being unable to look face to face, are like eaters of the flesh of the backs of those who have turned away; therefore they are called "backbiters." "Betrayers of friends" means those who betray friends; what is meant is those who wrongly conduct themselves regarding the wives, wealth, and lives of friends who have placed trust in them. "Merciless" means devoid of compassion, desiring harm to beings. "Arrogant" means "here a certain one, through birth or etc. despises others on account of some subject matter or other; whatever such conceit, vainglory of consciousness" - endowed with arrogance as thus stated. "Habitually not giving" means having the nature of not giving, inclined to not giving, delighting in not sharing - this is the meaning. "And not giving anything to anyone" means by that habit of not giving, even when asked, they give nothing to anyone; they are like humans in a family where nothing has ever been given, heading for the destiny of ghosts consumed by parching thirst. Some, however, also read "ādānasīlā," meaning only habitually taking, but not giving anything to anyone. "This is verminous odour, not the eating of meat" means this verminous odour, pointed out by this verse based on the standpoint of persons, should also be understood as eightfold by the meaning stated before, namely: "roughness, harshness, backbiting, betrayal of friends, mercilessness, arrogance, the habit of not giving, and not giving" - not the eating of meat.

248. Having thus spoken two verses by way of a teaching based on the standpoint of the person, again, having known the evolving disposition of that hermit, he spoke one verse by way of a teaching based on the standpoint of phenomena alone. Therein, wrath should be understood in the manner stated in the Uraga Sutta. "Vanity" means the state of intoxication of consciousness, the varieties of which are stated in the Vibhaṅga by the method beginning with "vanity of birth, vanity of clan, vanity of health" and so on. "Obstinacy" means the state of being obstinate. "Opposition" means placing oneself in antagonism, the state of contradicting and standing against what has been stated by the Teaching and method. "Deceit" means the concealment of evil done, classified in the Vibhaṅga by the method beginning with "here a certain one, having practised misconduct by body" and so on. "Envy" means jealousy regarding others' material gains, honours, and so on. "Accumulation of useless talk" means elevated useless talk; it is said to mean self-extolling. "Conceit and arrogance" means "here a certain one, through birth or etc. through some subject matter or other, at a former time considers himself equal to others, at a later time considers himself superior, considers others as inferior. Whatever such conceit etc. vainglory of consciousness" - thus classified in the Vibhaṅga. "Intimacy with the unvirtuous" means intimacy with bad persons. "This is verminous odour, not the eating of meat" means this ninefold heap of unwholesome beginning with wrath should be understood as verminous odour by the meaning stated before - not the eating of meat.

249. Having thus shown the ninefold verminous odour by way of a teaching based on the standpoint of phenomena, once again, answering the verminous odours by way of a teaching based on the standpoint of persons in the manner already stated previously, he spoke three verses. Therein, "those of evil morality" means those who are well-known in the world as "of evil morality" because of their evil conduct. "Debt-destroyers and informers" means, according to the method stated in the Vasala Sutta, having taken a debt, they are debt-destroyers by not repaying it, and informers by divisive speech. "Fraudulent in business, here impostors" means those standing in the position of judges of righteousness, having taken bribes, defeating the owners, they are fraudulent in business because of being endowed with fraudulent dealings; they are impostors because of being counterfeits of the righteous. Or alternatively, "here" means in the Dispensation. "Impostors" means the immoral. For since they have a resemblance to the virtuous through their accomplishment of deportment and so on, therefore they are counterfeits; counterfeits indeed are impostors. "Vile men who here commit wrong-doing" means those who here in the world are vile men who commit wrong-doing designated as wrong practice towards mothers and fathers, Buddhas, Paccekabuddhas and so on. "This is verminous odour, not the eating of meat" means this verminous odour, pointed out by this verse based on the standpoint of persons, should also be understood as sixfold by the meaning stated before, namely: "evil morality, debt-destroying, informing, fraudulence in business, imposture, and committing wrong-doing" - not the eating of meat.

250. "Whatever people here are unrestrained towards living beings" means whatever people in this world are unrestrained towards living beings, through acting as they please, having killed even a hundred or even a thousand, by not performing even a mere measure of compassion. "Engaged in harming, having taken from others" means having taken what belongs to others, whether wealth or life, thereupon engaged in harming with hands, clods, sticks and so on those who entreat "Do not do

thus" or those who try to prevent them. Or having accepted other beings, having undertaken thus "today ten, today twenty," engaged in harming them by murder, imprisonment and so on. "Immoral, cruel" means without morality due to bad conduct, and cruel due to engaging in cruel activities, through having blood on their hands; fish-killers, deer-trappers, bird-catchers and so on are intended here. "Harsh" means of harsh speech. "Disrespectful" means devoid of regard, thus: "Now we shall not do it, we shall refrain from such things." "This is verminous odour, not the eating of meat" means this verminous odour, pointed out by this verse based on the standpoint of persons, should be understood as sixfold - both what was stated before in the manner beginning with "killing living beings, murder, cutting, imprisonment" and what was not stated - namely: "unrestrained towards living beings, harming of others, immorality, cruelty, harshness, disrespect" - not the eating of meat. For even what was stated before is stated again for such reasons as the listeners' desire to hear, for emphasis, and for strengthening. And for that very reason, later he will say: "Thus this meaning the Blessed One again and again, declared it, and the one gone beyond the sacred texts understood."

251. "Those greedy for these, hostile and slayers" means greedy for these living beings through greed, hostile through hate, slayers through delusion, not seeing the danger, reaching transgression again and again; or in the evil deeds stated in the manner beginning with "killing living beings, murder, cutting, imprisonment," according to their origination, whatever lust, hate, and delusion are reckoned as greed, opposition, and slaying - by those they are greedy, hostile, and slayers. "Constantly striving" means constantly engaged in doing unwholesome deeds, at no time having abstained through reflection. "After death" means having gone from this world to the beyond. "Go to darkness; beings fall headlong into hell" means those who go to darkness reckoned as the interworld darkness or of the type such as low birth and so on, and those beings who fall headlong, with heads downward, into hell of the type such as Avīci and so on. "This is verminous odour" means this, distinguished as greed, opposition, and slaying, being the root of all verminous odour, the cause of those beings going to darkness and falling into hell, is the threefold verminous odour by the aforesaid meaning. "Not the eating of meat" means but the eating of meat is not verminous odour.

252. Thus the Blessed One, having answered the verminous odour in the ultimate sense and having made known its nature as a path to an unfortunate realm, now, showing the inability to purify that and other such things - regarding which food of fish and meat the hermit, having become one perceiving verminous odour and perceiving a path to an unfortunate realm, desiring purification through not eating it, does not eat it - he spoke this verse of six terms beginning with "Not fish and meat." Therein, all the terms should be connected with the final verse - fish and meat does not purify a mortal who has not overcome uncertainty; nor do oblations, sacrifices, and seasonal observances purify a mortal who has not overcome uncertainty - thus. And here, "not fish and meat" - fish and meat not being eaten does not purify; likewise "fasting" - thus the ancient teachers explain. But it would be more elegant thus: "not the fasting from fish and meat, not the fasting from fish and meat, the fasting from fish and meat does not purify a mortal" - and furthermore it might be asked, this being so, is fasting left out? But that is not so, because it is included by the austerities for immortality. In "nor whatever many austerities for immortality in

the world," for here all the remaining self-mortification also is included. "Nakedness" means the state of being a naked ascetic. "Shaven-headedness" means the state of being shaven. "Matted hair and dirt" means matted hair and muddy dirt. "Rough hides" means rough antelope-skin hides. "The practice of fire-sacrifice" means the tending of the fire. "For immortality" means bodily mortifications undertaken for the purpose of aspiring to the state of immortality. "Many" means numerous, by the distinction of squatting practice and other striving. "Austerities" means torments of the body. "Incantations" means the Vedas. "Oblations" means the act of fire-oblation. "Sacrifices and seasonal observances" means sacrifices such as the horse-sacrifice and so on, and seasonal observances. Seasonal observances means: in summer, the practice of standing in the sun's heat; in the rainy season, the practice of dwelling at the foot of a tree; in winter, the practice of entering into water. "Do not purify a mortal who has not overcome uncertainty" means they do not purify a mortal who has not overcome sceptical doubt, whether regarding purification from mental defilements or purification from existence. For when the stain of uncertainty is present, one is not pure, and you are indeed one with uncertainty. And here, "who has not overcome uncertainty" - the intention is not that this was said by the Blessed One because, having heard "not fish and meat" and so on, uncertainty arose in the hermit thinking "Could there be a path of purification through not eating fish and meat and so on?" It should be understood that this was said with reference to the uncertainty regarding the Buddha that arose in him upon merely hearing "He eats fish and meat."

253. Having thus shown the inability to purify such things as abstaining from fish and meat and so on, now showing the phenomena that are able to purify, he spoke this verse "guarded in those." Therein, "in those" means in the six faculties. "Guarded" means endowed with the guarding of sense-faculty restraint. By this much he shows the morality of sense-faculty restraint as an accessory. "With faculties understood, one should wander" means having known the six faculties by way of full understanding as the known, having made them obvious, one should wander, one should dwell - this is what is said. By this much he shows the discernment of mentality-materiality for one of purified morality. "Established in the Teaching" means established in the teaching of the four truths to be fully realised by the noble path. By this he shows the plane of stream-entry. "Delighted in rectitude and gentleness" means delighted in uprightness and in softness. By this he shows the plane of once-returning. For the once-returner, due to the diminution of lust and hate which cause bodily crookedness and the like and which cause mental rigidity, is delighted in rectitude and gentleness. "Gone beyond attachment" means gone beyond the attachment of lust and hate. By this he shows the plane of non-returning. "With all suffering abandoned" means one whose all suffering is abandoned through the abandoning of the cause of all the suffering of the round of rebirths. By this he shows the plane of arahantship. "The wise one does not cling to what is seen and heard" means he, having thus gradually attained arahantship, being wise through the accomplishment of energy, does not cling by any mental defilement to phenomena that are seen and heard. And not only to what is seen and heard, but he does not cling to what is sensed and cognised either; rather, he has attained supreme purification - thus he concluded the teaching with the pinnacle of arahantship.

254-255. From here onwards, the two verses beginning with "Thus this meaning" were spoken by the compilers of the recitation. Their meaning is - Thus the Blessed

One Kassapa declared, spoke, and expanded this meaning again and again with many verses, by way of a teaching based on the standpoint of phenomena and based on the standpoint of persons, until the ascetic understood. "He understood it, the one gone beyond the sacred texts" means he too, the one gone beyond the sacred texts, gone beyond the Vedas, the brahmin Tissa, understood and knew that meaning. Why? Because the sage made known with variegated verses by way of meaning, by way of terms, and by way of the method of teaching. Of what kind? Free from the odour of flesh, unattached, hard to lead astray - free from the odour of flesh because of the absence of the mental defilements of verminous odour; unattached because of the absence of dependence on craving and wrong view; hard to lead astray because of the impossibility of being led by anyone through the influence of external views thinking "this is better, this is excellent." Having heard the well-spoken verse, the well-explained proclamation of the Teaching of the Buddha who had thus made known, having heard that which is free from verminous odour, free from the bond of mental defilements, the dispelling of all suffering, the dispelling of all suffering of the round of rebirths, having become humble in mind and lowly in thought, the brahmin Tissa paid homage to the Truth-finder, having made a fivefold prostration at the feet of the Truth-finder, he paid homage. "Right there he requested the going forth" means right there the ascetic Tissa requested the going forth from the Blessed One Kassapa who was seated on his seat; it is said that he requested it. The Blessed One said to him "Come, monk." He, at that very moment, having become equipped with the eight requisites, having come through the sky, having paid homage to the Blessed One like an elder monk of a hundred rains retreats, within just a few days, having penetrated the knowledge of the perfections of a disciple, became the chief disciple named Tissa; again the second was named Bhāradvāja. Thus that Blessed One had a pair of disciples named Tissa and Bhāradvāja.

But our Blessed One, having brought the three verses spoken by the brahmin Tissa at the beginning, and the nine spoken by the Blessed One Kassapa in the middle, and the two spoken by the compilers of the recitation at the end - all fourteen verses together, having made them complete, explained the verminous odour through this Discourse on Verminous Odour to five hundred ascetics headed by their teacher. Having heard that, that brahmin, likewise having become humble in mind, having paid homage at the feet of the Blessed One, requested the going forth together with his assembly. The Blessed One said "Come, monks." They, likewise having attained the come-monk status, having come through the sky, having paid homage to the Blessed One, within just a few days, all became established in the highest fruit, arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Āmagandha Sutta in the Suttanipāta Commentary is concluded.

3. Commentary on the Hiri Sutta

"One who transgresses shame" is the Discourse on Shame. What is the origin? When the Blessed One had not yet arisen, in Sāvattihī a certain wealthy brahmin was rich, possessing wealth of eighty million. He had an only son, dear and beloved. He, rearing him like a divine prince with various kinds of instruments of happiness, died together with the brahmin woman without having handed over that property to him.

Thereupon, by the elapse of that young man's mother and father, the storekeeper, having opened the inner chamber, while handing over the property, said - "This, master, is the property of your mother and father; this is the property of your grandfathers and great-grandfathers; this has come down through seven generations of the family." The young man, having seen the wealth, thought - "Only this wealth is seen, but those by whom it was accumulated are not seen; they have all gone under the power of death. And going, they did not take anything from here; thus indeed one must go to the world beyond having abandoned wealth; it is not possible to take anything, except by good conduct. What if I were to relinquish this wealth and take the wealth of good conduct, which can be taken along?" He, giving away a hundred thousand day by day, thought again - "This wealth is abundant; what is the use of such a small amount of giving up? What if I were to give a great gift?" He reported to the king - "Great king, in my house there is so much wealth; I wish to give a great gift with it. Good, great king, have a proclamation made in the city." The king had it done so. He, having filled vessels for all who came, gave away all his wealth in seven days, and having given, he thought - "Having made such a great relinquishment, it is inappropriate to dwell at home; what if I were to go forth?" Thereupon he reported this matter to his attendants. They, having said "Do not, master, think 'the wealth is exhausted'; we shall make an accumulation of wealth in just a short time by various means," entreated him in various ways. He, not heeding their entreaty, went forth into the going forth of a hermit.

There, hermits are of eight kinds - those with sons and wives, gleaners, those who eat whatever comes at the time, those who do not cook by fire, stone-fisted ones, tooth-bark-strippers, eaters of fallen fruit, and stalk-released-leaf eaters. There, "those with sons and wives" means those who, having gone forth together with children and wife, get their living by farming, trading, and so on, such as the matted-hair ascetic Keṇiya and others. "Gleaners" means those who, having had a hermitage built at the city gate, having trained young warriors, brahmins, and others in crafts and so on, having rejected gold and money, are recipients of allowable goods such as sesame seeds, rice grains, and so on; they are more excellent than those with sons and wives. "Those who eat whatever comes at the time" means those who sustain themselves by taking whatever food has arrived at mealtime; they are more excellent than the gleaners. "Those who do not cook by fire" means those who sustain themselves by eating leaves and fruits not cooked by fire; they are more excellent than those who eat whatever comes at the time. "Stone-fisted ones" means those who wander about having taken a fist-sized stone or any other tool such as an adze or knife, and when they are hungry, they take bark from a nearby tree, eat it, determine the Observance factors, and develop the four divine abidings; they are more excellent than those who do not cook by fire. "Tooth-bark-strippers" means those who wander about without even taking fist-sized stones and so on, and at the time of hunger, having torn off bark from a nearby tree with their teeth, having eaten it, having determined the Observance factors, they develop the divine abidings; they are more excellent than the stone-fisted ones. "Eaters of fallen fruit" means those who, dwelling in dependence on a natural lake or a jungle thicket, eat whatever is there - lotus roots and fibrous roots and so on in the lake, or flowers at the time of flowers, fruit at the time of fruit in the jungle thicket - they eat just that. When there are no flowers or fruit, they dwell eating even the outer bark of trees there at the very least; but they

never go elsewhere for the purpose of food. They undertake the determination of the Observance factors and the meditation on the divine abidings; they are more excellent than the tooth-bark-strippers. Those called "stalk-released-leaf eaters" eat only leaves that have been released from their stalks and fallen to the ground; the rest is just as before; they are the foremost of all.

But this son of a brahmin family, thinking "Among the goings forth of hermits, I shall go forth in the highest going forth," having gone forth in just the stalk-released-leaf going forth, having passed beyond two or three mountains in the Himalayas, having had a hermitage built, dwells there. Then the Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, having gone gradually to Sāvattthī, dwells at Sāvattthī in Jeta's Grove, Anāthapiṇḍika's park. Now at that time a certain man dwelling in Sāvattthī, searching for sandalwood essence and other things on the mountain, having reached his hermitage, having paid respect, stood to one side. He, having seen him, asked "Where have you come from?" "From Sāvattthī, venerable sir." "What is the news there?" "There, venerable sir, people are diligent, performing meritorious deeds such as giving and so on." "Having heard whose exhortation?" "Of the Buddha, the Blessed One." The hermit, astonished at hearing the word "Buddha," having asked three times "You say 'Buddha,' my dear man?" in the very manner stated in the Āmagandha, delighted that "Even this sound is rare," having become desirous of going to the presence of the Blessed One, thought - "It is not proper to go to the presence of the Buddha empty-handed; what indeed should one take and go?" Then he thought again - "Buddhas are not those who value material gains; come, I shall go having taken a present of the Teaching" - and he prepared four questions -

"What kind of friend should not be associated with? What kind of friend should be associated with?

What kind of effort should be applied? What is the highest of flavours?"

He, having taken those questions, having departed facing towards the Middle Country, having gradually reached Sāvattthī, entered Jeta's Grove. The Blessed One too, at that time, was seated just on his seat for the purpose of expounding the Teaching. He, having seen the Blessed One, without paying homage, stood to one side. The Blessed One exchanged friendly greetings by the method beginning with "I hope, sage, it is bearable." He too, having exchanged friendly greetings by the method beginning with "It is bearable, Master Gotama," thinking "If he is a Buddha, he will answer by speech the questions asked in the mind," asked the Blessed One those questions with the mind alone. The Blessed One, asked by the brahmin, in order to answer the first question, beginning with "One who transgresses shame," spoke two and a half verses.

256. Their meaning is - "One who transgresses shame" means one who goes beyond shame, who is shameless, without modesty. "Who is disgusted by it" means seeing it as if it were something impure. For a shameless person loathes shame, sees it as if it were something impure; therefore he does not associate with it, does not cling to it. Therefore it was said "who is disgusted by it." "Who says 'I am yours'" means one who speaks in such a manner as "I, my dear, am your companion, wishing for your welfare, wishing for your happiness, even my life is given up for your sake." "One who

does not undertake actions that can be done" means one who, even having spoken thus, does not undertake his actions that can be done, that are able to be performed, does not take them upon oneself for the purpose of doing them. Or alternatively, one who does not show even a measure of regard there in his mind, but rather, when duties have arisen, displays only disaster. "One should know him thus: 'He is not mine'" means a wise person should know one of such a kind thus: "This one is an imposter of a friend, he is not my friend."

257. "Without follow-through" means not followed through with what he says "I will give" and "I will do." "Whoever makes pleasant speech to friends" means whoever, offering hospitality with terms referring to the past and the future, treating kindly with what is useless, produces pleasant speech to friends by merely the semblance of phrasing alone. "One not doing but speaking - the wise fully understand him" means the wise, having determined thus "this one is called one who excels in words, an enemy disguised as a friend," know one of such a kind who does not do what he says, who only speaks by speech.

258. "He is not a friend who is always heedful, suspecting breach, observing only faults" means whoever, suspecting only breach, dwells always heedful with sweet and contrived manner, and whatever was done through unmindfulness or inattention, or not done through not knowing, observes only faults thus: "When he censures me, then I shall reprove him with this" - he is not a friend to be associated with.

Thus the Blessed One, having answered this first question "What kind of friend should not be associated with?", in order to answer the second, spoke this half-verse "and in whom one sleeps." Its meaning is: in whatever friend a friend, having entered his heart, by sleeping - just as a son upon the father's breast, having become without suspicion, not being apprehensive with such thoughts as "Would there be suffering or displeasure for this one while I sleep upon his breast?" - just so, placing trust regarding wife, wealth, life and so on, he sleeps without suspicion through the disposition of a friend. And whoever, even when others have spoken a hundred reasons or a thousand reasons, is not to be divided, he indeed is a friend to be associated with.

259. Thus the Blessed One, having answered the second question "What kind of friend should be associated with?", in order to answer the third, spoke the verse "that which produces delight." Its meaning is - "It produces delight" - thus "that which produces delight." "State" means cause. But what is that? Energy. For that, being connected with the Teaching, because it produces the happiness of joy and gladness, is called "that which produces delight." As it is said: "In a well-proclaimed Teaching and discipline, monks, whoever puts forth strenuous energy dwells in happiness." "It brings praise" - thus "bringing praise." From the beginning, because of bringing divine and human happiness, and at the final goal, because of bringing the happiness of Nibbāna, "happiness" is by figurative usage of the result. "One expecting the fruit" means one who looks forward to the fruit and its benefit. "Develops" means increases. "Bearing the manly burden" means dwelling having taken up a burden befitting a man, one develops this state reckoned as the energy of right striving - such an endeavour should be pursued.

260. Thus the Blessed One, having answered the third question "What kind of effort should be applied?", in order to answer the fourth, spoke the verse "The flavour of solitude." Therein, "solitude" means the highest fruition is so called because of being born from seclusion from mental defilements; "its flavour" means the happiness associated with it in the sense of gratification. "Peace" too is that same thing, because of being born when mental defilements are at peace, or because of having as its object the peace termed Nibbāna; "the flavour of joy in the Dhamma" too is that same thing, because of the flavour of joy that has arisen in the Teaching termed Nibbāna, being inseparable from the noble Teaching. Having drunk that flavour of solitude and the flavour of peace, drinking that same flavour of joy in the Dhamma, one becomes free from anguish and sinless; even having drunk, one is free from anguish through the absence of the fever of mental defilements; even while drinking, one is sinless because of having abandoned evil; therefore this is the highest of flavours. Some, however, construe thus: "By way of meditative absorption, Nibbāna, and reviewing, and by way of bodily, mental, and clinging-seclusion, these three phenomena beginning with the flavour of solitude are just these." The former interpretation alone is better. Thus the Blessed One, answering the fourth question, concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, the brahmin, having gone forth in the presence of the Blessed One, in just a few days attained the analytical knowledges and became a Worthy One.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Hiri Sutta in the Suttanipāta Commentary is concluded.

The first part is concluded.

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

In the Collection of Minor Texts

Commentary on the Anthology of Discourses

(Second Part)

2. The Minor Chapter

4. Explanation of the Discourse on Blessings

"Thus have I heard" - this is the Discourse on Blessings. What is the origin? In the Indian subcontinent, it is said, here and there at city gates, rest houses, assembly halls and so on, the great public, having assembled and having given gold and silver, had various outsider talks spoken on such subjects as the dispelling of cold and so on; each talk reached its conclusion after the elapse of four months. There, one day, a talk on blessings arose - "What indeed is a blessing? Is what is seen a blessing, is what is heard a blessing, is what is sensed a blessing? Who knows what a blessing is?"

Then a man named a believer-in-seen-blessings said - "I know what a blessing is. What is seen is a blessing in the world. What is seen means a visible form considered to be supremely auspicious. That is: Here a certain person, having risen early in the

morning, sees a cātaka bird, or a young wood-apple tree, or a pregnant woman, or young boys decorated and prepared, or a full pitcher, or a fresh red fish, or a thoroughbred horse, or a chariot drawn by thoroughbreds, or a bull, or a cow, or a tawny cow, or whatever other such visible form considered to be supremely auspicious he sees - this is called a seen-blessing." Some accepted his word, some did not accept it. Those who did not accept it disputed with him.

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

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

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

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

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

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

The sensual-sphere gods themselves, having wandered along the paths of humans, announce: "By the elapse of a hundred years, a universal monarch will arise in the world." This is called the universal monarch uproar.

But the gods of the Pure Abodes, having adorned themselves with Brahmā ornaments, having placed a Brahmā turban on their heads, filled with joy and happiness, speaking of the virtues of a Buddha, having wandered along the paths of humans, announce: "By the elapse of a thousand years, a Buddha will arise in the world." This is called the Buddha uproar.

The gods of the Pure Abodes themselves, having known the minds of humans, having wandered along the paths of humans, announce: "By the elapse of twelve years, the Perfectly Enlightened One will speak on blessings." This is called the blessing uproar.

The gods of the Pure Abodes themselves, having wandered along the paths of humans, announce: "By the elapse of seven years, a certain monk, having met together with the Blessed One, will ask about the practice of moral perfection." This is called the moral perfection uproar. Among these five uproars, when gods and humans were divided in three ways by way of what is seen as a blessing and so on, this blessing uproar arose in the world.

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

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

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

Therein, the meaning of "thus have I heard" and so on has been stated in brief in the commentary on the Kasibhāradvāja Sutta; but those wishing for detail should take it according to the method stated in the Papañcasūdanī, the commentary on the Majjhima. In the Kasibhāradvāja Sutta it is said "was dwelling among the Magadhans in the Southern Hills at Ekanāḷā, a brahmin village," but here "was dwelling at Sāvatthi in Jeta's Grove, Anāthapiṇḍika's park." Therefore, beginning with the term "at Sāvatthī," we shall here make the explanation of previously unexplained terms.

As follows: "at Sāvatthī" means in the city so named. That, it is said, was the dwelling place of the sage named Savattha. Therefore, just as the abode of Kusamba is Kosambī, the abode of Kākaṇḍa is Kākaṇḍī, so by virtue of the feminine gender it is called "Sāvatthī." But the ancients explain - because at that place, when a caravan arrived and it was asked "What goods are there?", they said "Everything is here," therefore, with reference to that statement, it is called "Sāvatthī." In that Sāvatthī. By this, his village as food resort is shown. Jeta was a prince by name; because it was planted and nurtured by him, it is "Jeta's grove" - the grove of that Jeta - thus Jetavana; in that Jeta's Grove. "Almsfood for the destitute exists in him" - thus Anāthapiṇḍika; of that Anāthapiṇḍika. The meaning is: the park completed by the householder Anāthapiṇḍika through the expenditure of fifty-four crores. By this, his dwelling place suitable for one gone forth is shown.

"Then" is an indeclinable particle in the sense of continuity, "indeed" is an indeclinable particle in the sense of indicating a different subject matter. By this it

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

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

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

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

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

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

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

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

"He approached the Blessed One" (yena bhagavā tenupasaṅkami) is an instrumental expression used in the locative sense; since where the Blessed One was, there he approached - thus the meaning here should be understood. Or by whatever reason the Blessed One should be approached by gods and humans, by that very reason he approached - thus too the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit. "Approached" (upasaṅkami) means she went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this too is what is said. "Having paid respect to the Blessed One" means having saluted, having bowed down to, having paid homage to the Blessed One.

"To one side" (ekamantaṃ) is a neuter expression denoting a state; it means to one place, to one side - this is what is said. Or it is an accusative expression used in the locative sense. "She stood" (aṭṭhāsi) is a rejection of sitting and so on; she took up a position, she was standing - this is the meaning.

But how standing did she stand to one side?

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

But why did she only stand and not sit down? Because of the wish to return quickly. For deities come to the human world on account of some reason or other, like a clean person going to a toilet. But by nature, for them the human world is repulsive due to its foul smell from a hundred yojanas onwards; they do not delight there. Therefore she, having accomplished the purpose for which she had come, did not sit down because of the wish to return quickly. And that fatigue of the postures beginning with walking, for the removal of which one sits down - that fatigue does not exist for

deities; therefore too she did not sit down. And the great disciples who stood surrounding the Blessed One - out of respect for them, therefore too she did not sit down. Furthermore, she did not sit down out of respect for the Blessed One. For when deities wish to sit down, a seat arises for them; not wishing that, without even making up her mind to sit, she stood to one side.

"Standing to one side, that deity" - thus for these reasons that deity stood to one side. "Addressed the Blessed One in verse" means she spoke to the Blessed One with utterance composed of syllables and terms in fixed metre - this is the meaning.

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

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

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

But this is the summarised meaning - That young god, having seen the deities in the ten-thousand world-circles who had assembled in this single world-circle out of desire to hear the question about blessings, having created subtle forms of ten, twenty, thirty, forty, fifty, sixty, seventy, or eighty in a space the size of the tip of a single hair, having surpassed all gods, Māras, and Brahmās in splendour and radiance, standing surrounding the Blessed One who was shining, seated on the excellent Buddha-seat that had been prepared, and at that time, having known with his mind the reflection in the minds of even the future human beings of the entire Indian subcontinent, for the purpose of pulling out the dart of doubt of all gods and human beings, said - "Many gods and human beings have pondered upon blessings, longing for safety, wishing for their own state of well-being, tell us the highest blessing; being asked by me with the consent of those gods and for the assistance of human beings, whatever is the highest blessing that brings exclusively welfare and happiness for all of us, tell us that out of compassion, O Blessed One."

262. Having heard this word of the young god, the Blessed One spoke the verse

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

But the explanation of the meaning of this should be understood thus -Having heard this word of the young god, the Blessed One spoke this verse. Therein, since talk is fourfold: talk spoken in response to a question, talk spoken without being asked, talk with a connection, and talk without a connection. Therein, in such passages as "I ask you, Gotama of extensive wisdom, how acting is a disciple good" and "How did you, sir, cross the flood" - spoken by one who was asked, these are talks spoken in response to a question. In such passages as "What others call happiness, the noble ones call suffering" - spoken without being asked, according to one's own disposition, these are talks spoken without being asked. All talks of the Buddhas are talks with a connection, because of the statement "I expound the Teaching with a source, monks." Talks without a connection do not exist in this Dispensation. Thus, among these talks, this is a talk spoken in response to a question, because it was spoken by the Blessed One when asked by the young god. And in a talk spoken in response to a question, just as a clever man, skilled regarding the road and skilled regarding what is not the road, when asked about the road, first points out what should be abandoned and afterwards points out what should be taken - "At such and such a place there is a crossroad; there, leaving the left, take the right" - thus, among what should be associated with and what should not be associated with, having pointed out what should not be associated with, he points out what should be associated with. And the Blessed One is like a man skilled in the road. As he said -

"'The man who knows the road well', Tissa, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One."

For he is skilled regarding this world, skilled regarding the other world, skilled regarding Death's realm, skilled regarding what is not Death's realm, skilled regarding Māra's realm, skilled regarding what is not Māra's realm. Therefore, having first pointed out what should not be associated with, pointing out what should be associated with, he said - "Non-association with fools, and association with the wise." For just as a road to be abandoned, first fools should not be associated with, should not be attended upon; then, just as a road to be taken, the wise should be associated with, should be attended upon.

But why did the Blessed One, when speaking about blessings, first speak about non-association with fools and association with the wise? It is said - Because gods and

humans adopted this view of blessings regarding what is seen and so on through association with fools, and that is a non-blessing, therefore, by the Blessed One who censured that association with bad friends which destroys the welfare of this world and the next, and who praised the association with good friends which accomplishes the welfare of both worlds, non-association with fools and association with the wise was spoken of first.

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

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

"Just as, monks, fire released from a reed hut or a grass hut burns even pinnacled buildings that are plastered inside and out, sheltered from the wind, with bolts fastened and shutters closed; just so, monks, whatever fears arise, all of them arise from the fool, not from the wise person. Whatever misfortunes arise, etc. whatever dangers arise, etc. not from the wise person. Thus indeed, monks, the fool is one with fear, the wise person is one without fear. The fool is one with misfortune, the wise person is one without misfortune; the fool is one with danger, the wise person is one without danger."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Here we shall relate just one example. The Blessed One, it is said, one day, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. Then the garland-maker Sumana, going along carrying flowers for King Seniya Bimbisāra of Magadha, saw the Blessed One who had arrived at the city gate, inspiring, confidence-inspiring, adorned with the thirty-two marks of a great man and eighty minor features, blazing with the Buddha's glory. Having seen him, this occurred to him: "The king, having taken the flowers, might give a hundred or a thousand, and that happiness would be only for this world alone. But veneration of the Blessed One is of immeasurable and incalculable fruit, bringing welfare and happiness for a long time. Come, let me venerate the Blessed One with these flowers." With a confident mind, having taken one handful of flowers, he threw them towards the Blessed One. The flowers, having gone through the air, became a canopy of garlands above the Blessed One and remained there. The garland-maker, having seen that power, with an even more confident mind, threw another handful of flowers again; those, having gone, became a mantle of garlands and remained there. Thus he threw eight handfuls of flowers; those, having gone, became a pinnacle building of flowers and remained there. The Blessed One was as if inside the pinnacle building; a great crowd of people assembled. The Blessed One, looking at the garland-maker, manifested a smile. The Elder Ānanda, thinking "Buddhas do not manifest a smile without cause or without condition," asked the reason for the smile. The Blessed One said - "This garland-maker, Ānanda, by the power of this veneration, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, will at the end become an Individually Enlightened One named Sumanissara." And at the conclusion of his words, for the purpose of expounding the Teaching, he spoke this verse -

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

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

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

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

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

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

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

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

263. Thus the Blessed One, though requested only once with "tell us the highest blessing," like a noble person who gives much when asked for little, having stated three blessings in a single verse, thereafter further, out of the deities' desire to hear, out of the need for blessings, and out of the desire to engage those various beings in whatever blessings are favourable to whichever of them, began again to state many blessings with verses beginning with "residence in a suitable place and."

Therein, in the first verse to begin with, "suitable" means befitting. "Place" means a village, a market town, a city, a province, or whatever abode or location of beings. "Residence" means dwelling there. "In the past" means formerly, in past births. "Having made merit" means having accumulated wholesome deeds. "Self" means consciousness is called, or the entire individual existence. "Rightly directing" means the right determination, the engaging, the establishing of that self - this is what is said. The remainder is the same as the method already stated - this is the word commentary here.

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

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

Another method - In the eastern direction there is a market town named Kajaṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle. This Middle Country is three hundred yojanas in length, two hundred and fifty in breadth, and nine hundred yojanas in circumference. This is called the suitable place.

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

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

is a blessing."

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

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

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

264. Now, regarding "great learning and": here "great learning" means the state of being very learned. "Craft" means whatever manual skill. "Discipline" means the training of body, speech, and mind. "Well-trained" means thoroughly trained. "Well spoken" means rightly spoken. "Whatever" is a description without specification. "Speech" means utterance, verbal path. The remainder is just by the method already stated. This here is the word commentary.

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

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

Furthermore it was said -

"He investigates the meaning of the teachings retained; investigating the meaning, the teachings yield to pondering; when there is acquiescence in pondering the teachings, desire arises; having desire arisen, he strives; striving, he scrutinises; scrutinising, he strives; striving, he realises the ultimate truth with the body and, having penetrated it with wisdom, he sees."

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

Craft is of two kinds - a householder's craft and a homeless one's craft. Therein, a householder's craft is that which is free from obstruction of others and devoid of the unwholesome, such as the work of gem-cutters, goldsmiths, and so on; that is a blessing because it brings benefit in this world. A homeless one's craft is the preparation of ascetic's requisites such as examining and sewing robes and so on,

which has been praised here and there by such a method as "here, monks, a monk, regarding whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled" and so on, and which has been called "a quality that makes a protector"; that should be understood as a "blessing" because it brings welfare and happiness in both worlds for oneself and for others.

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

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

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

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

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

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

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

265. Now, regarding "attendance upon mother and father" (mātāpituuppaṭṭhānaṃ), here "mother and father" (mātāpitu) means of mother and of father. "Attendance" (upaṭṭhānaṃ) means attending upon. "Of children and wife" (puttānañca dārānañca) means of children and wife (puttadārassa). Looking after (saṅgaṇhanaṃ) is care

(saṅgaho). "Not confused" (na ākulā) means not confused (anākulā). Actions (kammāni) themselves are activities (kammantā). The remainder is the same as the method already stated - this is the word commentary.

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

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

"Therefore the wise person should venerate them, and should honour them;
With food and with drink, with cloth and with bedding;

With anointing and with bathing, and with washing of their feet;
By that service to mother and father, the wise;
They praise him right here, and after death he rejoices in heaven."

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

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

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

Regarding "of children and wife" (puttadārassā), here both sons and daughters born from oneself come to be reckoned just as "children" (puttā). "Wife" (dārā) means whichever wife among the twenty kinds of wives. Children and wife together are

"children and wife" (puttadāraṃ); of those children and wife (tassa puttadārassa).
"Care" (saṅgaho) means rendering help by honouring and so on. That should be understood as a "blessing" because it is the cause of welfare pertaining to the present life, such as well-arranged activities and so on. For this was said by the Blessed One - In the passage "the western direction should be known as children and wife," having included the children and wife mentioned there under the word "wife" -

"Householder's son, by five grounds a husband should attend upon his wife as the western direction - by honouring her, by not disrespecting her, by not committing adultery, by relinquishing authority to her, by providing her with ornaments. By these five grounds, householder's son, when a wife as the western direction has been attended upon by a husband, she has compassion for her husband by five grounds - she has her work well-arranged, she has the household attendants well-organised, she is not adulterous, she guards what has been brought, and she is skilful and not lazy in all duties."

Or this is another method - "Care" means caring for by means of righteous giving, kind speech, and beneficent conduct. That is: Giving of expenses on Observance days, showing celebrations on festival days, performing auspicious rites on auspicious days, and exhortation and instruction in matters pertaining to the present life and the future life. That should be understood as a blessing by the method already stated, because it is a cause of welfare pertaining to the present life, because it is a cause of welfare pertaining to the future life, and because it is a cause of being worthy of homage even by deities. As Sakka, the lord of the gods, said -

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

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

"One who acts fittingly, who bears the yoke, who is energetic, finds wealth."
And;
"By one who habitually sleeps by day, by one who dislikes rising at night;
By one who is always intoxicated, a drunkard, it is not possible to maintain a household."

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

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

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

And so on in this way.

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

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

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

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

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

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

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

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

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

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

Blameless actions means actions of good bodily, verbal, and mental conduct such as undertaking the factors of the Observance, rendering service, planting parks and groves, building bridges, and so on. For these are called a "blessing" because they are a cause for the achievement of welfare and happiness of many kinds. "There is the possibility, Visākhā, that here a certain woman or man, having observed the Observance endowed with eight factors, upon the body's collapse at death, may be reborn in the company of the gods ruled by the four great kings" - such discourses as these and the like should be recalled here.

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

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

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

But the explanation of meaning should be understood thus - Abstinence (āratī) is the mental non-delight of one who sees the danger in evil. Refraining (viratī) is abstaining by body and speech by way of the doors of action. And this refraining is threefold: abstinence by encountering the occasion (sampattavirati), abstinence by undertaking (samādānavirati), and abstinence by eradication (samucchedavirati). Therein, whatever abstinence of a son of good family from the subject matter encountered, dependent on his own birth or family or clan, by such a method as "this is not

befitting for me, that I should kill this living being, should take what is not given" and so on - this is called abstinence by encountering the occasion. But that which occurs by way of undertaking the training rules is called abstinence by undertaking, from the occurrence of which onwards a son of good family does not commit killing of living beings and so on. That which is associated with the noble path is called abstinence by eradication, from the occurrence of which onwards for a noble disciple the five fears and enmities are allayed. Evil is that which, having expanded thus: "Killing living beings, householder's son, is a defilement of action; taking what is not given, etc. sexual misconduct, etc. lying" -

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

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

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

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

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

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

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

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

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

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

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

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

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

Here again a monk obtains almsfood, whether coarse or superior; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding almsfood. But then he is

sick; having eaten coarse almsfood, he reaches a serious illness. He, having given that to a fellow monk, having eaten ghee, honey, milk and so on from his hand, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding almsfood. Another monk obtains superior almsfood. He, thinking "This almsfood is suitable for the elders, those long gone forth, and other fellows in the holy life who are unable to sustain themselves without superior almsfood," having given it to them, having walked for almsfood himself, even while eating mixed food, is still content. This is his contentment according to what is suitable regarding almsfood.

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

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

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

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

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

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

Furthermore, at whatever time, having approached good friends, it is possible to hear the Teaching that dispels one's uncertainty, at that time too hearing the Teaching should be understood as hearing the Teaching at the right time. As he said - "Approaching them from time to time, he questions and inquires" and so on. That hearing of the Teaching at the right time should be understood as a blessing because it is a cause for the achievement of various distinctions such as the abandoning of the mental hindrances, the four benefits, the elimination of mental corruptions, and so on. For this was said:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Seeing ascetics means: approaching, attending upon, recollecting, hearing, and seeing those gone forth who have calmed their defilements, who have developed body, speech, mind, and wisdom, and who are endowed with the highest restraint and serenity; all of this has been stated as "seeing" by way of an inferior designation. That should be understood as a "blessing." Why? Because of being very helpful. And he said - "Even the seeing of those monks, monks, I say is very helpful" and so on. Since a son of good family desiring welfare, having seen virtuous monks arrived at the house door, if there is a gift to give, they should be honoured with a gift according to

one's strength. If there is not, having made a fivefold prostration, they should be saluted. If that is not possible, having raised joined palms, they should be paid homage; if even that is not possible, they should be looked upon with a devoted mind and with eyes of affection. For even by merit rooted in seeing, for many thousands of births there are no diseases or burning or excesses or boils in the eyes; the eyes become very clear, of five colours, resplendent, like jewelled door panels opened in a mansion of gems; and for the extent of a hundred thousand cosmic cycles one becomes an obtainer of all successes among gods and human beings. And it is not wonderful that a human being, wise by nature, through merit consisting of seeing ascetics rightly carried out, should experience such success of results, when even for animals they describe such success of results from seeing ascetics born of merely a measure of faith -

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

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

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

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

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

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

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

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

The holy life is a designation for abstinence from sexual intercourse, the duties of an ascetic, the Dispensation, and the path. For thus, in such passages as "Having abandoned unchaste conduct, he lives the holy life," abstinence from sexual intercourse is called the holy life. In such passages as "Is the holy life lived under the Blessed One, friend?" it means the duties of an ascetic. "I will not attain final Nibbāna, Evil One, until this holy life of mine becomes successful and prosperous, widespread, known to many" - in such passages, it means the Dispensation. "Just this noble eightfold path, monk, is the holy life. That is to say, right view" - in such passages, it means the path. But here, since the path is taken later by the seeing of the noble truths, all the remainder is fitting. And this should be understood as a blessing because it is a cause for the achievement of progressively higher distinctions of various kinds.

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

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

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

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

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

But the explanation of meaning should be understood thus -"Whose mind does not waver when touched by worldly adversities" means for one who is touched, overwhelmed by the eight worldly adversities beginning with gain and loss, whose

mind does not waver, does not shake, does not tremble, that mind of his should be understood as a blessing because it brings about the supramundane state of being unshakeable by anything.

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

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

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

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

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

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

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

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

"They go to safety everywhere" means having done such blessings, having been unconquered by the four Māras, they go to safety everywhere - in this world and the world beyond, and in standing, walking, and so on; because of the absence of those

mental corruptions, vexations, and fevers that would arise from association with fools and so on, they go to safety; what is meant is that they go untroubled, unafflicted, secure, without fear. And here the nasal sound should be understood as stated for the ease of verse composition.

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

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

Now, for the purpose of skill through familiarity of knowledge regarding these very blessings, this is the explanation from the beginning onwards - Thus these beings, desiring happiness in this world, the world beyond, and the supramundane, having abandoned association with foolish people, depending on the wise, venerating those worthy of veneration, being urged on in the occurrence of wholesome states by residence in a suitable place and by having made merit in the past, having rightly directed themselves, with their individuality adorned by great learning, craft, and discipline, speaking what is well-spoken in conformity with discipline, as long as they do not abandon the state of a householder, so long clearing the ancient root of debt by attending to mother and father, engaging a new root of debt by supporting children and wife, attaining prosperity in wealth and grain and so on through unconfused activity, having taken the substance of wealth through giving and the substance of life through righteous conduct, promoting the welfare of one's own people through supporting relatives and the welfare of others through blameless activity, having avoided injury to others through abstinence from evil and injury to oneself through restraint from intoxicating drink, having cultivated the wholesome side through diligence in teachings, having given up the characteristic of a householder through cultivated wholesomeness, even while established in the state of one gone forth, having fulfilled the accomplishment of duty through respect and humility towards the Buddha, the Buddha's disciples, preceptors, teachers, and so on, having abandoned greed for requisites through contentment, having stood on the plane of the good person through gratitude, having abandoned mental sluggishness through hearing the Teaching, having overcome all dangers through patience, having made oneself protected through being easy to admonish, seeing the practice and its application through seeing ascetics, having dispelled doubt regarding phenomena that are grounds for doubt through discussion of the Teaching, accomplishing

purification of morality through sense-restraint and austere asceticism, purification of mind through the ascetic's duty and the holy life, and the four purifications beyond that, having reached the purification of knowledge and vision by way of the exposition of seeing the noble truths through this practice, they realise Nibbāna reckoned as the fruition of arahantship. Having realised which, like Mount Sineru by winds and rains, with minds unshaken by the eight worldly adversities, they are free from sorrow, stainless, and secure. And those who are secure, they are unconquered everywhere by even one, and they go to safety everywhere. Therefore the Blessed One said -

Having done such things, unconquered everywhere;
They go to safety everywhere, that is the highest blessing for them.

Thus in the Paramatthajotikā, the Khuddaka Commentary,

the explanation of the Discourse on Blessings in the Suttanipāta Commentary is concluded.

5. Commentary on the Sūciloma Sutta

"Thus have I heard" - the Sūciloma Sutta. What is the origin? Its origin will become manifest by the method of the explanation of meaning. And in the explanation of meaning, "thus have I heard" and so on is a matter already stated. "Was dwelling at Gayā on the Ṭaṅkitamañca, in the abode of the demon Sūciloma" - here, however, what is Gayā, what is the Ṭaṅkitamañca, and why does the Blessed One dwell in the abode of that demon? It is said - "Gayā" refers to both a village and a ford; both of those are applicable here. For even when dwelling in a region not far from the village of Gayā, one is said to be "dwelling at Gayā," and that Ṭaṅkitamañca is near that village, not far away, close to the entrance. Even when dwelling at the ford of Gayā, one is said to be "dwelling at Gayā," and that Ṭaṅkitamañca is at the ford of Gayā. "Ṭaṅkitamañca" means a stone bed made by placing a flat stone on top of four stones. In dependence on that was the dwelling of the demon, like the dwelling of Āḷavaka. Or because the Blessed One on that day, at the time towards the break of dawn, having emerged from the attainment of great compassion, surveying the world with the Buddha-eye, saw the decisive support for the fruition of stream-entry for both demons, Sūciloma and Kharaloma, therefore, taking his bowl and robe, at dawn itself, having come to that ford area - even though the ground was soiled with the discharge of various kinds of impurities such as spittle and nasal mucus and so on of people who had gathered from various directions - he sat down on that Ṭaṅkitamañca in the abode of the demon Sūciloma. Therefore it was said "On one occasion the Blessed One was dwelling at Gayā on the Ṭaṅkitamañca, in the abode of the demon Sūciloma."

"Now at that time" means at whatever time the Blessed One dwells there, at that time. "The demon Khara and the demon Sūciloma were passing by not far from the Blessed One." Who are those demons, and why were they passing by? It is said - Among them, for now, one in the past, having taken oil belonging to the Community without asking permission, smeared his own body. He, by that action, having been tormented in hell, was reborn in the realm of demons on the bank of the Gayā pond. And by the remainder of the result of that very action, his limbs and minor limbs were deformed, and his skin was of rough contact, similar to a tile roof. It is said that

whenever he wished to frighten another, he would frighten them by raising up skin-shells similar to roof tiles. Thus, because of his rough contact, he obtained the name "the demon Khara."

The other, having become a lay follower in the time of the Blessed One Kassapa, would go to the monastery on eight days of the month and listen to the Teaching. One day, when the hearing of the Teaching was proclaimed, while tending his own field at the gate of the Community's monastery, having heard the proclamation, thinking "If I bathe, it will take a long time," with his body still soiled, he entered the Observance hall and lay down disrespectfully on a costly ground covering and slept. "This one was a monk, not a lay follower" - so say the reciters of the Collection of the Connected Discourses. He, by that and by another action, having been tormented in hell, was reborn in the realm of demons on the bank of the Gayā pond. He, by the remainder of the result of that action, was of ugly features, and on his body there were hairs similar to needles. For he frightens beings who are to be frightened as if piercing them with needles. Thus, because of having hairs similar to needles, he obtained the name "the demon Sūciloma." They, having gone out from their dwelling for the purpose of foraging, having gone for a moment, turning back by the very path they had gone, going in another direction, pass by not far from the Blessed One.

"Then Khara" - why did they say thus? Khara, having seen the appearance of an ascetic, said it. But Sūciloma was one of such a view: "Whoever fears is no ascetic; but because of being an imposter of an ascetic, he is a mere ascetic." Therefore, imagining the Blessed One to be such, even though he had hastily said "That is no ascetic, that is a mere ascetic," wishing to test again, he said - "I will find out." Having said "Then" thus, thereupon. "The demon Sūciloma" - from here onwards up to "but your touch is evil," the meaning is clear; and here the connection should be understood thus: "the Blessed One's body" means he brought his own body close to the Blessed One.

Then, having seen the Blessed One not fearing, he said beginning with "I will ask you a question, ascetic." Why? For he thought - "Even by this rough non-human contact of mine, this one, being a human being, does not fear. Come, let me ask him a question in the domain of a Buddha; surely he will not be able to answer that; then I shall vex him thus." The Blessed One, having heard that, said beginning with "I do not, friend." All that should be understood in all respects in the manner stated in the Āḷavaka Sutta.

273. Then the demon Sūciloma addressed the Blessed One in verse "Lust and hate." Therein, lust and hate are just as stated by the method already given. "From what source" means what is their source, what is their cause. "Kuto" - the substitution of "to" for the reflexive case ending should be understood, and in the compound its elision does not occur. Or alternatively, "nidānā" means born, arisen - this is the meaning; therefore "from what source," "from where born," "from where arisen" is what is said. "Discontent, delight, and terror, from where are they born" - that discontent which is classified thus: "In remote lodgings or in various highly wholesome mental states, discontent, discontentedness, dissatisfaction, lack of delight, longing, anxiety"; and that delight in the five types of sensual pleasure; and that terror of the mind which, because it causes the arising of hair standing on end, has come to be reckoned simply as "terror." He asks: from where are these three

phenomena born, from where have they arisen? "From where arising" means from where having arisen. "Mind" means wholesome consciousness; "applied thoughts" means the nine beginning with sensual thought stated in the Uruga Sutta. "Like boys releasing a crow" means just as village boys, while playing, having tied a crow's feet with a string, release it, throw it, so he asks: from where arising do unwholesome thoughts release the wholesome mind?

274. Then the Blessed One, answering those questions of his, spoke the second verse beginning with "Lust and." Therein, "from this" he said with reference to individual existence. For lust and hate have individual existence as their source. And discontent, delight, and terror are born from individual existence, and unwholesome thoughts beginning with sensual thoughts, having arisen from individual existence itself, release the wholesome mind; therefore, rejecting any other cause such as nature and so on, he said - "From this source do they arise, from here are they born, from here arising." And the grammatical analysis here should be understood in the manner stated in the previous verse.

275-276. Having thus answered those questions, now, establishing the meaning stated in such passages as "from this source" and so on as "having individual existence as source, born from individual existence, arisen from individual existence," he said - "Born from affection, arisen from oneself." For all these, beginning with lust and ending with applied thought, are born from the affection of craving, and being thus born, they have arisen in oneself, in the exposition of individual existence that is the division of the five aggregates of clinging. Therefore he said - "Born from affection, arisen from oneself." Now he makes a simile to illuminate that meaning: "like the trunk-born shoots of a banyan tree." Therein, "trunk-born" means born on the trunks; this is a designation for aerial roots. What is meant? Just as the aerial roots called "trunk-born" of a banyan tree arise when there is the cohesion of water and sap, and arising, they come into being in that very banyan tree in the various divisions of branches, so too these beginning with lust arise when there is the internal affection of craving, and arising, they come into being in that very individual existence in the doors, objects, and sense-bases of the various divisions beginning with the eye and so on. Therefore this should be known: "These have individual existence as source, are born from individual existence, and have individual existence as origination."

Now this is the all-inclusive explanation of the meaning of the remaining one and a half verses - Thus arisen from oneself, these are many, attached to sensual pleasures. For lust by way of the five types of sensual pleasure and so on, hate by way of the grounds of resentment and so on, discontent and the rest by way of each and every division - thus in every way all these mental defilements, being many and manifold, by way of sense-bases, doors, objects, and so on, are in such and such ways strongly attached, stuck, fastened, standing entwined with those various objects of sensual pleasure. Like what? Like a māluvā creeper spread in the forest - just as a māluvā creeper spread in the forest is strongly attached, stuck, fastened, standing entwined with the various divisions of branches and sub-branches of a tree, so too the host of mental defilements attached to objects of sensual pleasure of many divisions - those who understand it, from what source it arises, they dispel it, listen demon.

Therein, "from what source" is a neuter expression denoting a state; what does he make clear by that? Whatever beings know the host of mental defilements thus: "From what source does it arise?" - they, having known "It arises in the individual existence moistened by the affection of craving," drying up that affection of craving by the fire of knowledge of meditative development beginning with the observation of danger, dispel it, abandon it, and put an end to it. Listen to this well-spoken word of ours, O demon. Thus here, by the knowing of individual existence he explains the full understanding of suffering, and by the dispelling of the host of mental defilements beginning with the affection of craving and lust, the abandoning of the origin.

And those who dispel it, they cross this flood hard to cross, never crossed before, for non-rebirth. By this he explains path development and the realisation of cessation. For those who dispel the host of mental defilements, they inevitably develop the path. For indeed without path development there is no dispelling of mental defilements. And those who develop the path, they cross this fourfold flood beginning with the flood of sensual pleasure, hard to cross by ordinary knowledge. For path development is the crossing of the flood. "Never crossed before" means not surpassed even in a dream during this long period of time. "For non-rebirth" means for Nibbāna. Thus, while hearing this verse illustrating the four truths, following in due course with well-developed wisdom the discussion beginning with "having heard, they retain the Teaching, they investigate the meaning of the teachings retained," those two companion demons, at the very conclusion of the verse, became established in the fruition of stream-entry, and they were pleasing, gold-coloured, adorned with divine ornaments.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Sūciloma Sutta in the Suttanipāta Commentary is concluded.

6. Commentary on the Kapila Sutta

"Righteous conduct" is the Kapila Discourse. What is the origin? In the manner stated in the Hemavata Discourse, when the Blessed One Kassapa had attained final Nibbāna, two sons of good family who were brothers, having gone out, went forth in the presence of the disciples. The elder was named Sodhana, the younger was named Kapila. Their mother was named Sādhani, and their younger sister was named Tāpanā. They too went forth among the nuns. Thereupon, those two, in the manner stated in the Hemavata Discourse, having asked "How many charges are there in the Dispensation?" and having heard, the elder, thinking "I shall fulfil the charge of dwelling," having dwelt five years in the presence of his teachers and preceptor, having become one of five rains retreats, having heard the meditation subject up to arahantship, having entered the forest, striving, attained arahantship. Kapila, thinking "I am still young; in old age I shall fulfil the charge of dwelling," having begun the charge of scriptural study, became a master of the three Canons. In dependence on his learning, a retinue arose for him; in dependence on the retinue, material gain arose.

He, intoxicated by the vanity of great learning, conceited about being wise, conceited about knowing even what was not known, declared what was said by others to be allowable as not allowable, what was not allowable as allowable, what was

blameworthy as blameless, and what was blameless as blameworthy. He, when being exhorted by well-behaved monks in the manner beginning with "Do not, friend Kapila, speak thus," went about jeering at and scoffing at them with words beginning with "What do you know? You are like empty fists." The monks reported this matter even to the Elder Sodhana, his brother. He too, having approached him, said - "Friend Kapila, the life of the Dispensation is indeed the right practice of those like you. Do not, friend Kapila, declare what is allowable as not allowable, what is not allowable as allowable, what is blameworthy as blameless, and what is blameless as blameworthy." He did not heed even his words. Thereupon the Elder Sodhana, having spoken to him two or three times -

"One or two words, the compassionate one should speak;
Beyond that one should not speak, like a slave in the presence of a master."

Having avoided him, departed saying "You yourself, friend, will be known by your own action." From then on the well-behaved monks abandoned him.

He, having become one of bad conduct, surrounded by those of bad conduct, dwelling thus, one day, thinking "I shall expound the Observance," having ascended the lion's seat, having taken the ornamental fan, seated, said three times "Is the Pātimokkha in order, friends, for the monks here?" Then not even one monk said "It is in order for me." And neither for him nor for them was the Pātimokkha in order. Thereupon he rose from his seat, saying "Whether the Pātimokkha is heard or not heard, there is no such thing as monastic discipline." Thus he caused the Dispensation of the Blessed One Kassapa to decline and destroyed it. Then the Elder Sodhana attained final Nibbāna on that very day. That Kapila too, having thus caused that Dispensation to decline, having died, was reborn in the great hell of Avīci; and his mother and sister too, having followed his very example, reviling and abusing well-behaved monks, having died, were reborn in hell.

And at that very time, five hundred men, having done such things as plundering villages, living by theft, being pursued by the country people, fleeing, having entered the forest, not seeing there any thicket or refuge, having seen not far away a certain forest-dwelling monk living on a rock, having paid homage, said "Be a refuge for us, venerable sir." The elder said "There is no refuge equal to morality for you; all of you undertake the five precepts." They, having accepted saying "Very well," undertook the precepts. The elder said "You are now moral; even towards those who would destroy your lives, do not corrupt your minds." They accepted, saying "Very well." Then those country people, having arrived, searching here and there, having seen those thieves, deprived them all of life. They, having died, were reborn in the sensual-sphere heavenly world. Among them, the chief thief became the chief young god; the others were his very retinue.

They, wandering in the round of rebirths in forward and reverse order, having spent one interval between Buddhas in the heavenly world, in the time of our Blessed One, having passed away from the heavenly world, the chief young god - there is a fishermen's village at the gate of Sāvattthī - there he took conception in the womb of the wife of a fisherman who was the headman of five hundred families; the others in the wombs of the wives of the remaining fishermen. Thus for them, the taking of conception and the delivery from the womb occurred on the very same day. Then the

chief fisherman, searching "Are there indeed other boys born today in this village?" having seen those boys, thinking "These will be companions of my son," gave a sustenance allowance to all of them. They, all being companions, playing together in the dust, gradually came of age. Yasoja was their chief.

Kapila too, at that time, by the remainder of the ripened result in hell, was reborn as a gold-coloured, foul-mouthed fish in the Aciravatī. Then one day, all the fishermen's boys, having taken nets, thinking "We shall catch fish," having gone to the river, cast the nets in. That fish entered their net. Having seen that, the entire fishermen's village was with loud noise and great noise - "Our sons, while catching fish for the first time, have caught a golden fish; it is growth for those boys; and now the king will give us abundant wealth." Then those five hundred boy-companions too, having put the fish into the boat, having lifted up the boat, went to the presence of the king. The king, having seen it, said "What is this, my good fellow?" "A fish, Sire." The king, having seen the gold-coloured fish, thinking "The Blessed One will know the reason for its colour," having had the fish taken, went to the presence of the Blessed One. At the time of the fish's mouth being opened, Jeta's Grove became exceedingly foul-smelling.

The king asked the Blessed One - "Why, venerable sir, was the fish born gold-coloured, and why does a bad smell blow from its mouth?" This one, great king, was a monk named Kapila in the Scriptures of the Blessed One Kassapa, very learned, one who had learnt the collections. One who reviled and abused monks who did not accept his word. And a destroyer of that Blessed One's Dispensation. That he destroyed that Blessed One's Dispensation - by that action he was reborn in the great hell of Avīci, and by the remainder of the result he has now been born as a fish. That he recited the Buddha's teaching for a long time and spoke the Buddha's praise - as an outcome of that, he obtained such colour. That he was one who reviled and abused monks - on account of that, a bad smell blows from his mouth. "Shall I make him speak, great king?" "Yes, Blessed One." Then the Blessed One addressed the fish - "Are you Kapila?" "Yes, Blessed One, I am Kapila." "Where have you come from?" "From the Avīci great hell, Blessed One." "Where has Sodhana gone?" "He has attained final Nibbāna, Blessed One." "Where has Sādhani gone?" "She has been reborn in the great hell, Blessed One." "Where has Tāpanā gone?" "She has been reborn in the great hell, Blessed One." "Where will you go now?" "To the great hell, Blessed One." At that very moment, overcome by remorse, having struck the boat with his head, having died, he was reborn in the great hell. The great multitude was agitated, with hair standing on end. Then the Blessed One, expounding the Teaching suitable to that moment to the assembly of householders and those gone forth who had arrived there, spoke this discourse.

277-278. Therein, "righteous conduct" means righteous conduct consisting of bodily good conduct and so on. "The holy life" means the holy life of the path. "This they call the highest treasure" means the noble ones call this both mundane and supramundane good conduct the highest treasure because it leads to the attainment of the happiness of heaven and liberation. "The highest treasure" means the highest jewel, one that follows along, dependent on oneself, not shared with kings and so on - this is the intention.

Having thus far shown that "for a householder or for one gone forth, right practice

alone is the refuge," now censuring Kapila and others of such kind by showing the corelessness of going forth devoid of practice, he said such things beginning with "even if one has gone forth."

Herein this is the explanation of the meaning -For whoever, having removed the characteristics of a layman, by merely approaching the taking of the shaven head and ochre robes and so on, has even gone forth from home into homelessness in the meaning previously stated, if he is of a garrulous nature, harsh in speech, delighting in harming because of taking delight in various kinds of harming, like a wild animal because of being similar to a wild animal through the absence of shame and moral fear - his life is worse; the life of such a one is exceedingly evil, exceedingly inferior. Why? Because by this wrong practice he increases the dust of many kinds beginning with lust of his own self.

279. And not only by this reason is his life worse, but further this monk of such a kind, being by nature garrulous, fond of disputes, covered by the quality of delusion through the confusion of cognising the meaning of what is well-spoken, does not know even the Teaching taught by the Buddha, though declared by well-behaved monks in the manner beginning with "Do not, friend Kapila, speak thus, take it by this method of exposition too." Whatever Teaching is taught by the Buddha, that he does not know even though being told to him in various ways. Thus too his life is worse.

280. Thus, such a one, because of delighting in harming, harming those with developed selves - monks who had eliminated the mental corruptions, beginning with the elder Sodhana and others who were well-trained - by the method beginning with "You do not know the monastic discipline, nor the discourses, nor the higher teaching; you are ones who went forth in old age." For here this genitive case is used in the accusative sense. Or alternatively, by the very aforesaid method, "causing harming to those with developed selves" should be understood as the remainder of the reading. Thus the genitive case succeeds without qualification. "Led on by ignorance" means led on, driven, engaged by ignorance that conceals the seeing of danger in harming those with developed selves; he does not know the defilement that has occurred through the state of harming those with developed selves among the remaining gone-forth ones, through the obstruction of consciousness in this very life, and the path leading to hell through reaching hell in the future.

281. And not knowing, by that path he has attained the nether world, the fourfold division of the realms of misery. And therein, in the nether world, from womb to womb, from darkness to darkness, in each order of beings a hundred times, even a thousand times, from mother's womb to mother's womb, into the darkness of the titan host that cannot be dispelled even by the moon and sun, and he has attained darkness. Such a monk indeed, after death, having gone from here to the world beyond, undergoes suffering of many kinds, just like this Kapila fish.

282. Why? "Just as a pit of excrement may be, full after many years" - just as a toilet pit of excrement, accumulated over many years, over numerous years, being filled from the opening with excrement, may be full, even when being washed with hundreds of water-pots, with thousands of water-pots, it is hard to purify because of the non-disappearance of the bad smell and discolouration - just so, whoever may be of such a form, one whose activity has been defiled for a long time, a person who is

full because of being filled with evil like a pit of excrement filled with excrement, he is indeed hard to purify, one with a blemish; even while experiencing the result of that blemish for a long time, he is not purified. Therefore, even for an immeasurable time by the counting of years, such a monk indeed, after death undergoes suffering. Or alternatively, this is the connection of this verse - What was said "such a monk indeed, after death undergoes suffering," therein it might occur to you: "But is it possible to act in such a way that after death he would not undergo suffering?" It is not possible. Why? Because a pit of excrement, etc. "one with a blemish."

283-284. Since beforehand, whoever you know to be of such a kind, monks, connected with the household life, whoever of such a kind you would know to be dependent on the five types of sensual pleasure - having evil desires because of being possessed of evil desire operating in the manner of longing for qualities that do not exist, having evil thoughts because of being possessed of sensual thoughts and so on, having evil conduct because of being possessed of evil conduct through bodily transgression and so on and through the various kinds such as giving bamboo and so on, having evil resort because of evil resort such as prostitutes and so on - all being united, you should expel him. Therein, "you should expel" means you should avoid him, do not associate with him, and do not merely by expelling him alone commit to living at ease; but rather eject the rubbish, remove the filth, that person who has become like rubbish - eject him without concern like rubbish, and him who has become like refuse, remove him like an outcast with erupted and oozing leprosy who has entered into the midst of warriors and so on, having seized him by the hand or by the head, drive him out. Just as the Venerable Mahāmoggallāna, having taken that person of bad character by the arm, having led him out of the porch, fastened the door latch - thus he shows "remove him." Why? A monastery of the Community is made for the virtuous, not for the immoral.

285-286. "Since this is so, then carry away the chaff, those who are not ascetics but think themselves ascetics," for just as chaff, though devoid of rice-grain inside, appears from outside like paddy due to the husks, so too evil monks, though devoid of morality and so on inside, appear from outside like monks due to the requisites such as the ochre robe and so on. Therefore they are called "chaff." Carry away that chaff, winnow them, scatter them - those who in the ultimate sense are not ascetics but think themselves ascetics through false pretence. Having thus expelled, etc. being mindful. Therein, "kappayavho" means "arrange, make" - this is what is said. "Patissatā" means mutually respectful and deferential towards one another. "Then, united and prudent, you will make an end of suffering" - thus, you who are pure, leading communal life with the pure, united through similarity of view and morality, prudent through wisdom that has gradually reached maturity, you will make an end of all this suffering beginning with the suffering of the round of rebirths - thus he concluded the teaching with the very pinnacle of arahantship.

At the conclusion of the teaching, those five hundred fishermen's sons, having been stirred with a sense of urgency, aspiring to the making an end of suffering, having gone forth in the presence of the Blessed One, before long, having made an end of suffering, were of one enjoyment with the Blessed One through the enjoyment of the

Teaching of the attainment of the imperturbable abiding. And that state of being of one enjoyment with the Blessed One should be understood by way of the Yasoja Sutta stated in the Udāna.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Kapila Sutta in the Suttanipāta Commentary is concluded.

7. Commentary on the Brāhmaṇadhammika Sutta

"Thus have I heard" - the Brāhmaṇadhammika Sutta. What is the origin? This itself was stated in its introduction by the method beginning with "then many." Therein, "many" means numerous, several. "From Kosala" means inhabitants of the Kosalan country. "Wealthy brahmins" means brahmins by birth, wealthy due to having great substance. Those who have wealth amounting to eighty crores merely deposited and stored away are called "wealthy brahmins." And these were such ones; therefore it is said "wealthy brahmins." "Old" means become decrepit, brought to the state of broken teeth and so on by ageing. "Elderly" means having reached the limit of growth of the major and minor limbs. "Aged" means endowed with elderliness by birth; it is said to mean one long engaged for a long time. "Having traversed the span of life" means having gone through a long period of time; the intention is that two or three reigns of kings have passed. "Having reached the final stage of life" means having arrived at the final stage of life. But further, "old" means ancient, of a family lineage continuing for a long time - this is what is said. "Elderly" means endowed with growth in virtues such as morality, good conduct, and so on. "Aged" means endowed with greatness of wealth, of great riches, of great possessions. "Having traversed the span of life" means those who have entered the path, conducting themselves without transgressing the limits of the brahmins' ascetic practices and observances and so on. "Having reached the final stage of life" means even with the status of seniority by birth, having reached the final stage of life - thus here the explanation should be understood. The remainder here is obvious.

"Exchanged friendly greetings with the Blessed One" means asking about health and so on, they had mutually equally arisen joy with one another. And by whatever talk beginning with "Is it bearable for Master Gotama, is it endurable, free from illness, free from affliction, strong, light in rising, dwelling in comfort?" they exchanged friendly greetings - that is pleasant because it produces friendliness reckoned as joy and gladness, and because it is worthy of exchanging friendly greetings; and it is memorable because of the sweetness of meaning and phrasing, because it is worthy of being continued without interruption for a long time, and because of its nature of being fit to be remembered. And it is pleasant because of the happiness when being heard, and memorable because of the happiness when being recollected; likewise, it is pleasant because of the purity of phrasing, and memorable because of the purity of meaning - thus, having concluded, completed, and finished the pleasant and memorable talk in many ways, wishing to ask about the purpose for which they had come, they sat down to one side. That -

"Not behind, not in front, nor too near or too far;
Not to the side, nor against the wind, nor on a slope high or low."

This has been stated by the method beginning with this in the commentary on the Maṅgala Sutta itself.

Thus seated to one side, those wealthy brahmins said this to the Blessed One - "What is that?" "Do they agree" and so on. All that is of clear meaning. Only here, regarding "the brahmin practices of the brahmins," having set aside practices relating to region, time, and so on, it refers to whatever is the brahmin practice, in that alone. "If so, brahmins" means because you have requested me, therefore, brahmins, listen, lend an ear, pay close attention, attend wisely. Likewise, listen with purity of practice, pay close attention with purity of disposition. Listen with non-distraction, pay close attention with exertion - by the method beginning with this, the intention of these terms, though not stated previously, should be understood. Then, accepting that word spoken by the Blessed One, "Yes, sir" - those wealthy brahmins assented to the Blessed One; having turned towards the Blessed One's word, they heard. Or alternatively, they promised. Through the desire to do the meaning stated as "Listen, pay close attention," they consented - this is what is meant. Then to them who had thus assented, the Blessed One said this - "What is that?" "The sages of old" and so on.

287. Therein, in the first verse to begin with, "self-restrained" means those whose minds are restrained through the self-control of morality. "Austere ascetics" means those engaged in the austere asceticism of sense-faculty restraint. "They practised for their own welfare" means they accomplished their own welfare through the study of sacred texts, divine abidings, meditative development, and so on. The remainder is well-known.

288. In the second verse and so on too, this is the brief explanation - "The brahmins had no cattle" means the ancient brahmins had no cattle; they did not make possession of cattle. "No unwrought gold, no grain" means the brahmins did not have even so much as a small coin of lac as unwrought gold, likewise they did not have grain either, of the kind distinguished as early crops and later crops such as paddy, rice, barley, wheat and so on. For they, having set aside gold and silver, being ones who did not store up, were solely ones whose wealth and grain was study, endowed with wealth and grain reckoned as their own sacred hymn recitation alone. And that which is this abiding in friendliness and so on, which is called "the supreme treasure" because of its excellence and because of its going along with one - they guarded that supreme treasure always through devotion to its meditative development.

289. "Whatever had been prepared for them" means whatever had been prepared for them, what had been done with reference to those brahmins. "The door-food that was available" means the food placed at their own respective house doors by those various donors, having prepared it thinking "We shall give to the brahmins." "Made with faith" means made through faith; what is said is "offerings given in faith." "For those seeking" means "those who seek" is "seeking," "for those seeking" means "for those who are seeking, for those who are searching"; this is what is said. "Should be given" means fit to be given. "They thought it should be given to them" means they thought that; the donor people thought that that food prepared and placed at the door, the offerings given in faith, should be given to these brahmins who were searching, and nothing beyond that. For they had no desire for anything else; the intention is that they were content with the bare minimum of food and clothing.

290. "With various colours" means with cloths dyed in various colours, spread over with variegated coverings; "with beds" means with excellent mansions of one storey, two storeys, and so on. "With public rest-houses" means with such requisites. Prosperous countries and kingdoms - certain countries comprising each a single district and certain entire kingdoms paid homage to the brahmins evening and morning, saying "Homage to the brahmins," as if to gods.

291. Those brahmins, being thus venerated by the world, were not to be killed; and not only were they not to be killed, they were invincible - invincible because of being impossible to overcome even by harming. Why? "Protected by co-religionists" means because they were protected by the Teaching. For they observed the five excellent precepts of morality, and having become protected by co-religionists through "The Teaching indeed protects one who practises the Teaching," they were not to be killed and invincible - this is the intention. "No one prevented them" means since people were exceedingly trusting towards those brahmins at the doors of families - at all doors, both external and internal, in every respect - as towards mother and father who were regarded as dear and endowed with excellent morality, therefore no one prevented them saying "You should not enter this particular place."

292. Thus, protected by co-religionists, wandering unhindered at the doors of families, "forty and eight" means they lived the holy life from youth for forty-eight years, beginning from the state of boyhood, by way of conduct. Even those who were brahmin-outcasts, what then to say of those equal to Brahmā and so on - thus the intention here should be understood. For it was indeed while thus living the holy life that the brahmins in former times practised the search for true knowledge and conduct, not having become non-practitioners of the holy life. Therein, "search for true knowledge" means the study of the sacred hymns. And this was said: "He practises the holy life of a student for forty-eight years, studying the sacred hymns." "Search for conduct" means the observance of morality. "Vijjācaraṇapariyeṭṭhu" is also a reading; the meaning is they practised in order to seek true knowledge and conduct.

293. And having lived the holy life for the aforesaid time, even those brahmins who thereafter arranged the household life did not go to another - a warrior or a certain one among merchants and so on - whether they were equal to gods or of limited means. This is the intention. Likewise, nor did they buy a wife by giving a hundred or a thousand, just as some do nowadays. For they seek a wife righteously. How? Having lived the holy life for forty-eight years, brahmins wander about begging for a maiden - "I have practised the holy life for forty-eight years; if there is a girl who has come of age, give her to me." Then whoever has a girl who has come of age, he, having adorned her and brought her out, pouring water into the hands of the brahmin standing right at the door, having said "I give you this wife, brahmin, for the purpose of supporting and caring for her," gives her.

But why do they, even after having lived the holy life for so long, seek a wife, and not remain practitioners of the holy life for as long as life lasts? Through the power of wrong view. For they have such a view - "He who does not produce a son is one who cuts off the family lineage; because of that he is tormented in hell." It is said that four fear what need not be feared: the earthworm, the blue jay, the curlew, and brahmins.

It is said that earthworms, through fear of the exhaustion of the great earth, are moderate eaters and do not eat much clay. The blue jay bird sleeps lying on its back on top of its egg, through fear of the sky falling. The curlew bird, through fear of the earth trembling, does not tread firmly upon the ground with its feet. Brahmins seek a wife through fear of the cutting off of the family lineage. And here it is said -

"The earthworm and the blue jay, the curlew and the brahmin-observer;
These four people, deluded, fear what is safe."

Even having thus sought a wife righteously, they came together and arranged communal life only through mutual affection; only through mutual affection, through love for each other, having become mingled, joined together, and in company in body and mind, they arranged communal life - not through what is disagreeable nor through compulsion. This is what is said.

294. Even though thus living together only through mutual affection, "apart from that" means: that which is the time of the season, at which time a brahmin woman should be approached by a brahmin, apart from that time, having set aside that time, towards a wife abstaining from the season, the abstention from the season, having waited right there in between until that time comes again. "Sexual intercourse" means for the purpose of sexual intercourse. The accusative case is used, it is said, in place of the dative case. "Do not go" means they indeed do not go. "Brahmins" means those who are equal to gods and of limited means. This is the intention.

295. But without distinction, all of them praised the holy life and, etc. they praised. Therein, "holy life" means abstinence from sexual intercourse. "Morality" means the remaining four training rules. "Rectitude" means the state of uprightness, in meaning non-fraudulence and non-deceitfulness. "Gentleness" means the state of softness, in meaning non-obstinacy and non-arrogance. "Austere asceticism" means sense restraint. "Meekness" means the state of being well-disposed, agreeableness of nature, and conduct that is not disagreeable. "Non-violence" means the nature of being one who does not cause harm with the hand and so on, the state of being compassionate. "Patience" means the patience of endurance. Thus they praised these qualities. Even those who were unable to fulfil the practice in every respect, even they, seeing the essence therein, praised and commended it by speech.

296. And while thus praising, whoever among them, etc. did not engage in, whoever was the supreme Brahma God among these brahmins, was the highest brahmin named equal to Brahmā, of firm effort through being endowed with firm effort. "He too" - the word "too" is for making clear; by that it makes clear that very one as "he, such a brahmin." "Sexual intercourse" means the engaging in sexual intercourse. "Did not engage even in a dream" means even in a dream he did not engage in.

297. Thereupon his duty, etc. they praised. By this verse, indicating by way of beginning and end the very qualities stated in the ninth verse, he makes known the brahmins who are equal to gods. For they, being of intelligent birth, wise ones, follow the example of the duty of that brahmin who is equal to Brahmā, for the going forth and for the meditative development of absorption, and they praise these qualities beginning with the holy life through practice only. All those brahmins too should be understood according to the method stated in the Doṇa Sutta in the Book of Fives.

298. Now, showing the brahmins of limited means, he said - "Rice-grain, beds." Its meaning is - Among them, those who are of limited means, those brahmins, if they wish to arrange a sacrifice, then, because of abstaining from accepting raw grain, having requested by righteous means rice-grain of various kinds, and beds of the type of beds and chairs and so on, and cloth of the type of linen and so on, and ghee and oil of the type of cow's ghee, sesame oil, and so on, having requested by the righteous means reckoned as standing with a purpose, as stated thus "Noble ones stand with a purpose, this is the request of noble ones," then whoever wishes to give whatever, having combined and collected together that given rice-grain and so on. "Samudānetvā" is also a reading; the meaning is one and the same. "From that they arranged a sacrifice" means from that, having taken it, they made a gift.

299. And while performing thus, when the sacrifice reckoned as giving was prepared, they did not kill cattle, they did not kill cows. And here it should be understood that all living beings are stated by way of cows. For what reason did they not kill? Because of being endowed with virtues beginning with the holy life. But further, distinctively, just as a mother, etc. they did not kill cattle. Therein, "from whom medicines are produced" means from whom the five dairy products, which are medicines for bile and so on, are produced.

300. Regarding "givers of food" and so on: since for those who consume the five dairy products, hunger is appeased, strength grows, the complexion becomes bright, and bodily and mental happiness arises, therefore it should be understood that they are givers of food, givers of strength, givers of beauty, and givers of happiness. The remainder here is clear in meaning.

301. Thus they, not killing cattle in sacrifices, with bodies supported by the power of merit, were delicate, etc. this generation prospered in happiness. Therein, "delicate" is on account of having soft and tender hands, feet, and so on; "with large bodies" is on account of the achievement of height and girth; "beautiful" is on account of golden complexion and on account of well-proportioned form; "famous" is on account of the accomplishment of material gain and retinue. "By their own principles" means by their own practices. "Zealous in duties and non-duties" means having undertaken zeal in duties as "this should be done," and in non-duties as "this should not be done" - this is the meaning. Thus those ancient brahmins, having been of such nature, beautiful to behold, inspiring confidence, supremely worthy of offerings to the world, by this practice, as long as they lived in the world, so long, having become free from calamities, fears, and misfortunes, prospered in and attained happiness of various kinds; or happiness prospered, happiness went to growth. "This generation" points out the world of beings.

302-303. But with the passage of time, for those wishing to commit the state of having gone beyond the limits, there was illusion, etc. measured by portions. Therein, "illusion" means distorted perception. "The minute from the minute" means: the intention is that having seen sensual happiness as minute - which is minute because of not even amounting to a reckoning compared with the happiness of meditative absorption, asceticism, and Nibbāna, arisen from the types of sensual pleasure that have become minute in the sense of being inferior, in the sense of being small, and in the sense of having little gratification - or having seen sensual happiness as small, though already insignificant, being minute compared with the happiness of mundane

attainment obtained by oneself, which has become minute compared with supramundane happiness. "Of the king and" means and of the king. "Splendour" means success. "Yoked with thoroughbreds" means yoked with horses of good breed. "Well-made" means well-finished by woodwork and metalwork. "With variegated sewing" means with ornamental sewing by way of decoration with lion hides and so on. "Dwelling sites" means house sites. "Dwellings" means houses established therein. "Divided" means divided by way of length and breadth. "Measured by portions" means measured having made portion after portion by way of courtyards, doors, mansions, pinnacle buildings, and so on. What is meant? For those brahmins, having seen sensual happiness perceived as minute from the minute, and the king's splendour, and adorned women, and chariots of the aforementioned kind, and dwelling sites and dwellings, because it occurred as "happiness" regarding these objects which are indeed suffering, there was distorted perception reckoned as the illusion of the perception of renunciation that had previously been occurring.

304. They, having thus become of distorted perception, surrounded by herds of cattle, etc. brahmins. Therein, "surrounded by herds of cattle" means surrounded by herds of cattle. "Endowed with groups of excellent women" means connected with groups of excellent women. "Lofty" means abundant. "Human wealth" means the basis of wealth such as dwellings and so on of human beings. "Coveted" means having increased craving thus "Oh, may this indeed be ours," they brooded while longing for it.

305. And thus coveting, having thought: "These human beings, well-bathed, well-anointed, with trimmed hair and beard, adorned with jewelled ornaments, indulge themselves with the five types of sensual pleasure, but we, even though venerated by them, dwell with bodies soiled by sweat and dirt, with overgrown armpit hair, nails, and body hair, deprived of wealth, having reached the state of utmost compassion. And these go about on elephant-backs, horse-backs, palanquins, golden chariots and so on, while we go on foot. These dwell on the floors of mansions of two storeys and so on, while we dwell at forest tree-roots and so on. And these sleep on excellent beds spread with coverings of long-fleeced rugs and so on, while we sleep on the ground having spread out straw-mats, pieces of leather and so on. These eat foods of various flavours, while we sustain ourselves by wandering for gleanings. How indeed might we too become similar to these?" and having determined "Wealth must be desired; it is not possible for those deprived of wealth to attain this success," having broken the Vedas, having removed the ancient charms connected with the Teaching, having composed fraudulent charms connected with what is not the Teaching, desiring wealth, having approached King Okkāka, having employed words of blessing and so on, and having said "There is, great king, an ancient charm-passage that has come down by tradition in our brahmin lineage; that we have not spoken to anyone because of the closed fist of the teacher; that the great king deserves to hear," they praised the horse-sacrifice and other sacrifices. And having praised them, encouraging the king, they said: "Sacrifice, great king, you who have abundant wealth and grain; there is no deficiency in your sacrificial requisites; for indeed, when you sacrifice, seven generations will arise in heaven." Therefore, showing their conduct, the Blessed One said: "They, there, charms, etc. much is your riches."

Therein, "there" means in that; on account of the wealth which they coveted - this is what is said. For this is a locative expression used in the sense of cause. "Then approached" means they then approached. "You will have abundant wealth and grain" means you will have abundant wealth and grain in the future life - this is the intention. For in the case of a wish, those skilled in language accept a present tense expression even for the future. "Sacrifice" means sacrifice. "Property" and "riches" - it is said that jewels such as gold and so on are called "property" because they are the cause of joy, and "riches" because they are the cause of prosperity. Or alternatively, "property" means equipment such as ornaments and so on which is the cause of joy, which occurs in such passages as "with abundant means and provisions" and so on. "Riches" means silver, gold and so on. What is meant? Those brahmins, having composed charms, then approached Okkāka. How? "Great king, abundant is your property and riches; sacrifice; in the future too you will have abundant wealth and grain."

306. Having thus stated the reason, by those who were convincing him, then the king, etc. gave wealth. Therein, "convinced" means informed. "Bull among charioteers" means like a bull in the meaning of being unshakeable among the warrior-caste great charioteers. In "horse-sacrifice" and so on, "horses are slaughtered here" - thus it is the horse-sacrifice; this is a designation for a sacrifice to be performed with two subsidiary sacrifices, having twenty-one sacrificial posts, with the offering of all remaining wealth apart from land and men. "Men are slaughtered here" - thus it is the human-sacrifice; this is a designation for a sacrifice to be performed with four subsidiary sacrifices, together with land, having the same offering of wealth as stated in the horse-sacrifice. "They throw the peg here" - thus it is the sammāpāsa; this is a designation for a sattra-sacrifice to be performed by one who, day by day, having thrown the peg, having made an altar at the place where it fell, proceeds in reverse direction from the place of submersion in the Sarassatī river, with movable sacrificial posts and so on. "They drink the vāja here" - thus it is the vājapeyya. This is a designation for a sacrifice to be performed with one subsidiary sacrifice, with seventeen animals, having a bilva-wood sacrificial post, with seventeen-fold offerings. "There is no door-bolt here" - thus it is the niraggaḷa; this is a designation for a variant of the horse-sacrifice, to be performed with nine subsidiary sacrifices, together with land and men, having the same offering of wealth as stated in the horse-sacrifice, whose alternative name is the "all-sacrifice." The remainder here is obvious.

307-308. Now, showing what was said "he gave wealth to the brahmins," he spoke the pair of verses beginning with "cattle and beds." For that king, thinking "having been wearied for a long time by coarse food, let them consume the five dairy products," gave them herds of cattle together with bulls; likewise, thinking "having been wearied for a long time by sleeping on hard ground, by wearing coarse cloth, by sleeping alone, by going on foot, and by dwelling at the foot of trees and so on, let them experience happiness on excellent beds spread with woollen carpets and so on," he gave them very costly beds and so on. Thus he gave this wealth of various kinds and also other wealth such as gold and silver and so on. Therefore the Blessed One said - "Cattle, beds and garments, etc. he gave wealth to the brahmins."

309-310. Thus from that king's presence, they and there, etc. again approached. What is meant? From that king's presence, those brahmins, having obtained wealth in those sacrifices, for a long time, day by day, having sought food and clothing in just the same way, arranged storage of various kinds of material pleasures. Then, for those overcome by desire, whose minds were overcome by craving for flavour through the gratification of the five dairy products beginning with milk, craving increased even more dependent on meat, thus: "Even the milk and so on of cattle are sweet; surely the meat of these will be sweeter." Then they thought - "If we kill and eat, we shall be blameworthy; what if we were to compose charms?" Then again, having broken the Veda, having composed charms there conforming with that, those brahmins, having composed fraudulent charms on that account, again approached King Okkāka. Speaking this matter: "Just as water and, etc. much is your riches."

What is meant? In our sacred hymns, great king, this has come down: just as water is used by living beings in all tasks such as hand-washing and so on, there is no evil for them on that account. Why? Because that is indeed a requisite for living beings; the intention is that it has arisen for the purpose of being an instrument. Just as this great earth, and unwrought gold reckoned as coins, wealth of various kinds such as gold, silver and so on, and grain of various kinds such as barley, wheat and so on, are used in all tasks such as travelling, standing and so on, and in all tasks such as commerce and so on, so cattle have arisen for the purpose of being used in all tasks for human beings. Therefore, having killed these, sacrifice in various kinds of sacrifices; much is your property, sacrifice; much is your riches.

311-312. Thus, by the former method just, then the king, etc. had slaughtered, whereas before that not anyone, any being, with foot, etc. did slay. At that time, it is said, the brahmins, having filled the sacrificial pit with cows, having bound the state bull, having led it to the king, said: "Great king, sacrifice the cattle sacrifice; thus the path to the Brahmā world will be pure for you." The king, having performed the auspicious ceremony, having taken a sword, killed many hundreds of thousands of cattle together with the bull. The brahmins, having cut up the meat in the sacrificial pit, devoured it, and having put on yellow, white, and red woollen blankets, they killed. From that time on, it is said, cattle, having seen those wearing robes, become frightened. Therefore the Blessed One said - "Not with foot, etc. did slay."

313. "Then the gods" - thus when that king had begun to have cows slaughtered, then immediately after that, having seen that butcher, those gods beginning with the Cātumahārājika gods, and the Brahmās who obtained the conventional expression "ancestors" among the brahmins, and Sakka the lord of the gods, and the titans and demons designated as titans and demons dwelling at the foot of the mountain, uttering speech thus "Not the Teaching! Not the Teaching!" and saying "Fie on humans! Fie on humans!" cried out. Thus from the ground onwards that sound went in a moment as far as the Brahmā world; the world was filled with a single cry of reproach. What is the reason? "When the knife fell upon the cow" - because it is said "the knife fell upon the cow."

314. And not only did the gods and others cry out, this other harm too arose in the world - For those three diseases that existed in the past - desire, lack of appetite, and ageing - what is meant is the craving of longing for this and that, hunger, and ageing through decay. Through the slaughter of cattle, they became ninety-eight - the

meaning is that by the classification of eye disease and so on, they reached the state of ninety-eight.

315. Now, the Blessed One, disparaging that slaughter of animals, said "This is not the Teaching." Its meaning is: this, reckoned as the slaughter of animals, being one of the three punishments beginning with bodily punishment, is not the Teaching because of being devoid of the Teaching; it entered, it occurred; and it is ancient because of having occurred from then on, from whose entry onwards innocent cows that have not harmed anyone with foot and so on are killed. "Qualities" means those which, while killing, decline, fall away, and deteriorate for the sacrificers, the performers of sacrifice - such are the people.

316. "Thus this is a trifling practice" means thus this is an inferior practice, a low practice; it is said to mean "not the Teaching." Or because herein even the practice of giving is small, therefore with reference to that he said "a trifling practice." "Ancient" means, for now, it is ancient because of having occurred since a long time ago. But because it is blamed by the wise, it should be understood as "blamed by the wise." And because it is blamed by the wise, therefore wherever one sees such a thing, people censure the sacrificer. How? By saying such things as "Trouble has been produced by the brahmins, having killed cattle they eat meat" - this here is the oral tradition.

317. "Thus when the teaching had perished" means thus when the ancient brahmin practices had been lost. "Viyāvatte" is also a reading, the meaning being that it had turned around and become otherwise. "Workers and merchants were divided" means the workers and merchants who formerly dwelt in unity were divided. "Many nobles were divided" means the nobles too were many and divided from one another. "The wife despised her husband" means the wife, established in the power of authority for the purpose of household life, having become endowed with the strength of sons and so on, despised her husband, treated him with contempt, looked down upon him, and did not attentively attend upon him.

318. Thus, being divided from one another, warriors and kinsmen of Brahma, etc. came under the control of sensual pleasures. Warriors and brahmins and whatever other merchants and workers, protected by the clan in the sense that they are protected by their own respective clans so that they do not commit mixing. All of them, having rejected that discussion about birth, having removed all of this - "I am a warrior, I am a brahmin" - came under the control of sensual pleasures reckoned as the five types of sensual pleasure, reached attachment; it is said that because of sensual pleasures they did not leave anything undone that ought not to be done.

Thus here the Blessed One, having spoken the praise of the ancient brahmins with nine verses beginning with "The sages of old," showed one equal to Brahmā by the verse "Whoever was supreme among them," one equal to a god by the verse "Training in his duty," the boundary by four verses beginning with "Rice-grain, beds," the broken boundary by seventeen verses beginning with "There was illusion for them," and having shown the purpose of illustrating the rushing forth and so on of gods and others due to that wrong practice, concluded the teaching. But the brahmin-outcast is not mentioned here at all. Why? Because it is not a cause of failure. For through the success of the brahmin qualities, the states of being equal to Brahmā,

equal to a god, and keeping the boundary are the cause; through failure, the broken boundary. But this brahmin-outcast of the kind described in the Doṇa Sutta is not a cause even of the failure of brahmin qualities. Why? Because it arises when the qualities have already failed. Therefore, without showing that, he concluded the teaching. But nowadays even that brahmin-outcast is rare. Thus this teaching of the brahmins is destroyed. Therefore the brahmin Doṇa said - "This being so, Master Gotama, we do not even fulfil the brahmin-outcast." The remainder here is the same as the method already stated.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Brāhmaṇadhammika Sutta in the Suttanipāta Commentary is concluded.

8. Commentary on the Dhamma Sutta

319. "From whom indeed the Teaching" is the Teaching Discourse; it is also called the "Boat Discourse." What is the origin? This discourse was spoken referring to the Venerable Elder Sāriputta. This is the summary here; the detail, however, should be understood from the origin of the two chief disciples onwards. That is: It is said that when the Blessed One had not yet arisen, the two chief disciples, having fulfilled perfections for one incalculable period and a hundred thousand cosmic cycles, were reborn in the heavenly world. The first of them, having passed away, not far from Rājagaha there is a revenue village of brahmins named Upatissa Village; there, a brahmin woman named Rūpasārī, the wife of a brahmin who was the village headman possessing wealth of five hundred million and sixty more, in her womb he took conception. The second - not far from that very place there is a revenue village of brahmins named Kolita Village. There, a brahmin woman named Moggallānī, the wife of a brahmin who was the village headman possessing similar wealth, in her womb on that very same day he took conception. Thus for them, the taking of conception and the delivery from the womb occurred on the very same day. And on the very same day, because one was born in Upatissa Village they named him Upatissa, and because one was born in Kolita Village they named him Kolita.

They, being companions playing together in the dust, gradually grew up, and each one had five hundred young men as retinue. When going to a pleasure grove or to a river ford, they went with their retinue only. One with five hundred golden palanquins, the second with five hundred thoroughbred chariots. And at that time in Rājagaha there was from time to time a mountain-top festival. In the evening time, in the centre of the city, where well-known warrior princes and others, residents of the whole of Aṅga and Magadha, having assembled, seated on well-prepared beds, chairs, and so on, watched the splendour of the festival. Then those friends, having gone there together with that retinue, sat down on the prepared seats. Thereupon Upatissa, watching the splendour of the festival, having seen the great multitude of people assembled, thought: "This entire crowd of people will die without even reaching a hundred years." For him it was as if death had come and established itself on the tip of his forehead; likewise for Kolita. When dancers of manifold kinds were dancing, their minds did not incline even to the mere sight of it; on the contrary, only a sense of spiritual urgency arose.

Then, when the festival had ended, when the assembly had departed, when those friends had departed with their own retinues, Kolita asked Upatissa - "What, my dear, was there not even a mere degree of delight for you from the sight of the dancers and so on?" He, having reported that experience to him, asked him in return in just the same way. He too, having reported his own experience to him, said: "Come, my dear, having gone forth, let us seek the Deathless." "Good, my dear," Upatissa accepted that. Thereupon both of them, having abandoned that success, arrived back at Rājagaha. And at that time a wandering ascetic named Sañcaya was dwelling at Rājagaha. They, having gone forth in his presence together with five hundred young men, in just a few days learnt the three Vedas and the entire wandering ascetic doctrine. They, examining the beginning, middle, and end of those teachings, not seeing the end, asked the teacher - "The beginning and middle of these teachings are seen, but the end is not seen - 'This indeed one could attain by these teachings, beyond which there is nothing further to be attained.'" He too said - "I too do not see such an end of those." They said - "If so, let us seek the end of these." The teacher said to them: "Search as you please." Thus permitted by him, seeking the Deathless, wandering about, they became well-known throughout Jambudīpa. When warrior-class wise men and others were asked questions by them, they were unable to answer progressively further. But when "Upatissa and Kolita" were mentioned, there was no one saying "Who are they? We do not know them" - so renowned were they.

Thus, while they were engaged in the quest for the Deathless, our Blessed One, having arisen in the world, having set in motion the excellent wheel of the Teaching, gradually reached Rājagaha. And those wandering ascetics, having wandered throughout the entire Indian subcontinent, let alone the Deathless, not obtaining even so much as the answering of a final question, went again to Rājagaha. "Then the Venerable Assaji, having dressed in the earlier period of the day" - up to their going forth, all this should be seen in detail according to the method that has come in the chapter on going forth.

Thus, when those two companions had gone forth, the Venerable Sāriputta realised the knowledge of the perfections of a disciple within a fortnight. Whenever he was dwelling in a single monastery together with the Elder Assaji, he would go to attend upon the Blessed One and next go to attend upon the Elder, out of respect, thinking "This venerable one is my former teacher; in dependence on him I came to know the Blessed One's Dispensation." But whenever he was not dwelling in a single monastery together with the Elder Assaji, he would look towards whatever direction the Elder was dwelling in, pay homage with the fivefold prostration, and venerate him with raised joined palms. Having seen that, certain monks raised up a discussion - "Sāriputta, being the chief disciple, pays homage to a direction; even today, methinks, the brahmin view has not been abandoned." Then the Blessed One, having heard that friendly conversation with the divine ear element, showing himself while seated right there on the excellent Buddha-seat that had been prepared, addressed the monks - "Monks, what discussion were you having as you sat together here?" They reported that occurrence. Thereupon the Blessed One, having said "Monks, Sāriputta does not pay homage to a direction; he salutes, venerates, and reveres his own teacher, in dependence on whom he came to know the Dispensation. Monks, Sāriputta is one who venerates his teacher," for the purpose of expounding the Teaching to those assembled there, spoke this discourse.

Therein, "from whom a person would learn the Teaching" means from which person a person would learn, know, or experience the Scriptures distinguished as the threefold Canon, or the Teaching of penetration distinguished as the ninefold supramundane, which is to be attained having heard the Scriptures. "Yassā" is also a reading; the meaning is the same. "He should venerate him as the deities venerate Indra" means just as the deities in the two heavenly worlds venerate Sakka, the lord of the gods, so that person, having risen at an early hour before sunrise, performing all duties and counter-duties such as removing sandals and so on for that person, should venerate, honour, and revere him. What is the reason? He, being venerated, etc. makes the Teaching manifest - that teacher, thus venerated, with a gladdened mind towards that pupil, being very learned by way of the Scriptures and penetration, makes manifest and teaches the Scriptures by way of teaching itself, and the Teaching of penetration to be attained through practice in accordance with the advice having heard the teaching; or by way of teaching he makes manifest the Scriptures, and by way of simile he makes manifest the Teaching of penetration attained by himself.

320. "Having considered that with desire for its meaning, the wise one" means a wise person who, having desired and heard the Teaching manifested by a teacher thus confident, has the ability to retain it. "Proceeding in accordance with the Teaching" means developing insight, which has become the practice in conformity with the supramundane Teaching, because of its conformity with it. "Becomes intelligent, discerning, and subtle" means intelligent through the achievement of wisdom termed as discretion; discerning through the ability to inform others by having made it clear and manifest to them as well; and subtle through the penetration of the most supremely subtle meaning. "Whoever diligently associates with such a one" means whoever, being diligent, devoted to gaining confidence in that one, associates with such a very learned one of the kind previously described.

321. Having thus praised the association with a wise teacher, now disparaging the association with a foolish teacher, he spoke this verse "inferior and foolish." Therein, "inferior" means possessed of inferior bodily action and so on, foolish due to the absence of wisdom. "Who has not attained the goal" means one who has not attained the goal of the Scriptures and penetration. "Envious" means not enduring the progress of a pupil due to being jealous. The remainder here is obvious from the terms. As for the intention, however, a teacher who obtains many robes and so on is not able to give robes and so on to his pupils, and as for the gift of the Teaching, he is not able to give even a mere utterance about impermanence, suffering, and non-self. Because of being possessed of these qualities of inferiority and so on, one who associates with that inferior, foolish, who has not attained the goal, envious teacher, by the method stated as "a rotten fish with the tip of kusa grass," oneself too becomes a fool. Therefore, the meaning of this should be understood thus: right here in the Dispensation, not having made clear and not having understood even a trifle of the Scriptures or the Teaching of penetration, one whose uncertainty regarding the teachings has not been crossed over, goes to death.

322-323. Now, for the purpose of making manifest that very same meaning, he spoke the pair of verses beginning with "just as a man." Therein, "āpagaṃ" means a river. "Mahodakaṃ" means with much water. "Salilaṃ" means gone here and there; it is said to mean "spread out." "Sariṭaṃ" is also a reading; the meaning is the same.

"Sīghasotam" means sweeping away, carrying off; it is said to mean "having velocity." In "kiṃ so," here, because that man has been indicated by the s-vowel in "so vuyhamāno," the s-vowel is merely an indeclinable particle. "Kiṃ su" is what is said, just as "I shall indeed not exist, he; I shall indeed be destroyed, he." "Dhammaṃ" is just the twofold one stated previously. "Anisāmayattham" means the meaning of not having attended to. The remainder here is obvious from the terms.

But as for the intention, just as whatever man, having descended into a river of the aforesaid kind, being carried along by that river, going with the stream, following only the stream, how can he help others who wish to reach the far shore to lead them to the far shore? "Sakkatī" is also a reading. In the same way, not having made clear even the twofold teaching by one's own wisdom, and not having attended to the meaning in the presence of the very learned, not knowing because of not having made it clear oneself, and with uncertainty uncrossed because of not having attended to it - how can one help others to examine and to see? Thus the meaning here should be understood. And here the discourse passage beginning with "That indeed, Cunda, one who is himself sunk in the marsh" should be recalled.

324-325. Having thus stated a simile for the purpose of making manifest the inability of a fool, through association with fools, to make others examine, now, for the purpose of making manifest the ability of the wise person stated here in "whoever diligently associates with such a one" to make others examine, he spoke a pair of verses beginning with "just as a boat." Therein, "with oar" means with a board-like ladle. "With pole" means with a bamboo stick. "There" means in that boat. "Skilled in means there" means skilled in means through knowing the methods of steering, manoeuvring and so on of that boat, by providing the way. "Wholesome" through having completed the training and through very skilful dexterity. "Wise" through the ability to counteract dangers that have arisen. "One who has attained highest knowledge" means one who has gone by the four path-knowledges termed as knowledge. "Self-developed" means one whose mind is developed by that very path development. "Very learned" means in the manner already stated previously. "Of unshakeable nature" means one whose intrinsic nature is unshakeable by the eight worldly adversities. "Possessed of giving ear and decisive support" means possessed of giving ear and of decisive support for path and fruition. The remainder is of manifest meaning in its terms. The construal of the intention too can be understood by the former method, therefore it has not been elaborated.

326. Having thus stated a simile for the purpose of making manifest the ability of the wise person to make others examine, urging towards association with that wise person, he spoke this concluding verse "Therefore indeed." Therein this is the meaning in brief - Since those accomplished in decisive support attain distinction through association with a wise person, therefore indeed one should associate with a good person. What kind of good person should one associate with? One who is wise and very learned - wise through the achievement of wisdom, and very learned through the twofold learning of the aforementioned kind. For one associating with such a person, having understood the meaning of the Teaching spoken by him, and having thus known, proceeding in accordance with the advice, one who has cognised

the Teaching through the power of penetration by that practice, he would obtain, would attain, would reach supramundane happiness classified as path, fruition, and Nibbāna - thus he concluded the teaching with the pinnacle of arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Dhamma Sutta in the Suttanipāta Commentary is concluded.

9. Commentary on the Kiṃsīla Sutta

327. "Of what morality" is the Discourse on What Morality. What is the origin? A lay companion of the Venerable Sāriputta, the son of a brahmin who was a friend of the Elder's own father, the brahmin Vaṅganta, having relinquished wealth of five hundred crores plus sixty crores, having gone forth in the presence of the Venerable Elder Sāriputta, learnt thoroughly the entire word of the Buddha. The Elder, having exhorted him repeatedly, gave him a meditation subject, but he did not attain distinction through it. Then the Elder, having known "This one is one to be guided by a Buddha," having taken him, having gone to the presence of the Blessed One, referring to that monk, without specifying the person, asked "Of what morality." Then the Blessed One spoke to him what follows beyond that. Therein, "of what morality" means endowed with what kind of morality of avoidance, or of what kind of nature. "Of what conduct" means engaged in what kind of practice. "Developing what actions" means increasing what bodily actions and so on. "A man rightly settled" means a man delighted in the Dispensation would be rightly established. "And attains the highest good" means the highest of all states, and would attain arahantship - this is what is said.

328. Thereupon the Blessed One, reflecting "Sāriputta was fully ordained within a fortnight and has attained the perfections of a disciple; why does he ask a question befitting a first offender worldling?" having known "He asks referring to his co-resident pupil," without analysing the practice of morality stated in the question, expounding the Teaching in a manner suitable for him, said beginning with "Respectful to elders."

Therein, there are four kinds of seniors: senior in wisdom, senior in virtue, senior in birth, and senior in age. For even a young monk who is very learned, among monks who are old but of little learning, is senior in wisdom because of his seniority through the wisdom of great learning. For in his presence even old monks learn thoroughly the word of the Buddha, and expect exhortation, judgment, and answering of questions. Likewise, even a young monk who is accomplished in achievement is called senior in virtue. For having established themselves in his exhortation, even old monks, having taken up the seed of insight, attain the fruition of arahantship. Likewise, even a young king, a warrior anointed on the head, or a brahmin, worthy of homage from the rest of the people, is called senior in birth. But everyone who is born first is called senior in age. Therein, because in wisdom there is none equal to the Elder Sāriputta, setting aside the Blessed One; likewise in virtue too, because of having penetrated the knowledge of the perfections of all disciples within a fortnight. In birth too, he was born in a wealthy brahmin family; therefore, even though equal in age to that monk, he was senior by these three reasons. But in this meaning, with reference to the state of seniority by wisdom and virtue alone, the Blessed One said -

"Respectful to elders." Therefore, one who is respectful to elders by showing esteem to such seniors, and one should be not envious by the disappearance of envy regarding the material gains and so on of those very seniors - this is the meaning of the first verse-line.

"And one who knows the proper time" - here, however, even one going to see the teachers for the purpose of dispelling lust when it has arisen is one who knows the proper time; when hate... when delusion... when idleness has arisen, even one going to see the teachers for the purpose of dispelling it is one who knows the proper time; since thus one should be one who knows the proper time for an audience with teachers. "A talk on the Teaching" means connected with serenity and insight meditation. "Spoken" is what is said. "Knowing the moment" means one who discerns the moment of that talk, or one who knows "This moment for hearing such a talk is rare." "One should attentively listen" means one should listen attentively to that talk. And not only that alone, but one should listen attentively also to other well-spoken words connected with the virtues of the Buddha and so on - this is the meaning.

329. "One who knows the proper time for an audience with teachers" - here, according to the method stated, and even having known the time for dispelling arisen lust and so on in oneself, one going to the presence of teachers should go to the presence of teachers at the proper time. Having thought "I am a meditation practitioner and an observer of ascetic practices," one should not, having seen the teacher standing anywhere whatsoever at the shrine for homage, the Bodhi-tree courtyard, the alms-round route, the time past midday, and so on, approach for the purpose of interrogation. But at his own lodging, having observed him seated on his own seat with disturbance allayed, one should approach for the purpose of asking about the method of the meditation subject and so on - this is the meaning. And even while thus approaching, having rejected obstinacy, humble in conduct, having destroyed conceit which produces obstinacy, of lowly conduct, having become like a foot-wiping rag, a bull with broken horns, or a snake with extracted fangs, one should approach. Then the meaning and the Teaching spoken by that teacher... etc. and one should practise. "Meaning" means the meaning of what is spoken. "Teaching" means the Pāḷi Teaching. "Self-control" means morality. "Holy life" means the remaining holy life of the Dispensation. "One should both recollect and practise" means one should recollect the meaning when the occasion for speaking of it arises, one should recollect the Teaching, self-control, and the holy life when the occasion for speaking of them arises, and not being content with mere recollection alone, one should practise all of that, one should fully practise it, having accepted it one should proceed. The meaning is that one should make an effort for the occurrence of those talks in oneself. For one doing thus accomplishes one's function.

330. And furthermore, one should be delighting in the Dhamma, devoted to the Dhamma, established in the Dhamma, one who knows the discernment of the Dhamma. And here in all terms, "Dhamma" means serenity and insight meditation; "park" and "delight" have just one meaning; "one whose park is the Dhamma" means "delighting in the Dhamma." Devoted to the Dhamma, not longing for anything else - thus "devoted to the Dhamma." Established in the Dhamma because of practising the Dhamma. One who knows the discernment of the Dhamma as "this is knowledge of rise, this is knowledge of fall" - thus "one who knows the discernment of the

Dhamma"; one should be of such a form. Now, that pointless talk beginning with talk about kings, which corrupts the mental states of serenity and insight meditation for a beginner in insight by producing delight in external visible form and so on - therefore it is called "speech that corrupts the Dhamma"; one should never practise that speech that corrupts the Dhamma, but rather, resorting to suitable conditions of residence, alms resort and so on, one should be guided by true, well-spoken words. Here, "true" means only those connected with serenity and insight meditation; "should be guided" by such well-spoken words means should be led, should spend one's time - this is the meaning.

331. Now, making obvious the impurity of a monk engaged in serenity and insight meditation, which was stated too briefly here in "the discourse on the corruption of the Teaching," together with other impurities as well, he spoke this verse "laughter, prattle." "Hāsan" is also a reading. For by a monk practising insight, regarding a laughable matter, only a mere smile should be made; useless talk and prattle should not be spoken; lamentation should not be made regarding disasters to relatives and so on; ill-will should not be produced regarding stumps, thorns, and so on. "Deceitfulness" means the deceit that has been stated, the threefold scheming, greed for requisites, conceit by means of birth and so on, impetuosity reckoned as constant opposition, harshness having the characteristic of rough speech, corruptions beginning with lust, and infatuation having the characteristic of excessive craving - these faults should be abandoned as a pit of burning charcoal by one who desires happiness, as a place of excrement by one who desires cleanliness, and as venomous snakes and so on by one who desires to live. And having abandoned these, through the departure of vanity of health and so on, one should wander free from vanity, with an established self through the absence of mental distraction. For one so practising, through meditation purified of all impurities, before long attains arahantship. Therefore the Blessed One said - "Laughter, prattle, etc. of established self."

332. Now, since the monk endowed with the impurity stated by the method beginning with "laughter, prattle" is rash, one who acts without investigation, lustful, going by the influence of lust, corrupt by the influence of hate, and is heedless, one who acts without perseverance in the development of wholesome mental states, and since for such a one the exhortation stated by the method beginning with "one should attentively listen to the well-spoken words" is useless, therefore, showing the opposition to the growth of learning and so on by way of a teaching with the person as foundation regarding this defilement, he spoke this verse "having cognition as their substance."

Its meaning is - Whatever well-spoken words are connected with serenity and insight meditation, cognition of them is the substance. If they are well cognised, good; but if only the mere sound has been grasped, nothing has been done. That by which these are cognised through knowledge born of learning - that is learning. And this knowledge born of learning has cognised concentration as its substance; whatever concentration regarding those cognised teachings - the non-distraction of consciousness, the practice towards the truth - this is its substance. For indeed no purpose is accomplished by mere cognition alone. But whatever man is rash because of acting under the influence of lust and so on, heedless through lack of perseverance in the development of wholesome mental states, he is merely a grasper of the sound

alone. Therefore, because of the absence of his understanding of the meaning, that wisdom of cognising the well-spoken words, and because of the absence of practice towards the truth, learning too does not grow.

333. Having thus shown the decline in wisdom and the decline in learning of heedless beings, now showing the achievement of the core of both for the diligent, he said - "And those who delight in the Teaching, etc. have reached the core." Therein, the Teaching proclaimed by the Noble One means the teaching of serenity and insight meditation. For indeed there is not even a single Buddha who has attained final Nibbāna without having expounded the Teaching of serenity and insight meditation. Therefore, those who delight and are devoted to this Teaching proclaimed by the Noble One, who are diligent and engaged in perseverance, they are unsurpassed in speech, in mind, and in action - because of being endowed with the fourfold verbal good conduct, the threefold mental good conduct, and the threefold bodily good conduct, they are unsurpassed in speech, in mind, and in action, matchless among the remaining beings, the highest and most distinguished. By this much, he shows morality associated with the noble path together with preliminary-stage morality. Thus those of pure morality, established in peace, meekness, and concentration, who have reached the core of learning and wisdom, who delight in the Teaching proclaimed by the Noble One - they are not only unsurpassed in speech and so on, but moreover, having become established in peace, meekness, and concentration, they should be understood as having attained the core of learning and wisdom. A factual statement in the sense of aspiration. Therein, "peace" means Nibbāna; "meekness" means wisdom that penetrates as it really is, through the state of being delighted in the beautiful; "meekness of peace" is peace-and-meekness - this is a designation for path wisdom having Nibbāna as its object. "Concentration" means the path concentration that is associated with that very same. "Established" means established in both of those. The core of learning and wisdom means the liberation of the fruition of arahantship. For this holy life has liberation as its core.

Thus here the Blessed One, having shown the preliminary-stage practice by the Teaching, the aggregate of morality by "unsurpassed in speech" and so on, and the later-stage practice by the three aggregates - the aggregate of wisdom and the aggregate of concentration through peace, meekness, and concentration - showing the unshakeable liberation by the core of learning and wisdom, he concluded the Teaching with the pinnacle of arahantship. And at the conclusion of the teaching, that monk, having attained the fruition of stream-entry, again before long became established in the highest fruit, arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Kiṃsīla Sutta in the Suttanipāta Commentary is concluded.

10. Commentary on the Uṭṭhāna Sutta

334. "Rise up" is the Discourse on Rising. What is the origin? On one occasion the Blessed One, dwelling at Sāvattṭhī, having stayed at night in the Jeta's Grove monastery, in the earlier period of the day, surrounded by the Community of monks, having walked for almsfood in Sāvattṭhī, having gone out from the city through the eastern gate, went to Migāramāṭā's mansion for the purpose of the day residence.

This, it is said, was the habitual practice of the Blessed One: having stayed at night in the Jeta's Grove monastery, going to Migāramātā's mansion for the day residence, and having stayed at night in Migāramātā's mansion, going to Jeta's Grove for the day residence. Why? For the purpose of assisting the two families and for the purpose of illustrating the virtue of their great generosity. And beneath Migāramātā's mansion there are five hundred pinnacle inner rooms, in which five hundred monks dwell. Therein, when the Blessed One stays in the lower mansion, the monks, out of respect for the Blessed One, do not ascend to the upper mansion. On that day, however, the Blessed One entered a pinnacle inner room in the upper mansion; because of that, five hundred monks entered all five hundred inner rooms in the lower mansion. And they were all new, recently come to this Teaching and discipline, agitated, arrogant, with uncontrolled faculties. They, having entered, having slept the midday rest, having risen in the evening, having assembled on the great flat roof, talking various kinds of material talk - "Today at the refectory what did you have, where did you go, I went to the house of the king of Kosala, friend, I to Anāthapiṇḍika's, there such and such was the manner of food" - they were making loud sounds and great sounds.

The Blessed One, having heard that sound, thought of the coming of the Elder Mahāmoggallāna, thinking "These, even while dwelling with me, are thus heedless - oh, what improper doers!" At that very moment the Venerable Mahāmoggallāna, having known the Blessed One's mind, having come by supernormal power, was paying homage at his feet. Thereupon the Blessed One addressed him - "These fellows in the holy life of yours, Moggallāna, are heedless; it would be good if you were to stir them." "Yes, venerable sir," the Venerable Mahāmoggallāna, having promised the Blessed One, at that very moment, having attained the water kasiṇa, shook the great mansion standing on dung-ground with his big toe, like a great wind shakes a boat, together with the area of earth on which it was established. Then those monks, frightened, letting out cries of distress, having thrown down their own robes, went out through the four doors. The Blessed One, showing himself to them, appeared as if entering the perfumed chamber through another door; they, having seen the Blessed One, having paid homage, stood there. The Blessed One asked "What, monks, are you frightened?" They said "This Migāramātā's mansion, venerable sir, has been shaken." "Do you know, monks, by whom?" "We do not know, venerable sir." Then the Blessed One, having said "It was shaken by Moggallāna for the purpose of generating a sense of urgency in those like you, monks, who are unmindful, not fully aware, and dwelling in heedlessness," spoke this discourse for the purpose of expounding the Teaching to those monks.

Therein, "rise up" means rise up from your seats, strive, endeavour; do not be lazy. "Sit down" means sit down, folding your legs crosswise, for the purpose of the pursuit of the meditation subject. "What use is sleeping to you" means what use is sleeping to you who have gone forth for the purpose of final Nibbāna without clinging. For indeed it is not possible for one who is sleeping to attain any benefit. "For what sleep is there for those who are afflicted, being transformed, pierced by darts" means when indeed for those afflicted by a disease such as eye disease and so on arisen even in a small area of the body, for human beings being transformed by any one of the darts among iron darts, bone darts, tooth darts, horn darts, and wood darts that have entered even one or two finger-breadths, there is no sleep; therein, for you who are afflicted by the various kinds of defilement-diseases that have arisen having destroyed the entire

continuity of mind and body, what sleep is there? And because of being pierced by the five darts beginning with the dart of lust, which have entered the inner heart, you are pierced by darts, being transformed.

335. Having spoken thus, the Blessed One again, to an even greater degree, encouraging and stirring a sense of urgency in those monks, said - "Rise up, etc. subject to his control." Herein this is the explanation of meaning as a construal with the intended meaning - For you who are pierced by the dart of mental defilements, monks, it is time to awaken. What is the reason? This holy life is like the cream to be drunk, monks; the Teacher is present before you. But before this you have slept for a long time, slept in the mountains, slept in the rivers, slept on level ground, slept on uneven ground, slept even in the treetops, due to the non-seeing of the noble truths. Therefore, for the purpose of making an end of that sleep, rise up, sit down, train firmly for peace.

Therein, the meaning of the first verse follows the same method as already stated. In the second verse, however, "for peace" - there are three kinds of peace - absolute peace, peace by substitution of factors, and conventional peace - this is a designation for Nibbāna, insight, and wrong views respectively. But here absolute peace, meaning Nibbāna, is intended. Therefore, "train firmly for the purpose of Nibbāna" means having become ones of unrelaxed effort, train - thus it is said. What is the reason? "Let not the King of Death, having known you as heedless, delude you who are subject to his control" means let not Māra, who is called by the synonym "King of Death," having known you thus "these are heedless," delude you who are subject to his control; making you subject to his control in such a way that you come under his power, let him not delude you - thus it is said.

336. Since, not coming under his control, by which gods and humans, etc. consigned, by which gods and humans are desirous, desirous of material form, sound, odour, flavour, and tangible objects, having become attached, dependent, and clinging to that material form and so on, they remain - cross over, transcend this clinging, the craving for existence and enjoyment, which because of its being spread, extended, and vast in objects of various kinds, is called attachment. Let not the moment pass you by; let not this moment for practising the duties of an ascetic pass you by. For those for whom such a moment passes by, and those who let this moment pass by, they, having missed the moment, grieve, consigned to hell; established in the fourfold realm of misery, which is called hell in the sense of being without gratification, they grieve by the method beginning with "Indeed we have not done what is good."

337. Thus the Blessed One, having encouraged and stirred those monks, now having rebuked their heedless abiding, urging all of them to diligence, spoke this verse "Negligence is dust." Therein, "negligence" means, in brief, separation from mindfulness; that is dust in the sense of defiling the mind. "Affected by negligence" means affected by that negligence; because of being affected by negligence, negligence arisen again and again is just negligence, and that too is dust. For never is negligence free from dust. What does he make clear by that? Do not you fall into the complacency of thinking "We are still young, we shall find out later." For even in the time of youth, negligence is dust; even in the time of middle age, even in the time of old age, because of being affected by negligence, it becomes great dust, a rubbish heap indeed, just as in a house, dust of one or two days is just dust, but when

accumulating over many years, it becomes a rubbish heap indeed. Yet even this being so, a monk who, having learnt thoroughly the word of the Buddha in the first stage of life, practises the ascetic duty in the other stages of life, or having learnt thoroughly in the first stage of life, having heard in the middle stage of life, practises the ascetic duty even in the last stage of life, is not a dweller in heedlessness, because of having practised the practice in conformity with diligence. But whoever is a dweller in heedlessness in all stages of life, engaged in midday rest and worldly talk, just as you are, for him that negligence in the first stage of life is dust, and affected by negligence in the other stages of life, great negligence is great dust indeed.

Having thus rebuked their heedless abiding and urging them to diligence, he said - "By diligence, by true knowledge, one should draw out the dart from oneself." Its meaning is - Since thus this negligence is always dust, therefore by diligence, which is called the continuous presence of mindfulness, and by true knowledge, which is called the knowledge of the elimination of mental corruptions, a wise son of good family should draw out from oneself the fivefold dart beginning with lust, lodged in the heart - thus he concluded the Teaching with the pinnacle of arahantship. At the conclusion of the teaching, having attained a sense of urgency, having attended to that very teaching of the Dhamma, reviewing, having undertaken insight, all five hundred of those monks became established in arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Uṭṭhāna Sutta in the Suttanipāta Commentary is concluded.

11. Commentary on the Rāhula Sutta

338. "Is it that through constant communion" - this is the Discourse on Rāhula. What is the origin? The Blessed One, having fully awakened to the perfect enlightenment, having gone gradually from the seat of enlightenment to Kapilavatthu, there, having been asked for his inheritance by the boy Rāhula saying "Give me my inheritance, ascetic," commanded the Elder Sāriputta - "Give the going forth to the boy Rāhula." All that should be understood by the very method stated in the Chapter Commentary. However, when the boy Rāhula, thus gone forth, had come of age, the Elder Sāriputta himself gave him full ordination, and the Elder Mahāmoggallāna was his teacher of the formal act. The Blessed One, thinking "This prince is accomplished in birth and so on; may he not generate conceit or vanity in dependence on birth, clan, family, beauty of complexion, and so on," repeatedly spoke this discourse while exhorting him from the time of his youth until he attained the noble plane. Therefore this too was said at the end of the discourse: "Thus the Blessed One repeatedly exhorted the Venerable Rāhula with these verses." Therein, in the first verse, this is the meaning in brief: he speaks with reference to the Venerable Sāriputta - "Is it that you, Rāhula, through constant communion, do not despise the wise one on account of some subject matter or other among birth and so on; the torch-bearer for human beings, by virtue of bearing the lamp of knowledge and the lamp of expounding the Teaching, is he esteemed by you, is he always venerated by you?"

339. When this was said, the Venerable Rāhula, making clear "I, Blessed One, do not generate conceit or vanity because of communion like a low person," spoke this reply verse: "Not through constant communion." That is manifest in meaning.

340. Thereupon the Blessed One, further exhorting him, spoke the remaining verses beginning with "the five types of sensual pleasure" and so on. Therein, because the five types of sensual pleasure are dear in nature to beings, born of what is dear, exceedingly wished for and desired by beings, and delight their minds, and the Venerable Rāhula, having abandoned these, went forth from home through faith, not driven by kings, not driven by thieves, not oppressed by debt, not oppressed by fear, not driven by livelihood, therefore the Blessed One, having inspired him with "having abandoned the five types of sensual pleasure, dear and delightful, having gone forth from home through faith," and urging him to the practice befitting this renunciation, said - "Become one who makes an end of suffering."

Therein one might ask "Was not the venerable one made to go forth by force while seeking his inheritance? Then why did the Blessed One say - 'Having gone forth from home through faith'?" It is said - Because of his being intent upon renunciation. For this venerable one, being intent upon renunciation for a long time, having seen the novice named Uparevata, the son of the Perfectly Enlightened One Padumuttara, having become a king of serpents named Saṅkha, having given gifts for seven days, having aspired to such a condition, from then on, accomplished in aspiration, accomplished in resolution, having fulfilled the perfections for a hundred thousand cosmic cycles, was reborn in his final existence. Thus the Blessed One knows his being intent upon renunciation. For this knowledge is a certain one among the powers of the Truth-finder. Therefore he said - "Having gone forth from home through faith." Or alternatively, having gone forth from home through faith alone for a long time, now become one who makes an end of suffering - this is the intention here.

341. Now, in order to show the practice for the making an end of the suffering of the round of rebirths from the beginning onwards, he said beginning with "associate with good friends." Therein, those who are superior in morality and so on are called good friends; one associating with them grows in morality and so on, just as great sal trees grow in roots and so on in dependence on the Himalayas. Therefore he said - "Associate with good friends." "And secluded lodgings, solitary, with little disturbance" means whatever lodging is secluded, remote, solitary, uncrowded, with little disturbance, where the perception of the forest arises by the sounds of deer, boars and so on - associate with such a lodging too. "Be one who knows moderation in food" means be one who knows the measure; know the measure of acceptance and the measure of consumption - this is the meaning. Therein, by one who knows the measure of acceptance, when the gift is little and the donor too wishes to give little, only a little should be accepted; when the gift is little but the donor wishes to give much, only a little should be accepted; when the gift is abundant but the donor wishes to give little, only a little should be accepted; when the gift is abundant and the donor too wishes to give much, one should accept having known one's own capacity. But further, since only moderation was praised by the Blessed One, by one who knows the measure of consumption, food should be consumed having wisely attended to it as like the flesh of one's son and like axle lubricant.

342. Having thus by this verse urged towards the association with good friends, which is supportive of the holy life, and having instigated in the morality of purity of use of requisites by way of lodging and food, now since through craving for robes and so on there is wrong livelihood, therefore having prohibited that, instigating in the morality of purity of livelihood, he spoke this verse "regarding robes and almsfood." Therein, "requisites" means requisites for the sick. "These" means in these four things beginning with robes, which are the bases for the arising of craving in monks. "Do not make craving" means seeing the danger by such a method as "those four requisites are merely for the purpose of covering the private parts and so on, they are remedies for persons who are constantly afflicted, they are supports for this exceedingly weak body which is like a dilapidated house" - do not generate craving, dwell not generating, not producing it. This is what is said. What is the reason? Do not come again to the world. For one making craving for these, being dragged along by craving, comes again to this world. You, do not make craving for these; this being so, you will not come again to this world.

When this was said, the Venerable Rāhula, thinking "The Blessed One told me 'Do not make craving for robes,'" took upon himself two ascetic practices connected with robes: the rag-robe wearer's practice and the three-robe wearer's practice. Thinking "The Blessed One told me 'Do not make craving for almsfood,'" he took upon himself five ascetic practices connected with almsfood - the almsfood eater's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the bowl-food eater's practice, and the later-food-refuser's practice. Thinking "The Blessed One told me 'Do not make craving for lodging,'" he took upon himself six ascetic practices connected with lodging - the forest-dweller's practice, the open-air dweller's practice, the tree-root dweller's practice, the any-bed user's practice, the charnel-ground dweller's practice, and the sitter's practice. Thinking "The Blessed One told me 'Do not make craving for requisites for the sick,'" he was content regarding all requisites with three kinds of contentment: contentment with whatever is obtained, contentment according to one's strength, and contentment with what is suitable - as is natural for a compliant son of good family who receives instruction respectfully.

343. Thus the Blessed One, having instigated the Venerable Rāhula in the morality of purity of livelihood, now in order to instigate him in the remaining morality and in serenity and insight meditation, said beginning with "restrained in the principal monastic code." Therein, "restrained in the principal monastic code" - here "be" is the remainder of the reading. Or the connection should be understood with the last term "bhava" (be); likewise in the second term. Thus by these two expressions he instigated in the morality of restraint according to the Pātimokkha and in the morality of sense restraint. And here the five faculties are stated by way of what is obvious. But it should be understood that by characteristic, the sixth too is as good as stated. "Let mindfulness directed to the body be yours" means: for you who are thus established in the fourfold purification morality, may there be, may there exist, mindfulness directed to the body, classified as the defining of the four elements, the fourfold full awareness, mindfulness of breathing, meditation on the perception of repulsiveness in food, and so on - develop it. This is the meaning. "Be full of disenchantment" means: be one full of dissatisfaction with the round of rebirths, perceiving discontent in the whole world. This is the meaning.

344. Having thus far shown the access plane conducive to penetration, now showing the absorption plane, he said beginning with "Avoid the sign." Therein, "sign" means the sign of the beautiful that is a basis for lust. For that very reason, distinguishing it further, he said - "the beautiful connected with lust." "Avoid" means abandon it by inattention. "Develop the mind towards foulness" means develop the mind in such a way that the development of foulness succeeds regarding the body, whether conscious or unconscious. "Fully focused, well concentrated" means fully focused through access concentration, well concentrated through absorption concentration. The meaning is: develop it in such a way that your mind becomes like this.

345. Having thus shown him the absorption plane, showing insight, he said beginning with "signless." Therein, "and develop the signless" means thus it is said: with a mind concentrated through concentration conducive to penetration, develop insight. For insight obtains the conventional expression "signless" by the method beginning with "the knowledge of observation of impermanence becomes liberated from the sign of permanence, thus signless deliverance," or by non-grasping of the sign of lust and so on. As he said -

"So I, friends, through inattention to all signs, enter and dwell in the signless concentration of mind. While I was dwelling with this abiding, friends, my consciousness follows after signs."

"Abandon the underlying tendency to conceit" means: having obtained the perception of impermanence through this signless meditative development, by the gradual method beginning with "for one perceiving impermanence, Meghiya, perception of non-self becomes established; one perceiving non-self attains the uprooting of the conceit 'I am'" - abandon, give up, relinquish the underlying tendency to conceit - this is the meaning. "Then through the full realisation of conceit, you will live at peace" means: thus through the full realisation of conceit by the noble path, through its elimination, passing away, abandoning, and relinquishment, at peace, quenched, become cool, free from all disturbance and fever of passion, until he attains final Nibbāna through the Nibbāna element without residue of clinging, until then you will live, you will dwell by the dwelling in fruition attainment of one or another among emptiness, signless, and desireless - thus he concluded the teaching with the pinnacle of arahantship.

What follows, beginning with "thus the Blessed One," is the utterance of the Elders who held the convocations. Therein, "ittham sudam" means "ittham su idam"; it is said to mean "just so." The remainder here is clear in meaning. Thus being exhorted, the Venerable Rāhula, when the phenomena conducive to the ripening of liberation had reached maturity, at the conclusion of the Shorter Discourse of Advice to Rāhula, together with many thousands of deities, became established in arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Rāhula Sutta is concluded.

12. Commentary on the Nigrodhakappa Sutta

"Thus have I heard" - this is the Nigrodhakappa Discourse; it is also called the "Vaṅgīsa Discourse." What is the origin? This itself was stated in its introduction. Therein, "thus have I heard" and so on are of already stated meaning; therefore, setting aside those and other such matters, we shall explain only what has not been stated. "At the Aggāḷava shrine" means at the chief shrine in Āḷavī. For before the Blessed One had arisen, there were many shrines such as the Aggāḷava, Gotamaka, and others, which were dwellings of yakkhas, nāgas, and others. When the Blessed One had arisen, people destroyed those and made monasteries, and called them by that very name. Therefore it is said that he dwells in the monastery known as the Aggāḷava shrine. "Of the Venerable Vaṅgīsa" - here "venerable" is a term of endearment; "Vaṅgīsa" is that elder's name. He should be understood thus from birth onwards - He, it is said, was the son of a wandering ascetic, born in the womb of a female wandering ascetic, and knew a certain true knowledge, by whose power, having tapped a corpse's skull, he knew the destination of beings. People too, having brought the skulls of their deceased relatives from the cemetery, asked him about their destination. He says "Reborn in such and such a hell, in such and such a human world." They, astonished by that, gave him much wealth. Thus he became well-known throughout the whole of Jambudīpa.

He, having fulfilled the perfections for a hundred thousand cosmic cycles, accomplished in resolution, surrounded by five thousand men, wandering through villages, market towns, country districts, and royal cities, arrived at Sāvattthī. Now at that time the Blessed One was dwelling at Sāvattthī; the inhabitants of Sāvattthī, having given a gift before the meal, after the meal, well dressed and well robed, taking flowers, scents, and so on, go to Jeta's Grove for the purpose of hearing the Teaching. He, having seen them, asked "Where is this great multitude of people going?" Then they told him - "A Buddha has arisen in the world; he expounds the Teaching for the welfare of many people; we are going there." He too, together with his retinue, having gone together with them, having exchanged friendly greetings with the Blessed One, sat down to one side. Then the Blessed One addressed him - "What, Vaṅgīsa, you know, it is said, such a true knowledge by which, having tapped the skulls of corpses of beings, you declare their destination?" "Yes, Master Gotama, I know." The Blessed One, having had the skull of one reborn in hell brought, showed it; he, having tapped it with his fingernail, said "This is the skull of one reborn in hell, Master Gotama." Thus he showed the skulls of those reborn in all destinations; he too, having known in the same way, reported. Then the Blessed One showed him the skull of one who had eliminated the mental corruptions; he, having tapped it again and again, did not know. Thereupon the Blessed One, having said "This is not within your domain here, Vaṅgīsa; this is my domain alone - the skull of one who has eliminated the mental corruptions," spoke this verse -

"The wilds are the destination of deer, space is the destination of birds;
Non-existence is the destination of phenomena, Nibbāna is the destination of
the Worthy One."

Vaṅgīsa, having heard the verse, said: "Give me this true knowledge, Master Gotama." The Blessed One said: "This true knowledge does not succeed for those who have not gone forth." He said: "Either having given me the going forth, Master Gotama, or having done whatever you wish, give me this true knowledge." And at

that time the Elder Nigrodhakappa was near the Blessed One; the Blessed One commanded him - "If so, Nigrodhakappa, give the going forth to this one." He, having given him the going forth, taught the meditation subject of the skin pentad. Vaṅḡsa gradually attained the analytical knowledges and became a Worthy One. And he was declared by the Blessed One in the foremost position: "This is the foremost, monks, of my disciples who are monks possessing discernment, that is to say, Vaṅḡsa."

The preceptor of the Venerable Vaṅḡsa, who had thus come forth, was the elder named Nigrodhakappa, who obtained this conventional expression through contemplating what is faulty and faultless and so on. "Kappa" is that elder's name, but because he attained arahantship at the foot of a banyan tree, he was called "Nigrodhakappa" by the Blessed One. Thenceforth the monks too call him thus. "Elder" means one who has attained a state of firmness in the Dispensation. "Had recently attained final Nibbāna at the Aggāḷava shrine" means he had recently attained final Nibbāna at that shrine. "Had gone to a private place and was in seclusion" means gone to a private place bodily because of being withdrawn from the group; in seclusion means having withdrawn mentally, having turned back from those various objects. "This reflection arose in his mind" means a thought arose in this manner. But why did it arise? Because of not being in his presence and because of the practice of what had been seen before. For this one was not in his presence at the time of his final Nibbāna, and he had previously seen his former practice of hand-remorse and so on; and such occurs even for those who have not eliminated the mental corruptions and even for those who have eliminated the mental corruptions, through former familiarity.

For thus Piṇḍolabhāradvāja, after the meal, goes to Udena's park itself for the purpose of the day residence - through this former familiarity, because formerly having been a king he enjoyed himself there; the Elder Gavampati goes to an empty heavenly mansion in the Tāvatiṃsa realm - through this former familiarity, because having been a young god he enjoyed himself there. Pilindavaccha addresses the monks with the term "outcast" - through this former familiarity, because for five hundred uninterrupted births, having been a brahmin, he spoke thus. Therefore, because of not being in his presence and because of the practice of what had been seen before, this reflection arose in his mind: "Has my preceptor attained final Nibbāna or has he not attained final Nibbāna?" What follows beyond that is of clear meaning. "Having arranged his robe on one shoulder" - here, however, this is said by way of re-establishing. And "on one shoulder" is a designation for one standing having wrapped the left shoulder. Since it is standing having wrapped the left shoulder, "having arranged the robe" - thus its meaning should be understood. The remainder is well-known.

346. "Of superior wisdom": "oma" is called limited, inferior; not of inferior wisdom, of superior wisdom; the meaning is of great wisdom. "In this very life" means directly, face to face, or the meaning is in this very individual existence. "Of doubts" means of such reflections. "Well-known" means renowned. "Famous" means accomplished in material gain and retinue. "With a perfectly calmed self" means with a guarded mind, or with a mind not being scorched.

347. "Given by you" - by the one who says "Nigrodhakappa" because of sitting at the foot of a banyan tree, "given by you" - as he distinguishes by himself, so he speaks.

But the Blessed One did not address him thus merely because of sitting there, but rather because of having attained arahantship there. "Of the brahmin" - he speaks with reference to birth. He, it is said, had gone forth from a brahmin family of great wealth. "Practised venerating" means he dwelt paying homage. "Hoping for liberation" means looking for the liberation termed Nibbāna; the meaning is "desiring Nibbāna." "One who sees the firm Teaching" - he addresses the Blessed One. For the firm Teaching is Nibbāna in the sense of being unbreakable, and the Blessed One shows that. Therefore he said "one who sees the firm Teaching."

348. "Sakya": he addresses the Blessed One himself by his clan name. "We all too": he speaks showing himself having included the entire assembly without remainder. "All-Seeing One": he also addresses the Blessed One himself by means of omniscient knowledge. "Well-prepared" means rightly established, standing having made reflective attention. "No" means our. "For hearing" means for the purpose of hearing the explanation of this question. "Ears" means the ear-faculties. "You are our Teacher, you are unsurpassed": this is merely a word of praise.

349. "Cut off our sceptical doubt": he is free from sceptical doubt regarding unwholesome sceptical doubt, but he said thus with reference to that reflection which resembles sceptical doubt. "Tell me this" means tell me this which I have asked of you: "That disciple, O Sakyan, we all too wish to know"; and while saying, "know the one who has attained final Nibbāna, O one of extensive wisdom, speak to us in our midst" means having known the one who has attained final Nibbāna, O Blessed One of great wisdom, speak in the midst of all of us, so that we all may know. "Like Sakka, the thousand-eyed one, among the gods" - this however is merely a word of praise. But furthermore, this is the intention - just as Sakka, the thousand-eyed one, speaks in the midst of the gods with his words respectfully received by them, so may he speak in our midst with his words respectfully received by us.

350. "Whatever" - he recites this verse too, while praising the Blessed One, in order to generate the desire to speak. Its meaning is: whatever mental knots beginning with covetousness - because of the non-abandoning of delusion and sceptical doubt when those are not abandoned, they are called "paths of delusion" and "on the side of not knowing" and "states of sceptical doubt." All of them, having reached the Truth-finder, being demolished by the power of the Truth-finder's teaching, do not exist, they perish. What is the reason? "For this is the supreme vision for people" - because the Truth-finder generates the eye of wisdom that demolishes all mental knots, it is said to be the supreme vision for people.

351. "No ce hi jātu" - he recites this verse too, while praising, generating the desire to speak. Therein, "jātu" is a definitive statement. "Person" - he said this with reference to the Blessed One. "Luminous" means Sāriputta and others who are endowed with the light of wisdom. This is what is meant - If the Blessed One, just as the wind distinguished as eastern and so on disperses a mass of clouds, did not in the same way dispel the mental defilements by the force of the Teaching, likewise, just as the world covered by a mass of clouds becomes as if darkness, complete obscurity, so too, even though covered by not knowing, it would be darkness. Even those who now appear as luminous ones, such as Sāriputta and others, even those men would not shine.

352. "The wise" - he recites this verse too by the former method. Its meaning is: the wise and learned persons become light-makers; they produce the light of wisdom. Therefore I consider you, O hero, the Blessed One endowed with striving energy, in the same way as wise and as a light-maker. For we indeed have approached knowing the Blessed One as Vipassī, seeing all phenomena as they really are; therefore reveal to us the cosmic cycle in the assemblies, declare Nigrodhakappa, proclaim him.

353. "Quickly" - he recites this verse too by the former method. Its meaning is: quickly utter your word, swiftly, without delaying, speak your saying, lovely and delightful, O Blessed One. Just as a golden swan, having returned from its feeding ground, having seen a thicket of forest at a natural lake, having raised its neck, having lifted it up, with its red beak, gently, unhurrying, warbles and sends forth a lovely utterance, just so you too gently coo, with this voice like drops, which is one of the marks of a great man, well-modulated, thoroughly modulated, prepared. These we, all of us, having become upright and with undistracted minds, shall hear your warbling.

354. "Having abandoned birth and death" - he recites this verse too by the former method. Therein, "does not leave over" means without remainder; that is entirely. Not like stream-enterers and so on who have abandoned birth and death leaving something over - this is what is said. "Having restrained" means having thoroughly entreated and importuned. "The wise one" means one who has shaken off all evil. "I will speak" means I will make him speak the Teaching. "For worldlings have no freedom of action" means indeed for worldlings there is no freedom of action; whatever they desire to know or to say, that they are unable to do. "But the Truth-finders have deliberate action" means for the Truth-finders, however, there is investigative action, action preceded by wisdom. The intention is that whatever they desire to know or to say, that they are able to do.

355. Now, making known that reason for enumeration, he spoke the verse "accomplished explanation." Its meaning is - For thus, O Blessed One, this accomplished explanation of yours, of one of upright wisdom, well learnt here and there, spoken and set forth, has been seen as not reversed in such cases as "the minister Santati, having risen up to the height of seven palm trees, will attain final nibbāna" and "Suppabuddha the Sakyan will sink into the earth on the seventh day." Then, having extended joined palms in salutation even more thoroughly, he said - "This final salutation with joined palms is well offered" means this further salutation with joined palms too is more thoroughly offered. "Do not delude" means do not delude us by not speaking, one who knows, knowing the destination of the cosmic cycle. "O one of superior wisdom" - he addresses the Blessed One.

356. "High and low" - but he spoke this verse requesting non-delusion by yet another method as well. Therein, "high and low" means beautiful and ugly, or far and near, by way of the mundane and supramundane. "The noble teaching" means the Teaching of the four truths. "Having known" means having penetrated. "One who knows" means one who knows all phenomena that should be known. "I long for your speech" means just as a man scorched by heat in the hot season, weary and thirsty, longs for water, so I long for your speech. "Pour forth what has been heard" means pour forth, trickle, release, set flowing the sound sense base reckoned as what has been heard. "Sutassa vassā" is also a reading; the meaning is: rain down the shower of the sound sense

base of the aforesaid type.

357. Now, making known the speech which he longs for -

"The holy life for which purpose he lived it,
Kappāyana - was that not in vain for him?
Did he attain Nibbāna, or with residue of clinging,
In what way was he liberated - let us hear that."

He spoke a verse. Therein, "Kappāyana" - he speaks of Kappa itself by way of veneration. "In what way was he liberated" - he asks "Was it through the Nibbāna element without residue of clinging as those beyond training, or through the Nibbāna element with residue of clinging as trainees?" The remainder here is obvious.

358. Thus, requested by twelve verses, the Blessed One, explaining that, -

"He has cut off craving here in mentality-materiality,
"The stream of the Dark One, long lain dormant;
He has crossed over birth and death entirely,"
Thus spoke the Blessed One, foremost of the five.

He spoke a verse. Therein, the meaning of the first term, for now -That craving which, classified as sensual craving and so on, in this mentality-materiality, has lain dormant for a long time in the sense of not being abandoned, is also called the "stream" of Māra named the Dark One - that craving which has become the stream of the Dark One, long lain dormant, here in mentality-materiality, Kappāyana has cut off. "Thus spoke the Blessed One" - this here, however, is the utterance of the Elders who held the convocations. "He has crossed over birth and death entirely" - he shows that, having cut off that craving, he crossed over birth and death entirely, and attained final Nibbāna through the Nibbāna element without residue of clinging. "Thus spoke the Blessed One, foremost of the five" - the Blessed One, asked by Vaṅḡsa, said this: foremost of the five first disciples, the group of five; or foremost through the five faculties beginning with faith, or through the aggregates of the Teaching beginning with morality, or through the surpassingly distinguished eyes - this too is the utterance of the Elders who held the convocations.

359. When this was said, Vaṅḡsa, rejoicing in the Blessed One's words, spoke the verses beginning with "Having heard this." Therein, in the first verse, "seventh sage" - the Blessed One is a sage and the seventh in the sense of the highest; making seven together with himself, counting the six sages named Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa, he is also the seventh sage as one who has appeared. Addressing him, he said this. "Did not deceive me" - since he attained final Nibbāna, therefore he did not deceive me who wished for his state of having attained final Nibbāna; the meaning is he did not break his word. The remainder here is obvious.

360. In the second verse, since he dwelt hoping for liberation, therefore with reference to that he said "Speaking as he acts, acting as he speaks, he was a disciple of the Buddha." "Death's net, spread out" means Māra's net of craving spread out in the round of rebirths in the three planes. "The deceitful one" means of one

possessing much deceit. Some also read "tathā māyāvino"; for them the intention is: he who approached the Blessed One on many occasions with many deceits - of that deceitful one, thus.

361. In the third verse, "beginning" means cause. "Of clinging" means of the round of rebirths. For the round of rebirths is here called "clinging" in the sense of what is to be clung to; he speaks with the intention that it is proper to say thus: "The Blessed One saw the beginning of that very clinging, the cause classified as ignorance, craving, and so on, O Kappa." "Has indeed overcome" means has indeed passed beyond. "The realm of Death" - Death is borne here, thus it is the realm of Death; this is a designation for the round of rebirths in the three planes. He speaks filled with joy: "He has indeed overcome that realm of Death so hard to cross." The remainder here is obvious.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Nigrodhakappa Sutta is concluded.

13. Commentary on the Sammāparibbājanīya Sutta

362. "I ask the sage of abundant wisdom" is the Sammāparibbājanīya Discourse; it is also called the "Mahāsamaya Discourse" because it was spoken on the day of the Great Assembly. What is the origin? The origin is dependent on a question. For the Blessed One, asked by the mind-created buddha, spoke this discourse; together with the question it is called the "Sammāparibbājanīya Discourse." This is the summary here; but in detail, it is described by the ancients beginning from the origin of the Sākiyas and Koliyas.

Herein this is the explanation of the synopsis path - It is said that King Mahāsammatā, among those of the first aeon, had a son named Roja. Roja's son was Vararoja, Vararoja's son was Kalyāṇa, Kalyāṇa's son was Varakalyāṇa, Varakalyāṇa's son was Mandhātā, Mandhātā's son was Varamandhātā, Varamandhātā's son was Uposatha, Uposatha's son was Vara, Vara's son was Upavara, Upavara's son was Maghadeva, and in the succession from Maghadeva there were eighty-four thousand warriors of the warrior caste. After them there were three Okkāka dynasties. Among them, the third Okkāka had five chief queens - Hatthā, Cittā, Jantu, Jālinī, and Visākhā. Each one had five hundred women as retinue. The eldest of all had four sons - Okkāmkha, Karakaṇḍu, Hatthinika, and Sinipura. Five daughters - Piyā, Suppiyā, Ānandā, Vijiṭṭhā, and Vijiṭṭasenā. Thus she, having obtained nine children, died.

Then the king, having brought another young, lovely princess, established her in the position of queen-consort. She too gave birth to one son named Jantu. On the fifth day, having adorned Prince Jantu, she showed him to the king. The king, pleased, gave the queen a boon. She, having consulted with her relatives, requested the kingdom for her son. The king did not give it, saying "Away with you, wretched woman, you wish for an obstacle to my sons!" She, again and again, having pleased the king in private, "Great king, lying is not proper" and so on, having said such things, kept on requesting. Then the king addressed his sons - "Dear sons, having seen your youngest brother, Prince Jantu, I hastily gave a boon to his mother. She wishes to divert the kingdom to her son. After my passing, come back and exercise the kingship." He sent them off together with eight ministers. They, taking their

sisters, departed from the city with a fourfold army. "The princes, after their father's passing, will come back and exercise the kingship; let us go and attend upon them" - having thought thus, many people followed behind. On the first day the army was about one yojana in extent, on the second about two yojanas, on the third about three yojanas. The princes thought - "This army is great; if we were to crush some neighbouring king and seize his country, even he would not be able to overpower us. What is the use of a kingdom obtained by causing affliction to others? The Indian subcontinent is great; we shall build a city in the forest." They went towards the Himalayas.

There, while searching for a place to build a city, in the Himalayas a hermit named Kapila, of terrible austerity, was dwelling on the bank of a pond in a great teak grove; they went to his dwelling place. He, having seen them, having asked and having heard the whole story, showed compassion towards them. He, it is said, knew a science called "earth-net," by which he perceived the virtues and faults both above in the sky up to eighty cubits and below in the earth. Then in a certain region, boars and deer put lions, tigers and the like to flight and drive them away, and frogs and mice frighten snakes. He, having seen them, thinking "This piece of land is the finest of the earth," built a hermitage in that region. Thereupon he said to the princes - "If you build a city in my name, I shall give you this place." They agreed to that. The hermit, having said "Even an outcaste's son, standing in this place, would surpass a universal monarch in power," and "Having built the king's house on the hermitage site, build a city," having given them that place, himself, having made a hermitage at the foot of a mountain not far away, dwelt there. Thereupon the princes, having built a city there, because it was made on the site where Kapila had dwelt, having given it the name "Kapilavatthu," made their dwelling there.

Then the ministers, having thought "These princes have come of age; if their father were near, he would arrange marriages for them. But now it is our burden," consulted with the princes. The princes said: "We do not see warrior-caste daughters equal to us, nor warrior-caste princes equal to those sisters of ours, and we shall not make a mixing of birth." They, fearing the mixing of birth, placed the eldest sister in the position of mother and lived together with the rest. Their father, having heard that news, uttered an inspired utterance: "Capable indeed, good sirs, are the princes, supremely capable indeed, good sirs, are the princes!" This, for now, is the origin of the Sakyans. And this too was said by the Blessed One -

"Then, Ambaṭṭha, King Okkāka addressed his ministers and councillors: 'Where, good sirs, are the princes dwelling now?' 'There is, Sire, on the slopes of the Himalayas beside a pond, a great teak grove; there the princes are now dwelling. They, fearing the mixing of birth, are living together with their own sisters.' Then, Ambaṭṭha, King Okkāka uttered an inspired utterance: 'Capable indeed, good sirs, are the princes, supremely capable indeed, good sirs, are the princes!' From that time onwards, Ambaṭṭha, the Sakyans became known; and he is the ancestor of the Sakyans."

Thereupon leprosy arose in their eldest sister; her limbs became like koviḷāra flowers. The princes, having thought "Even for those sharing sitting places, lodgings, meals and so on together with her, this disease might spread to them," as if going for amusement in the park, having placed her on a vehicle, having entered the forest, having had a pond dug, having put her in there together with solid and soft food,

having had the top covered with a board, having put earth on it, they departed. Now at that time, a king named Rāma, afflicted with leprosy, being loathed by his harem ladies and performers, moved by that sense of urgency, having given the kingdom to his eldest son, having entered the forest, subsisting on leaves, roots and fruits there, before long having become healthy and golden-coloured, wandering here and there, having seen a great hollow tree, having cleared the hollow inside it measuring sixteen cubits, having made a door and a window, having tied a ladder, he made his dwelling there. He, having made a fire in a charcoal pan, slept at night listening to cries of distress and pleasant sounds. Having observed "In such and such a place a lion made a sound, in such and such a place a tiger," at dawn having gone there, having taken the leftover meat, having cooked it, he ate it.

Then one day, towards the break of dawn, having kindled a fire, he sat down. Now at that time, a tiger, having smelled the scent of that princess, having dug up that spot, made an opening in the board covering. Through that opening she, having seen the tiger, frightened, let out a cry of distress. He, having heard that sound, and having observed "This is a woman's sound," right early having gone there, said "Who is here?" "A woman, master." "Come out." "I will not come out." "Why?" "I am a warrior-caste maiden." Thus, even though buried in a pit, she showed nothing but pride. He, having asked everything, having declared his birth saying "I too am a warrior," said "Come now, born like ghee put into milk." She said "I am a leper, master; it is not possible to come out." He, saying "I am now experienced in this matter; it is possible to treat you," having given a ladder, having lifted her out, having led her to his own dwelling place, having given her the very medicines he himself had used, before long made her healthy and golden-coloured. He lived together with her. She, having conceived from the very first union, gave birth to two sons; again two more - thus she gave birth sixteen times. Thus they were thirty-two brothers. When they had gradually come of age, their father taught them all the crafts.

Then one day, a certain citizen of King Rāma's city, searching for gems on the mountain, having come to that place, having seen the king, recognised him. "I know you, Sire," he said. And when asked by him "Where have you come from?" he said "From the city, Sire." Thereupon the king asked him the whole story. Thus while they were conversing, those boys arrived. He, having seen them, asked "Who are these, Sire?" "They are my sons, my good fellow." "Now, Sire, surrounded by these thirty-two princes, what will you do in the forest? Come, govern the kingdom." "Enough, my good fellow, there is happiness right here." He, thinking "Now I have obtained a subject of conversation," having gone to the city, informed the king's son. The king's son, thinking "I shall bring my father," having gone there with a fourfold army, requested his father in various ways. He too did not at all wish to, saying "Enough, dear prince, there is happiness right here." Thereupon the prince, having thought "The king does not now wish to come; come, let me build a city for him right here," having uprooted that jujube tree, having made a house, having built a city, having bestowed two names - "Kolanagara" because it was made by removing the jujube tree, and "Byagghapajja" because it was made on the tiger's path - departed.

Then, when the princes had come of age, their mother commanded - "Dear sons, the Sakyans dwelling in Kapilavatthu are your maternal uncles. Take their daughters." They, on whatever day the warrior maidens went for river-sport, having gone on that

day, having blocked the river ford, having announced their names, having taken the princesses each had desired, departed. The Sakyan kings, having heard, saying "So be it, sirs, they are indeed our relatives," remained silent. This is the origin of the Koliyans.

Thus the lineage that came down from those Sākiyans and Koliyans contracting marriages with one another should be understood in detail up to King Sīhahanu - King Sīhahanu, it is said, had five sons - Suddhodana, Amitodana, Dhotodana, Sakkodana, and Sukkodana. Among them, while Suddhodana was exercising kingship, the Great Man whose perfections were fulfilled, in the womb of his consort, Queen Mahāmāyā, the daughter of King Añjana, having passed away from the Tusita city and taken conception in the manner stated in the Jātaka Introduction, having gradually made the great renunciation, having fully awakened to the perfect enlightenment, having set in motion the excellent wheel of the Teaching, having gone in due course to Kapilavatthu, having established the Great King Suddhodana and others in the noble fruition, having departed on a journey through the country, and having returned again at a later time, dwells at Kapilavatthu in the Nigrodha Monastery together with fifteen hundred monks.

And while the Blessed One was dwelling there, a dispute arose between the Sākiyans and the Koliyans concerning water. How? It is said that between both their cities, Kapilapura and Koliyapura, there flows a river named Rohiṇī. Sometimes it has little water, sometimes abundant water. In the time of little water, having made a dam, both the Sākiyans and the Koliyans bring water for the purpose of irrigating their own respective crops. Their people, one day, while making the dam, quarrelling with one another, having jeered at each other with talk about birth, saying "Hey, your royal family lived together with sisters, like cocks, dogs, jackals, and other animals! Your royal family made its dwelling in a hollow tree, like a she-goblin!" - thus reported to their own respective kings. They, angered, having prepared for battle, arrived at the bank of the Rohiṇī river. Thus an army like the ocean stood arrayed.

Then the Blessed One, thinking "The relatives are making a dispute; come, I shall prevent them," having come through the sky, stood in the middle between the two armies. Some say that he adverted to that too and came from Sāvattihī. And having stood thus, he spoke the Attadaṇḍa Sutta. Having heard that, all, overcome with religious emotion, having thrown down their weapons, paying homage to the Blessed One, stood; and they prepared a costly seat. The Blessed One, having descended, having sat down on the prepared seat, related the Phandana Jātaka beginning with "A man with an axe in hand," and the Laṭukikā Jātaka beginning with "I pay homage to you, elephant."

"Being joyful they go, the birds having taken up the net;
When they quarrel, then they will come under my control."

Having related this Vaṭṭaka Jātaka too, again showing them their kinship that had continued for a long time, he told this great lineage. They, thinking "In the past we were indeed relatives," were devoted exceedingly. Thereupon the Sakyans gave two hundred and fifty princes, and the Koliyans two hundred and fifty princes - thus five hundred princes for the purpose of attending on the Blessed One. The Blessed One, having seen their former cause, said "Come, monks." They all, equipped with the

eight requisites produced by supernormal power, having risen up into the sky, having come, having paid homage to the Blessed One, stood. The Blessed One, having taken them, went to the Great Wood. Their wives sent messengers; they, being enticed by them in various ways, became dissatisfied. The Blessed One, having known their state of dissatisfaction, having shown them the Himalayas, wishing to dispel their discontent there by the story of the Kuṇāla Jātaka, said - "Have you, monks, seen the Himalayas before?" "No, Blessed One." "Come, monks, look" - leading them through the sky by his own supernormal power, having shown them various mountains saying "This is the golden mountain, this is the silver mountain, this is the jewel mountain," he alighted on the red arsenic slab at Kuṇāla Lake. Then he determined: "Let all animals in the Himalayas of various kinds such as four-footed, many-footed, and so on come, and behind all of them the Kuṇāla bird." And as they came, describing them by way of their species, names, and language, he showed them to them saying "These, monks, are swans, these are herons, these are ruddy geese, Indian cuckoos, elephant-trunk birds, pokkharasātaka birds."

They, with astonished hearts, looking on, having seen the Kuṇāla bird coming at the very rear, seated in the middle of a stick gripped by two bird maidens biting it with their beaks, attended by a retinue of a thousand bird maidens, filled with wonder and amazement, said to the Blessed One - "I hope, venerable sir, the Blessed One too was once in the past the Kuṇāla king here?" "Yes, monks, by me indeed this Kuṇāla lineage was made. For in the past we four persons dwelt here - Nārada the sage Devila, Ānanda the vulture king, Puṇṇamukha the phussa cuckoo, and I the Kuṇāla bird" - he related the entire Mahākuṇāla Jātaka. Having heard that, the discontent that had arisen in those monks concerning their former wives was allayed. Thereupon the Blessed One taught them a discourse on the truths; at the conclusion of the discourse, the very last was a stream-enterer, the very highest was a non-returner; there was not even one worldling or Worthy One. Thereupon the Blessed One, having taken them, descended again into the Great Wood. And those monks, while coming, came by their own supernormal power.

Then the Blessed One again expounded the Teaching to them for the purpose of the higher path. All five hundred, having undertaken insight, became established in arahantship. The one who attained first went first, thinking "I shall report to the Blessed One." And having come, having said "I find delight, Blessed One; I am not dissatisfied," having paid homage to the Blessed One, sat down to one side. Thus all of them too, having come in due course, having surrounded the Blessed One, sat down on the Observance day of the month of Jeṭṭha in the afternoon period. Thereupon, setting aside the non-percipient beings and the immaterial brahmā gods, the remaining deities and others in the entire ten-thousand world-circles, having created subtle forms by the method stated in the commentary on the Maṅgala Sutta, surrounded the Blessed One who was seated on the excellent Buddha-seat, surrounded by five hundred who had eliminated the mental corruptions, thinking "We shall hear the proclamation of the Teaching with varied discernment." Therein, four brahmā gods who had eliminated the mental corruptions, having emerged from their attainment, not seeing the company of brahmās, having adverted "Where have they gone?" having known that matter, having come afterwards, not finding space, having stood on the summit of the world-circle, spoke individual verses. As he said -

Then this occurred to four deities belonging to the Pure Abodes - "This Blessed One is dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Community of monks, about five hundred monks, all of them Worthy Ones. And deities from ten world systems had for the most part gathered together to see the Blessed One and the Community of monks. What if we too were to approach the Blessed One; having approached, we should each speak a verse in the presence of the Blessed One."

All this should be understood by the method stated in the Sagāthāvagga. Having thus gone, there one brahmā god, having obtained a place at the summit of the eastern world-circle, standing there, spoke this verse -

"A great assembly in the wilds, etc.
To see the unconquered Community."

And while he was speaking this verse, one standing on the western world-circle mountain heard the sound.

The second, having obtained a place at the summit of the western world-circle, standing there, having heard that verse, spoke this verse -

"There the monks concentrated, etc.
The wise ones guard their faculties."

The third, having obtained a place at the summit of the southern world-circle, standing there, having heard that verse, spoke this verse -

"Having cut the stake, having cut the bar, etc. Young elephants."

The fourth, having obtained a place at the summit of the northern world-circle, standing there, having heard that verse, spoke this verse -

"Whoever have gone for refuge to the Buddha, etc.
They will fill up the group of gods."

He too, standing at the summit of the southern world-circle, heard that sound. Thus at that time these four brahmā gods, having praised the assembly, stood there; the Great Brahmā gods stood covering one world-circle.

Then the Blessed One, having surveyed the assembly of gods, announced to the monks - "Monks, those who were Worthy Ones, Perfectly Enlightened Ones in the past period of time, for those Blessed Ones too, just such a supreme gathering of deities occurred. Just as for me now; monks, those who will be Worthy Ones, Perfectly Enlightened Ones in the future period of time, for those Blessed Ones too, just such a supreme gathering of deities will occur, just as for me now." Then he divided that assembly of gods in two by way of the capable and the incapable: "This many are capable, this many are incapable." Therein, having known "The incapable assembly does not awaken even when a hundred Buddhas expound the Teaching; the capable assembly can be awakened," he again divided the capable persons sixfold by way of temperament: "This many are of lustful temperament, this many are of hateful, deluded, discursive-thinking, faith, and intelligence temperament." Having thus comprehended by way of temperament, having examined the talk on the Teaching as

to "What kind of proclamation of the Teaching would be suitable for this assembly?" he again attended in mind to that assembly - "Should one know by one's own disposition, or by another's disposition, by the arising of an occasion, or by way of questioning?" Then, having known "One should know by way of questioning," having again adverted to the entire assembly as to "Is there anyone capable of asking a question, or is there not?" having known "There is no one," "If I myself were to ask and I myself were to answer, that would not be suitable for this assembly. What if I were to create a mind-created buddha" - having attained the basic meditative absorption and having emerged, having constructed by mind-made supernormal power, he created a mind-created buddha. "Let him be one with all major and minor parts, accomplished in characteristics, bearing bowl and robes, accomplished in looking ahead and looking around and so on" - together with the consciousness of determination, he became manifest. He, having come from the eastern world system, seated on a seat equal and similar to the Blessed One's, having thus come, whatever six discourses were spoken by the Blessed One at this assembly by way of temperament. That is: The Purābheda Sutta, the Kalahavivāda Sutta, the Cūḷabyūha, the Mahābyūha, the Tuvaṭṭaka, and this very Sammāparibbājanīya. Among those, asking a question for the purpose of setting forth this discourse which was to be spoken by way of what was suitable for the deities of lustful temperament, he spoke this verse "I ask the sage of abundant wisdom."

Therein, "of abundant wisdom" means of great wisdom. "One who has crossed over" means one who has crossed over the four mental floods. "Gone beyond" means one who has attained Nibbāna. "Attained final Nibbāna" means one who has attained final Nibbāna by way of Nibbāna with residue of clinging. "One who is inwardly firm" means one whose mind is unshakeable by worldly adversities. "Having gone forth from home, having dispelled sensual pleasures" means having dispelled objective sensual pleasures, having gone forth from the household life. "How should that monk rightly wander in the world" means how should that monk rightly wander in the world, dwell, having become untainted by the world, and transcend the world - this is what is said. The remainder here is the same as the method already stated.

363. Then the Blessed One, because without attaining the elimination of mental corruptions there is no one who rightly wanders in the world, therefore, for the purpose of abandoning the habitual faults of those various groups of deities having similar faults, in that entire multitude of persons comprehended by way of those of lustful temperament and so on, beginning with "For whom blessings," making known the practice of one who has eliminated the mental corruptions with the pinnacle of arahantship itself, spoke fifteen verses.

Therein, in the first verse to begin with, "blessings" is a designation for seen-blessings and so on stated in the Maṅgala Sutta. "Uprooted" means well pulled out, cut off by the weapon of wisdom. "Omens" means adherence to omens that has occurred thus: "Falling meteors, burning of the directions, and so on have such results." "Dreams" means adherence to dreams that has occurred thus: "Having seen a dream in the earlier period of the day, this is the result; during the midday period and so on, this; when seen while lying on the left side, this is the result; by the right side and so on, this; having seen the moon at the end of a dream, this is the result; having seen the sun and so on, this." "Characteristics" means adherence to

characteristics that has occurred thus, having recited texts on the characteristics of sticks, characteristics of cloth, and so on: "By this, this is the result." All of those should be understood by the method stated in the Brahmajāla. "He, having abandoned the faults of blessings" means setting aside the thirty-eight great blessings, the remainder are called faults of blessings. But for whom these blessings and so on have been uprooted, he is one who has abandoned the faults of blessings. Or alternatively, because of the abandoning of blessings and the faults of omens and so on, he is one who has abandoned the faults of blessings; he does not seek purity through blessings and so on, because of having attained the noble path. Therefore he should rightly wander in the world; he, one who has eliminated the mental corruptions, should rightly wander in the world, untainted by the world.

364. In the second verse, "a monk should remove lust for human and also for divine sensual pleasures" means he should remove lust by leading, through the path of non-returning, to the state of non-arising regarding the types of sensual pleasure both human and divine. "Having transcended existence, having understood the Teaching" means having thus removed lust, and beyond that, by the path of arahantship, accomplishing full understanding, full realisation, and so on in every way, having understood the Teaching even as divided into the four truths, by this practice, having transcended the threefold existence. "Rightly he" means that monk too should rightly wander in the world.

365. In the third verse, "having abandoned compliance and opposition" means one whose lust and hate have been abandoned regarding all subject matters. The remainder is the same as the method already stated, and in all verses it should be connected as "that monk too should rightly wander in the world." For from here onwards, without even stating the connection, we shall explain only what has not been stated.

366. In the fourth verse, "dear" and "unpleasant" should be understood as twofold by way of beings and activities; therein, "having abandoned" means by the abandoning of desire and lust and aversion. "By non-clinging" means without grasping any phenomenon through the four kinds of clinging. "Independent, not dependent anywhere" means not dependent anywhere on phenomena such as matter and so on, or on existence, through the dependence on craving with its one hundred and eight divisions and through the dependence on wrong view with its sixty-two divisions. "Free from things subject to mental fetters" means all phenomena of the three planes are subject to mental fetters because they are the domain of the tenfold mental fetter; the meaning is that one is free from those because they have been fully understood in every way through path development. And here, by the first line, the abandoning of lust and hate is stated; by the second, the absence of clinging and dependence; by the third, release from the remaining unwholesome states and unwholesome bases. Or by the first, the abandoning of lust and hate; by the second, the means for that; by the third, because of their abandonment, release from things subject to mental fetters - thus it should be understood.

367. In the fifth verse, "in clinging" means in the clinging of the aggregates. "Grasping" - they are called thus in the sense of being fit to be taken up. "Not to be led by others" means because of well seeing impermanence and so on, not to be led by anyone thinking "this is better." The remainder is of manifest meaning in its terms.

This is what is meant - Having altogether removed desire and lust in graspings by the fourth path, he, with desire and lust removed, does not consider substance in those clings; he sees all clings as being only without substance. Therefore, independent of dependence on those in both ways, a monk who has eliminated the mental corruptions, not to be led by anyone else thinking "this is better," he should rightly wander in the world.

368. In the sixth verse, "unopposed" means unopposed together with good conduct because of the abandoning of those three kinds of misconduct. "Having understood the Teaching" means having known the Teaching of the four truths by the path. "Aspiring to the state of Nibbāna" means desiring the state of the extinguishment of the aggregates without residue of clinging. The remainder is of clear meaning.

369. In the seventh verse, "reviled" means accursed with the ten grounds for reviling. "Should not be provoked" means should not bear enmity, should not be angered. "Having obtained food from others, he should not be intoxicated" means having received offerings given in faith given by others, he should not be intoxicated thinking "I am well-known, famous, an obtainer." The remainder is of clear meaning.

370. In the eighth verse, "greed" means unrighteous greed. "Existence" means existence such as sensual existence and so on. Thus, by two terms, craving for existence and enjoyment has been stated. Or by the former, all craving; by the latter, kammic becoming. "Abstaining from cutting and binding" - thus, because these actions and defilements have been abandoned, he is abstaining from cutting and binding other beings. The remainder is according to the method already stated.

371. In the ninth verse, "having known what is suitable for oneself" means having known by abandoning wrong search and so on, which is unsuitable for one's own state of monkhood, and establishing oneself in the purification of livelihood beginning with right search and other right practice. For indeed nothing is accomplished by mere knowing alone. "As it truly is" means according to truth, as it really is. "The Teaching" means having known the classification of aggregates, sense bases, and so on through knowledge of phenomena as they really are, or having known the Teaching of the four truths by the path. The remainder is of clear meaning.

372. Regarding the tenth verse, "he, desireless, without longing": for one in whom the underlying tendencies do not exist because they have been destroyed by the noble path, and the unwholesome roots have been uprooted, he is desireless, free from craving. Therefore, due to the absence of desire, he does not long for any phenomenon such as material form and so on. Therefore he said "desireless, without longing." The remainder is according to the method already stated.

373. In the eleventh verse, "with mental corruptions eliminated" means one whose four mental corruptions are eliminated. "Conceit abandoned" means one whose ninefold conceit is abandoned. "The path of lust" means the collection of three-plane phenomena that has become the domain of lust. "Having gone beyond" means transcended through full understanding and abandoning. "Tamed" means having abandoned the frequenting of all doors, one who has attained the plane of the tamed through noble mastery. "Attained final Nibbāna" means become cool through the appeasement of the fire of mental defilements. The remainder is according to the method already stated.

374. Regarding "faithful" in the twelfth verse: endowed with unwavering confidence accomplished in all aspects, due to being free from reliance on others with regard to the qualities of the Buddha and so on; not by way of going in practice through another's faith. As he said - "I do not go by faith in the Blessed One in this matter, venerable sir." "Learned" means endowed with learning pertaining to the ultimate, because the function of learning has been accomplished. "One who sees the fixed course" means one who sees the path which is the fixed course of the right path, leading to the city of the Deathless, in a world gone astray in the wilderness of the round of rebirths; the meaning is "one who has seen the path." "Does not follow the group among those gone to groups" means those gone to groups are the holders of the sixty-two wrong views, being contrary to one another; thus among beings gone to such divisive views, he does not follow the group - because of not going by way of views thus: "This will be annihilated, this will remain just as it is." "Aversion" means that which strikes against, what is said is "that which causes vexation to the mind." This is indeed a qualifier of hate. "Having removed" means having removed. The remainder is according to the method already stated.

375. In the thirteenth verse, "purely victorious one" means one whose mental defilements have been conquered by the pure path of arahantship. "The remover of the veil" means one who has laid bare the covering of lust, hate, and delusion. "A master in the teachings" means one who has attained mastery in the teachings of the four truths. For it is not possible for anyone to make those teachings otherwise than as they have been known by him; therefore one who has eliminated the mental corruptions is called "a master in the teachings." "One gone beyond" means the beyond is called Nibbāna; he has gone to that, meaning he has attained it by way of with residue of clinging. "Without longing" means one from whom the agitation of craving has departed. "Skilled in the knowledge of the cessation of activities" means the cessation of activities is called Nibbāna; the knowledge regarding that is the wisdom of the noble path; skilled therein, meaning clever because of having developed it four times.

376. In the fourteenth verse, "regarding the past" means regarding the five aggregates that have reached occurrence and passed beyond. "Regarding the future" means regarding the five aggregates that have not yet reached occurrence. "Gone beyond mental constructs" means one who has gone beyond the constructing of "I" and "mine," or all mental constructs of craving and views. "With wisdom of surpassing purity" means one of exceedingly pure wisdom, or one of pure wisdom having passed beyond. Having passed beyond what? The three periods of time. For the Worthy One - that which is the past period of time reckoned as ignorance and activities, the future period of time reckoned as birth, ageing and death, and the present period of time ending with becoming beginning from consciousness - having surpassed all of that, having overcome uncertainty, having become one who has attained wisdom of supreme purity, he stands. Therefore it is said "with wisdom of surpassing purity." "From all sense bases" means from the twelve sense bases. For the Worthy One has thus gone beyond mental constructs. Because of having gone beyond mental constructs and because of having wisdom of surpassing purity, he does not approach any sense base in the future. Therefore he said - "Free from all sense bases."

377. In the fifteenth verse, "having understood the state" means those which were stated as "the four terms of the truths," among those, having known each term by the wisdom of defining the truths of the preliminary portion. "Having fully realised the Teaching" means beyond that, having fully realised the Teaching of the four truths by the four noble paths. "Having seen the abandoning of mental corruptions unveiled" means then, through reviewing knowledge, having seen Nibbāna designated as the elimination of mental corruptions - unveiled, obvious, and uncovered. "With the utter elimination of all clinging" means because of the utter elimination of all clinging classified as aggregates, types of sensual pleasure, mental defilements, and volitional activities, a monk not clinging anywhere, he should rightly wander in the world, should dwell, should go without clinging to the world - thus he concluded the teaching.

378. Thereupon that created being, praising the proclamation of the Teaching, spoke this verse "Surely, Blessed One." Therein, "who dwells thus" means he said this showing the monk indicated by each respective verse thus: whoever, having uprooted blessings and so on, is one who dwells in the abandoning of all blessings and faults, and whoever, having removed lust regarding divine and human sensual pleasures, having transcended existence, is one who dwells in the full realisation of the Teaching. The remainder is clear in itself. But this is the connection - Surely, Blessed One, it is just so, that which you, having said "For whom blessings have been uprooted" and so on, at the conclusion of each respective verse, said "he should rightly wander in the world." What is the reason? That monk who dwells thus, he is tamed by the highest mastery, and has transcended all ten mental fetters and the four mental bonds. Therefore he should rightly wander in the world, there is no sceptical doubt for me herein - thus, having spoken the verse praising the teaching as well, he concluded the teaching with the very pinnacle of arahantship. At the conclusion of the discourse, there was the attainment of the highest fruition for a hundred thousand koṭis of deities, while those who attained the fruition of stream-entry, once-returning, and non-returning were incalculable in number.

In the Paramatthajotikā, the Khuddaka Commentary,

*the Commentary on the Suttanipāṭa, the explanation of the Sammāparibbājaniya Sutta*Concluded.

14. Commentary on the Dhammika Sutta

"Thus have I heard" - the Dhammika Discourse. What is the origin? It is said that while the Blessed One, the Lord of the World, was still living, there was a lay follower named Dhammika, both by name and by practice. It is said that he was accomplished in refuge, accomplished in morality, very learned, a bearer of the three Canons, a non-returner, an obtainer of direct knowledge, and one who travelled through the sky. His retinue consisted of five hundred lay followers, and they too were just the same. One day, when he was observing the Observance, had gone to a private place, and was in seclusion, at the end of the middle watch, this reflection arose in him - "What if I were to ask about the practice for those in household life and those in the homeless life?" He, surrounded by five hundred lay followers, having approached the Blessed One, asked him about that matter, and the Blessed One explained it to him. Therein, what is similar to what was described before should be understood by the method already stated; we shall explain what has not been previously encountered.

379. Therein, in the first verse to begin with, "how acting" means how acting, how proceeding. "Is good" means is excellent, faultless, and accomplishing one's purpose. "Lay followers" means what is said is simply "lay followers." The rest is obvious in meaning. But this is the connection - Whether one who goes from home into homelessness, that is, goes forth, or those who are householders, lay followers - among these two kinds of disciples, how acting is a disciple good.

380-381. Now, explaining the Blessed One's ability to answer when thus asked, he spoke the pair of verses beginning with "for you." Therein, "destination" means the destination of disposition. "Ultimate goal" means accomplishment. Or alternatively, "destination" means the fivefold division beginning with hell. "Ultimate goal" means the path beyond destination, the release from destinations, final Nibbāna. "There is no one equal to you" means there is none similar to you. "Having perfectly understood all knowledge and the Teaching, you made it known, having compassion for beings" means you, Blessed One, whatever is to be known, having perfectly understood and penetrated that completely, having compassion for beings, you made known all knowledge and the Teaching. Whatever is beneficial for whomever, that very thing you openly revealed and taught to that person; it is said that you do not have a closed fist of a teacher. "You shine spotless" means like the moon free from smoke, dust, and so on, you shine spotless through the absence of stains such as lust and so on. The remainder here is clear in meaning.

382. Now, having praised those young gods to whom the Blessed One then expounded the Teaching, and praising the Blessed One, he spoke the pair of verses beginning with "He came to your presence." Therein, "the king of serpents named Erāvaṇa" - this Erāvaṇa, it is said, is a young god who assumes forms at will and dwells in a divine mansion. When Sakka goes for amusement in the park, then, having created a body of one hundred and fifty yojanas and having fashioned thirty-three heads, he becomes an elephant named Erāvaṇa. On each of his heads there are two tusks, on each tusk seven ponds, in each pond seven lotus plants, on each lotus plant seven flowers, on each flower seven petals, and on each petal seven nymphs dance - they are Sakka's dancing women renowned as "lotus-nymphs," who are also mentioned in the Vimānavatthu as "maidens trained on lotuses whirl about." But in the middle of those thirty-three heads, the one named Sudassana is thirty yojanas in extent; there a jewelled divan measuring one yojana is spread out in a flower pavilion three yojanas in height. There Sakka, the lord of the gods, surrounded by a host of nymphs, experiences divine success. But when Sakka, the lord of the gods, returns from the amusement in the park, having withdrawn that form again, he becomes just a young god. With reference to that he said - "The king of serpents came to your presence, named Erāvaṇa." "Having heard 'the Conqueror'" means having heard thus: "This Blessed One is one who has conquered evil qualities." "He too, having consulted with you" means having consulted together with you; the intention is "having asked a question." "Departed" (ajjhagamā) means he went forth (adhiagamā); what is said is "he went." "Having heard 'well done', delighted in appearance" means having heard that question, having rejoiced saying "Good, venerable sir," he went satisfied - this is the meaning.

383. In "Even the king Vessavaṇa Kuvera," here that demon is a king in the sense of delighting, he is Vessavaṇa because he exercises kingship in the royal city of Visāṇā, and by his former name he should be understood as Kuvera. It is said that he, having been a wealthy brahmin named Kuvera, having performed meritorious deeds such as giving and so on, was reborn having become the ruler in the royal city of Visāṇā. Therefore he is called "Kuvera Vessavaṇa." And this was said in the Āṭṭhaka Sutta -

"But, sir, the royal city of the great king Kuvera is named Visāṇā; therefore the great king Kuvera is called 'Vessavaṇa'" -

The remainder here is obvious.

Therein one might ask - But why did Erāvaṇa, dwelling in the more distant Tāvatiṃsa realm, come first, Vessavaṇa afterwards, and this lay follower, dwelling in the very same city, last of all; and how did he know of their coming, that he spoke thus? It is said - It is said that Vessavaṇa at that time, having ascended a woman-vehicle of twelve yojanas with a divan of many thousands of corals, having raised a coral sceptre, surrounded by ten thousand crores of demons, thinking "I shall ask the Blessed One a question," having steered past the sky-dwelling mansions, coming along from road to road, arrived above the dwelling of the female lay follower Nandamātā in the city of Veḷukaṇḍaka. This was the power of the female lay follower - She was of pure morality, always abstaining from eating at the improper time, a bearer of the three Piṭakas, established in the fruition of non-returning. She at that time, having opened the lattice window, standing in the breezy open air for the purpose of adjusting to the temperature, was reciting the Aṭṭhaka and Pārāyana chapters with coherent phrases and sentences in a sweet voice. Vessavaṇa, having halted his vehicles right there, until the female lay follower spoke the conclusion "This the Blessed One said while dwelling among the Magadhans at the Stone Shrine, to the sixteen attendant brahmins," having heard everything, at the end of the chapter, having raised his great neck resembling a golden tambourine, gave applause saying "Good, good, sister!" She said "Who is here?" "I am Vessavaṇa, sister." It is said that the female lay follower first became a stream-enterer, and Vessavaṇa afterwards. With reference to their being siblings in the Teaching, he addresses the female lay follower with the term "sister." And when the female lay follower said "It is the wrong time, brother, dear sir; now do as you think fit," he said "I am pleased with you, sister, and I shall show a sign of my pleasure." "If so, dear sir, the labourers are unable to bring in the rice produced in my field; command your retinue regarding that." He said "Very well, sister" and commanded the demons. They filled twelve hundred and fifty storehouses. From then on there was never anything lacking in the storehouses; "like the storehouses of Nandamātā" became a byword in the world. Vessavaṇa, having filled the storehouses, approached the Blessed One. The Blessed One said "You have come at an improper time." Then he reported everything to the Blessed One. For this reason Vessavaṇa, though dwelling in the Cātumahārājika realm which is nearer, came afterwards. But Erāvaṇa had nothing to do along the way; therefore he came first of all.

But this lay follower, although a non-returner and by nature already one who eats only one meal a day, nevertheless at that time, having considered it an Observance day, having determined the Observance factors, in the evening time, well dressed and well robed, surrounded by five hundred lay followers, having gone to Jeta's

Grove, having heard the proclamation of the Teaching, having returned to his own house, having spoken to those lay followers the teaching for lay followers comprising the various aspects of refuge, morality, Observance, benefits, and so on, he dismissed those lay followers. And for them, in that very house, five hundred allowable beds with legs the measure of a fist-and-hand were prepared in separate inner chambers. They, having entered their own respective inner chambers, having entered an attainment, sat down; the lay follower too did likewise. And at that time in the city of Sāvattthī there dwelt fifty-seven hundred thousand families, by human reckoning one hundred and eighty million people. Therefore during the first watch, with the sounds of elephants, horses, people, drums, and so on, the city of Sāvattthī was like the great ocean, a single mass of sound. Immediately after the middle watch, that sound subsides. At that time the lay follower, having emerged from the attainment, having reflected on his own virtues, having thought "By what have I obtained this happiness, whereby I dwell happy with the happiness of the path and the happiness of fruition?" having thought "In dependence on the Blessed One," having gladdened his mind towards the Blessed One, reflecting "With which abiding is the Blessed One dwelling at present?" having seen Erāvaṇa and Vessavaṇa with the divine eye, having heard the proclamation of the Teaching with the divine ear element, having known their state of confident mind with the knowledge of others' mental states, he thought "What if I too were to ask the Blessed One about the practice beneficial to both?" Therefore he, though dwelling in the very same city, came last of all, and thus he knew of their coming. Therefore he said - "The king of serpents came to your presence, etc. And he too, having heard, is delighted in appearance."

384. Now, praising the Blessed One as superior by means of ascetics and brahmins esteemed by the world outside of this, he spoke the pair of verses beginning with "whatever." Therein, "sectarians" means those born at the view-fords established by the three founders of sects, beginning with the persons Nanda, Vaccha, and Saṃkicca; the six teachers beginning with Pūraṇa who went forth in their dispensation. Therein, Nāṭaputta is the Jain, the rest are ājīvakas - showing them all, he said "whatever sectarians there are, given to disputation"; they wander about pricking the world with verbal daggers, being habitually given to making assertions thus: "We are rightly practising, others are wrongly practising." "Whether ājīvakas" - he shows by dividing those who were indicated together. "Do not surpass" means do not exceed. "All" - he said this encompassing also others, whatever followers of sectarians and so on. "Like one standing cannot surpass one going" - just as someone standing, defective in movement, could not surpass a swift-going person who is going, so they, through the absence of the movement of wisdom, being unable to comprehend the various distinctions of meaning, remain standing and do not surpass the Blessed One whose wisdom is exceedingly swift - this is the meaning.

385. "Brahmins given to disputation and also seniors" - by this much he shows Caṅkī, Tārūkhha, Pokkharasāti, Jāṇussoṇi and so on; "and also some brahmins there are" - by this he shows that even middling ones and also young ones, only brahmins there are, they exist, they are found, some - thus he shows Assalāyana, Vāsetṭha, Ambaṭṭha, Uttara the young man and so on. "Bound for meaning" means they become bound for meaning thus: "Would he perhaps answer this question, would he perhaps cut off this uncertainty?" "And also others" - also others who wander about

thinking thus "we are disputants" - warriors, wise persons, brahmins, brahmā gods, gods, demons and so on, immeasurable. He shows that they too, all, become bound to you for meaning.

386-387. Having thus praised the Blessed One in various ways, now having praised him by the Teaching itself and requesting a talk on the Teaching, he spoke the pair of verses beginning with "for this Teaching." Therein, "for this Teaching" is said with reference to the thirty-seven qualities conducive to enlightenment. "Subtle" means smooth and difficult to understand. "Pleasant" means when penetrated, it brings supramundane happiness; therefore, because of bringing happiness, it is called "pleasant." "Well proclaimed" means well expounded. "Wishing to hear" means the meaning is "we wish to hear." "Tell us that" means tell that Teaching to us. "Tvaṃ no" is also a reading; the meaning is "you tell us." "All these monks" - at that moment, it is said, there were five hundred monks seated; pointing them out, he requests. "And also lay followers" - he indicates others besides his own retinue. The remainder here is obvious.

388. Then the Blessed One, in order to show the practice of homelessness first, having addressed the monks, said beginning with "Listen to me, monks." Therein, "the teaching that shakes off, and practise that, all of you": "shaken off" means one who shakes off mental defilements; I announce to you such a practice-teaching that shakes off mental defilements, and that which has been announced by me, all of you practise, proceed - do not be negligent, is what is said. "Deportment" means the fourfold, beginning with walking. "Suitable for one gone forth" means lawful for an ascetic, endowed with mindfulness and full awareness. Others say it is only that which occurs in the forest by way of the pursuit of meditation subjects. "Should resort to it" means one should devote oneself to that deportment. "Seeing the benefit" means one who observes welfare. "Wise" means intelligent. The remainder here in the verse is obvious in itself.

389. "Indeed not at the improper time" - thus, while resorting to deportment suitable for one gone forth, and with reference to the passing of midday, a monk should not go about at the improper time, but should go for almsfood in the village only at the fitting time. What is the reason? "For attachments embrace one who goes about at the improper time" - the person who goes about at the improper time, many attachments beginning with the attachment of lust embrace, clasp, enfold and cling to. "Therefore the Buddhas do not go about at the improper time" - therefore those who are noble persons enlightened in the four truths, they do not go for almsfood at the improper time. It is said that at that time the training rule on eating at the improper time had not been laid down; therefore, by way of expounding the Teaching, showing the danger herein for worldlings, he spoke this verse. But the noble ones, from the very attainment of the path, abstain from that; this is the natural order.

390. Having thus prohibited walking at the improper time, showing "even when walking at the proper time, one should walk thus," he said "Forms and sounds and." Its meaning is - Those forms and so on which, generating various kinds of intoxication, intoxicate beings - having removed desire for those by the method stated in the Piṇḍapātapārisuddhi Sutta and so on, one should enter for the morning meal at the proper time only. And here, "morning meal" means that which is to be

eaten in the morning; this is a name for almsfood. That which is obtained wherever, even that place is here called "morning meal" by that connection. The meaning here should be understood thus: one should go to that place from where one obtains almsfood.

391. Having thus entered -

"And a monk, having obtained almsfood at the right time,
Having gone aside alone, should sit in a secret place;
Reflecting internally, he should not send his mind outside,
One whose individuality is well-collected."

Therein, "almsfood" means mixed alms; for that, having been brought together from here and there, is called "a lump" in the sense of being combined together. "At the right time" means within the midday period. "Having gone aside alone" means having turned back without a companion, accomplishing bodily seclusion. "Reflecting internally" means reflecting on the continuity of aggregates, having applied the three characteristics. "He should not send his mind outside" means he should not take out his mind through the influence of lust towards external forms and so on. "One whose individuality is well-collected" means one whose mind is well grasped.

392. And dwelling thus -

"Even if he should converse with a disciple,
Or with anyone else or with a monk;
He should speak of that sublime Teaching,
Not slander nor censure of others."

What is meant? That practitioner of meditation, even if he should converse with a disciple who has approached out of a desire to listen, or with anyone such as a heterodox follower, a householder, and so on, or with a monk who has gone forth right here in this dispensation, then that Teaching which is connected with the path, fruition, and so on, or which is classified as the ten subjects of talk, and which is sublime in the sense of being unsurpassable. He should speak of that sublime Teaching, but should not utter even the slightest other thing, whether malicious speech or censure of others.

393. Now, showing the fault in that censuring of others, he said "Indeed some engage in controversy." Its meaning is - Here some foolish men engage in controversy connected with censuring of others, of various kinds, classified as quarrelsome speech - they oppose, they are like those willing to fight going face to face with an army; we do not praise those of inferior wisdom. What is the reason? "From this and that, attachments cling to them" - because attachments of contention, arising from this and that way of speaking, embrace and cling to such persons. Why do they cling? "For their mind goes far from there" - because those who engage in controversy send their mind there, where it has gone far from serenity and insight.

394-395. Having thus shown the conduct of those of limited wisdom, now showing the conduct of those of great wisdom, he said "Almsfood, dwelling, etc. disciple." Therein, by "dwelling" a shelter, by "bed and seat" beds and chairs - thus by all three terms lodging alone is spoken of. "Water" means water. "Washing the dust from the

double robe" means the washing of the dust of the double robe consisting of soil, stains, and so on. "Having heard the Teaching expounded by the Fortunate One" means having heard the Teaching expounded by the Blessed One in the method beginning with "Having reflected wisely, one uses the robe for warding off cold" in the discourse on the restraint of all mental corruptions and so on. "The disciple of excellent wisdom uses them with understanding" means this almsfood spoken of here as "almsfood," the lodging spoken of by "dwelling" and so on, the requisite for the sick indicated by the term "water," and the robe by "double robe" - having reviewed the fourfold requisite with understanding by the method beginning with "only for the presence of this body," the disciple of excellent wisdom should use them; the disciple of the Truth-finder of excellent wisdom who is able to use them is either a trainee or a worldling, and without qualification, a Worthy One. For he, having four supports, has been said to be one who "after reflection, uses one thing; after reflection, accepts one thing; after reflection, avoids one thing; after reflection, dispels one thing." And because of that understanding with which the disciple of excellent wisdom uses them, therefore regarding almsfood, etc. just as a water drop on a lotus leaf, so it is - this should be understood.

396. Thus, showing the practice of one who has eliminated the mental corruptions, having concluded the practice of homelessness with the pinnacle of arahantship, now in order to show the practice of household life, he said beginning with "But I declare to you the householder's duty." Therein, in the first verse to begin with, "disciple" means a lay disciple. The remainder is of clear meaning. But this is the connection - That which was spoken by me before this as the consummate, unmixed, whole, complete monk's practice. This cannot be attained, cannot be reached, by one with possessions, having possessions such as fields, sites, and so on.

397. Having thus rejected the monk's practice for him and showing only the householder's practice, he said "One should not kill a living being." Therein, by the first half, abstention from killing living beings, pure in three aspects, is stated; by the second half, the practice of welfare towards beings. And here the third verse-line, with the distinction between the steady and the trembling in the fourth verse-line of the Khaggavisāṇa Sutta, has been explained in every way in the commentary on the Metta Sutta. The remainder is of clear meaning. But the connection should be made in reverse order - having laid aside the rod towards all beings, whether trembling or steady, one should not kill, nor cause to kill, nor approve. After "having laid aside the rod," or from here onwards, the remainder of the reading "should conduct oneself" should be supplied. For otherwise, the former does not connect with the latter.

398. Having thus shown the first training rule, now showing the second training rule, he said "therefore what is not given." Therein, "anything" means whether little or much. "Anywhere" means whether in a village or in the forest. "Disciple" means a lay disciple. "Who is awakening" means knowing "this belongs to another." "One should avoid all that is not given" - for thus indeed practising, one should avoid all that is not given, and not otherwise, he explains. The remainder here follows the method already stated and is well known.

399. Having thus shown the second training rule also as pure in three aspects, showing the third beginning from the superior delimitation, he said "not holy life." Therein, "being unable" means being unable.

400. Now, showing the fourth training rule, he said "whether gone to an assembly." Therein, "gone to an assembly" means gone to a council hall and so on. "Gone to a company" means gone among a guild. The remainder here follows the method already stated and is well known.

401. Having thus shown the fourth training rule also as pure in three aspects, showing the fifth, he said "the drinking of intoxicants." Therein, "the drinking of intoxicants" is said thus for the ease of verse composition. But this meaning is "one should not practise the drinking of intoxicants." "This teaching" means this principle of abstention from drinking intoxicants. "Ending in madness" means having madness as its end. For whatever is the very lightest result of drinking intoxicants, for one who has become a human being, it is conducive to madness. "Having known it thus" means having known thus that drinking of intoxicants. The remainder here follows the method already stated and is well known.

402. Having thus shown the fifth training rule also as pure in three aspects, now showing that the drinking of intoxicants is itself the cause of defilement and the cause of disunion even for the former training rules, and urging more firmly the abstention therefrom, he said "For through intoxication they do evil deeds." Therein, "through intoxication" means because of intoxication. The syllable "hi" is an indeclinable particle used merely as an expletive. "Do evil deeds" means they commit all unwholesome actions beginning with killing of living beings. "Maddening, deluding" means maddening in the world beyond, deluding in this world. The remainder is of clear meaning.

403-404. Having thus shown the permanent morality of the household disciple, now showing the Observance factors, he spoke the pair of verses beginning with "one should not kill a living being." Therein, "not practising the holy life" means that which has become not the best conduct. "From sexual intercourse" means from the attainment of sexual intercourse. "One should not eat at night, eating at the improper time" means one should not eat at night, and also during the day one should not eat food after the proper time has passed. "Nor perfume" - here it should be understood that by the taking up of perfume, cosmetics, bath powder and so on are also indeed taken up. "On a bed" means on an allowable bed. "Spread" means spread over with allowable coverings such as straw-mats and so on. But on the ground, even a rug of woollen carpet with long fleece and so on is also proper. "Eightfold" means like a five-part musical ensemble, it is not separate from its factors. "With the quality of the end of suffering" means by one who has reached the end of the suffering of the round of rebirths. The remainder here is obvious. But the last half-verse, they say, was spoken by the Elders who held the convocations.

405. Having thus shown the factors of the Observance, now showing the time of the Observance, he said "and then of the fortnight." Therein, "tato" is an indeclinable particle used merely as an expletive. "Pakkhassupavassuposatham" - thus it should be connected with the following term: "having observed the Observance on these three days - the fourteenth, the fifteenth, and the eighth of the fortnight, having undertaken and dwelt in this eightfold Observance." "And the special fortnight" - here however, the month of Āsāḷha in the earlier part before entering the rains retreat, three months during the rainy season, and the month of Kattika - these five months are called "the special fortnight." Others say: the three months of Āsāḷha, Kattika, and

Phagguṇa only. Others say: by way of the day before and the day after the Observance days of the fortnight, in each fortnight four days each, reckoned as the thirteenth, the first day of the fortnight, the seventh, and the ninth. Whichever one finds pleasing, that should be accepted. Or else all should be stated for those who desire merit. Thus this should be connected: "and the special fortnight, with a gladdened mind, well-complete in form, well-fulfilled in form, not abandoning even a single day, he observed the Observance endowed with eight factors."

406. Having thus shown the time of the Observance, now showing what should be done having observed this Observance on those occasions, he said "then in the morning." Here too, "tato" is an indeclinable particle used merely as an expletive, or in the sense of proximity; it means "then." "In the morning" means in the earlier part of the following day. "Having observed the Observance" means the Observance that has been observed. "With food" means with rice gruel, boiled rice, and so on. "With drink" means with the eightfold beverage. "Rejoicing" means continuously delighting; the meaning is rejoicing without interruption. "As is fitting" means in accordance with oneself; it means according to one's ability, according to one's strength. "Should share" means should distribute, should honour. The remainder is well-known.

407. Having thus stated the function of one who has observed the Observance, now, having spoken of the lifelong duty towards elders and the purification of livelihood, showing the state to be attained by that practice, he said "righteously his mother and father." Therein, "righteously" means with wealth righteously acquired. "Should support" means should nourish. "Righteous trade" means having avoided these five unrighteous trades - trade in beings, trade in weapons, trade in poison, trade in meat, and trade in intoxicating liquor - the remaining is righteous trade. And here, by the heading of trade, other righteous means of exchange such as farming, cattle-keeping and so on are also included. The rest is of clear meaning. But this is the connection - That noble disciple, endowed with permanent morality, Observance morality, giving, and the Teaching, should engage in righteous trade, and with the wealth obtained therefrom, because of not departing from righteousness, should support his mother and father with righteously acquired wealth. Then that householder, thus diligent, practising this duty stated from the beginning onwards, upon the collapse of the body, those six sensual-sphere gods who have obtained the name "Self-luminous" because of producing light by dispelling darkness through their own radiance - he approaches, associates with, and clings to those gods named Self-luminous; he is reborn in their place of rebirth.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāṭa, the explanation of the Dhammika Sutta is concluded.

And the second chapter is concluded by the method of the explanation of the meaning, by namēThe Minor Chapter.



ABOUT THIS TRANSLATION

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