

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

1. Commentary on the Chapter on the Aggregate of Morality
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3. Commentary on the Discourse to Ambaṭṭha
(3. Ambaṭṭhasuttavaṇṇanā)



PaliVerse

1.The Collection of the Long Discourses - Commentaries

1. Commentary on the Chapter on the Aggregate of Morality

3. Explanation of the Discourse to Ambaṭṭha

Explanation of the Journey

254. Thus have I heard... etc. "Among the Kosalans" - this is the Ambaṭṭha Discourse. Herein this is the explanation of terms not previously explained. "Among the Kosalans" - the Kosalans are princes who are provincial rulers by name. Their abode, though a single province, is called "Kosalā" by conventional usage; in that Kosalan province. But the ancients said - Because formerly, having heard that Prince Mahāpanāda, having seen various dances and other performances, did not even produce so much as a smile, the king said - "Whoever makes my son laugh, I shall adorn him with every ornament." Thereupon, even abandoning their ploughs, when a great multitude of people had gathered, the people, having shown various amusements for more than seven years, were not able to make him laugh. Then Sakka, the king of gods, sent a dancer, and he, having shown a divine dance, made him laugh. Then those people departed towards their own respective dwelling places. They, having seen friends, companions and others on the opposite path, making friendly welcome - said "Is all well, dear sir? Is all well, dear sir?" Therefore, taking up that word "kusala," that region is called Kosalā.

"Wandering on a journey" means going on a long journey. And this journey of the Blessed One is of two kinds - the hurried journey and the unhurried journey. Therein, having seen a person capable of being awakened even far away, the swift going for the purpose of awakening him is called the hurried journey; that should be seen in the going out to meet Mahākassapa and so on. For the Blessed One, going out to meet the Elder Mahākassapa, traversed a distance of three leagues in a moment. For the sake of Āḷavaka, thirty yojanas; likewise for Aṅgulimāla. But for Pakkusāti, forty-five yojanas. For Mahākappina, two thousand yojanas. For the sake of Dhaniya, he went seven hundred yojanas. For the co-resident pupil of the General of the Teaching, the novice Tissa the forest-dweller, two thousand yojanas plus three leagues.

One day, it is said, the Elder - said "I am going to the presence of the novice Tissa, venerable sir." The Blessed One - having said "I too shall go," addressed the Venerable Ānanda - "Ānanda, announce to the twenty thousand possessors of the six higher knowledges that the Blessed One, it is said, will go to the presence of the novice Tissa the forest-dweller." Then on the second day, attended by twenty thousand who had eliminated the mental corruptions, having flown up into the sky, at the end of two thousand yojanas, having descended at the gate of his alms-resort village, he put on his robe. People going to their work, having seen him - having said "The Teacher has come to us, do not go to work," having prepared seats, having given rice gruel, while preparing the morning meal - the young monks asked "Where, venerable sir, is the Blessed One going?" "Lay followers, the Blessed One is not going

elsewhere; he has come right here for the purpose of seeing the novice Tissa." They - became filled with pleasure, saying "The Teacher has come, it is said, for the purpose of seeing our family-attendant elder; surely our elder is no trifling person."

Then, when the Blessed One had finished his meal, the novice, having walked for almsfood in the village - asked "Lay followers, a great community of monks?" Then they informed him "The Teacher, venerable sir, has come." He, having approached the Blessed One, asked permission with his almsfood. The Teacher, having taken his bowl with his hand - said "Enough, Tissa, the meal is finished." Then, having asked permission from his preceptor, having sat down on his own bowl-seat, he took his meal. Then, at the end of his meal, the Teacher, having spoken a blessing, having gone out, having stood at the village entrance - said "Which, Tissa, is the path gone to your dwelling place?" "This one, Blessed One." "Go ahead, Tissa, pointing out the path." The Blessed One, it is said, though being a guide for the world including its gods, on the entire path of three gāvutas, thinking "I shall get to see the novice," made that guiding of the path.

He, having gone to his own dwelling place, performed the duty for the Blessed One. Then the Blessed One - having asked him "Which, Tissa, is your walking path?" having gone there, having sat down on the novice's sitting stone - asked "Tissa, do you dwell happily in this place?" He said - "Yes, venerable sir, for one dwelling in this place, hearing the sounds of lions, tigers, elephants, deer, peacocks and so on, the perception of the forest arises; by that I dwell happily." Then the Blessed One - having said "Tissa, assemble the community of monks; I shall give you the Buddha's inheritance," when the community of monks had assembled, having given him full ordination, went back to his own dwelling place. This is called the hurried journey. But whatever going, in the order of villages and market towns, daily by way of one or two yojanas, helping the world by the practice of walking for almsfood and so on, this is called the unhurried journey.

But when making this journey, the Blessed One travels in one of these three circles: the great circle, the middle circle, and the inner circle. Therein, the great circle is nine hundred yojanas, the middle circle is six hundred yojanas, the inner circle is three hundred yojanas. When he wishes to journey in the great circle, having performed the invitation to admonish at the great invitation ceremony, on the first day of the lunar fortnight he departs surrounded by the great community of monks. For a hundred yojanas all around there is a single uproar. Those who come first get to invite. The honour from the other two circles flows into the great circle. Therein, the Blessed One, staying one day or two days in those various villages and market towns, helping the great multitude by accepting material offerings, and by the gift of the Teaching increasing their wholesome merit based on the end of the round of rebirths, completes the journey in nine months. But if during the rainy season the monks' serenity and insight meditation are still young, having postponed the great invitation ceremony, having given the classification of the invitation to admonish, having performed the invitation to admonish on the full moon of Kattika, on the first day of the first fortnight of Migasira, having departed surrounded by the great community of monks, he enters the middle circle. Even for another reason, wishing to journey in the middle circle, having stayed just four months, he departs. In the manner already stated, the honour from the other two circles flows into the middle circle. The Blessed

One, helping the world by the former method, completes the journey in eight months. But if, even for the Blessed One who has kept the rains retreat for four months, the beings amenable to instruction have faculties not yet matured, waiting for the maturing of their faculties, having stayed right there for yet another one month or two, three, or four months, he departs surrounded by the great community of monks. In the manner already stated, the honour from the other two circles flows into the inner circle. The Blessed One, helping the world by the former method, completes the journey in seven or six or five or four months. Thus, journeying anywhere in these three circles, he does not journey for the sake of robes and so on. For when would those who are destitute, foolish, aged, and sick come to see the Truth-finder? But when I am wandering on a journey, the great multitude will obtain the sight of the Truth-finder. Therein, some will gladden their minds, some will venerate with garlands and so on, some will give a ladle of almsfood, some, having abandoned wrong view, will become ones of right view. That will be for their welfare and happiness for a long time. Thus he journeys out of compassion for the world.

Further, Buddhas, Blessed Ones, wander on a journey for four reasons: for the comfort of the body by way of walking exercise, for the purpose of awaiting the time for an occasion to arise, for the purpose of laying down training rules for monks, and for the purpose of enlightening beings capable of being enlightened whose faculties have reached maturity here and there. Also by another four reasons Buddhas, Blessed Ones, wander on a journey: thinking "they will go for refuge to the Buddha," or "they will go for refuge to the Teaching, to the Community," or "I shall satisfy the four assemblies with a great shower of the Teaching." Also by another five reasons Buddhas, Blessed Ones, wander on a journey: thinking "they will abstain from killing living beings," or "from taking what is not given, from sexual misconduct, from lying, they will abstain from spirits, liquor and intoxicants that cause negligence." Also by another eight reasons Buddhas, Blessed Ones, wander on a journey - thinking "they will attain the first meditative absorption," or "the second meditative absorption, etc. they will attain the attainment of the plane of neither-perception-nor-non-perception." Also by another eight reasons Buddhas, Blessed Ones, wander on a journey - thinking "they will reach the path of stream-entry," or "the fruition of stream-entry, etc. they will realise the fruition of arahantship." This is the unhurried journey; here "journey" is what is intended. But this is twofold - the unbound journey and the bound journey. Therein, that which he walks by way of the succession of villages, market towns and cities, this is called the unbound journey. But that which he goes for the sake of just one being capable of being enlightened, this is called the bound journey. This is what is intended here.

At that time, it is said, at the conclusion of the Blessed One's duties of the last watch of the night, having spread the net of knowledge over the ten-thousand-fold world system, as he was looking upon kinsmen capable of being enlightened, the brahmin Pokkharasāti entered within the net of omniscient knowledge. Then the Blessed One, thinking "this brahmin appears in my net of knowledge; does he indeed have a decisive support?" - investigating, having seen the decisive support for the path of stream-entry - "When I have gone to that country, he will send his pupil Ambaṭṭha for the purpose of searching for the characteristics; he, having engaged in argument and counter-argument with me, will speak various kinds of uncivil words; I shall tame him and render him free from agitation. He will tell his teacher; then his teacher, having

heard that talk, having come, will search for my characteristics; to him I shall expound the Teaching. He, at the conclusion of the teaching, will become established in the fruition of stream-entry. The teaching will be fruitful for the public" - attended by five hundred monks, he set out for that country. Therefore it was said - "wandering on a journey among the Kosalans together with a large Community of monks, about five hundred monks."

"Where Icchānaṅgala" means in whatever direction Icchānaṅgala was to be approached. Or in whatever region Icchānaṅgala was. "Ijjhānaṅgala" is also a reading. "Arrived there" means he approached by that direction, or he approached that place. He went in that direction, or he went to that region - this is the meaning. "Stays at Icchānaṅgala in the Icchānaṅgala forest thicket" means in dependence on Icchānaṅgala, in the Icchānaṅgala forest thicket, having set up the camp of the aggregate of morality, having raised the sceptre of concentration, turning the arrow of omniscient knowledge, the King of the Teaching dwells with whatever abiding he pleases.

Explanation of the Story of Pokkharasāti

255. "Now at that time" means at whatever time the Blessed One dwells there, at that time, at that time - this is the meaning. One who recites the sacred texts (brahmaṃ aṇāti) is a brahmin; the meaning is one who studies the sacred hymns. This indeed is the etymological expression for brahmins by birth. But the noble ones are called brahmins because of having warded off evil. "Pokkharasāti" - this is his name. Why is he called Pokkharasāti? His body, it is said, was like a white lotus, shining like a silver archway raised up in the city of the gods. But his head was of dark colour, as if made of sapphire. Even his beard appeared like a row of dark clouds on the disc of the moon. His eyes were like blue water-lilies. His nose was well-rounded and very pure, like a silver tube. The palms of his hands and soles of his feet and the opening of his mouth shone as if treated with lac-colouring; the brahmin's body had attained exceeding beauty. This brahmin was fit to be made a king in a place without a king. So resplendent was he. Thus, because of his resemblance to a lotus, people perceive him as "Pokkharasāti."

But this one, in the time of the Perfectly Enlightened One Kassapa, being one who had mastered the three Vedas, having given a gift to the One of Ten Powers and having heard the proclamation of the Teaching, was reborn in the heavenly world. He, coming from there to the human world, being disgusted with dwelling in a mother's womb, was reborn in the interior of a lotus in a great lake in the Himalayan region. And not far from that lake a hermit dwelt in a hermitage. He, standing on the shore, having seen that lotus - "This lotus is larger than the remaining lotuses. I shall take it when it blooms," he thought. That did not bloom even in a week. The hermit thought: "Why indeed does this not bloom even in a week? Come, I shall take it," and having descended, he took it. That, as soon as it was cut by him from the stalk, bloomed. Then inside it he saw a white-coloured boy, like a silver figurine, yellowish like gold powder, yellowish with lotus pollen. "He will be one of great merit. Come, let me look after him," and having led him to the hermitage and having looked after him, from the time he was seven years old, he taught him the three Vedas. The boy, having gone to the far shore of the three Vedas, wise and experienced, became the foremost brahmin in Jambudīpa. He, at a later time, showed his craft to the King of Kosala.

Then the king, pleased with his craft, gave him the great city named Ukkatṭha as a royal grant. Thus, because of having lain in a lotus, people perceive him as "Pokkharasāti."

"Was dwelling at Ukkatṭha" means he was living in the city named Ukkatṭha. Or he dwelt having overcome it. Having become the owner of that city, he dwelt by whatever boundary one should dwell there, by that boundary. It is said that they seized the site of that city having placed torches, while the torches were burning; therefore it is called "Ukkatṭha." "Okkatṭha" is also a reading; the meaning is the same. But here, by the force of the prefix, the accusative case should be understood in the locative sense. And because of its inapplicability in the remaining terms. Therein, the grammatical rule should be sought from the science of grammar.

"Teeming with beings" means abundant with beings, overflowing, with many people, crowded with people. The meaning is also crowded with many various beings such as domesticated elephants, horses, peacocks, deer and so on. Because this city was well provided with fodder grass for elephants, horses and so on, and with thatching grass for houses, grown encircling it on the outside. Likewise with firewood and timber for building houses. Because within it there are many ponds of round, rectangular and other shapes, and many various lakes adorned with water-born flowers, always filled with water; therefore "with grass, wood and water" was said. "With grain" means together with grain; the meaning is an accumulation of much grain of various kinds such as early crops and late crops and so on. By this much, the prosperity and success of the city in which the brahmin dwelt in royal style, having raised the white parasol, has been shown.

"Royal domain" means a domain received from the king. If asked, by whom was it given? It was given by King Pasenadi of Kosala. "Royal gift" means what has become a gift of the king; the meaning is an inheritance. "Royal grant" means the foremost gift; the meaning is to be enjoyed in the manner of a king, having raised the parasol. Or alternatively, "royal domain" means to be enjoyed having become a king, having raised the white parasol, while administering all cutting and breaking punishments, while collecting tolls at river fords, mountains and so on. In the phrase "given by King Pasenadi of Kosala as a royal gift," here, because that city was given by the king, it is a royal gift; but for the purpose of indicating the donor king, this was said: "given by King Pasenadi of Kosala." "Royal grant" means the foremost gift. As given, it is not to be taken back again; relinquished, abandoned. The meaning is: thus given.

"Heard" means he heard, he ascertained; he knew by following the sound of speech that had reached the door of the ear. "Kho" is an indeclinable particle used in the sense of emphasis or merely as an expletive. Therein, in the sense of emphasis, the meaning to be understood is: he heard indeed; there was no obstacle to his hearing. But as an expletive, it is merely for the smoothness of the phrasing of the sentence.

Now, making known the matter which the brahmin Pokkharasāti heard -He said beginning with "Indeed, my dear, the ascetic Gotama." Therein, he should be understood as "ascetic" because of having calmed evil. For this was said: "For him evil unwholesome mental states are calmed" and so on. And the Blessed One has calmed evil by the unsurpassed noble path. Therefore this name of his was attained through qualities as they really are, that is to say, "ascetic." "Khalu" is an indeclinable

particle in the sense of oral tradition. "Bho" is merely a form of address originating from the brahmin caste. And this too was said - "He is called a 'bho-sayer,' if he has worldly attachment." "Gotama" designates the Blessed One by his clan name. Therefore, in the phrase "the ascetic Gotama indeed, my dear," the meaning should be seen thus: "the ascetic, it is said, my dear, of the Gotama clan."

"A Sakyan son" - this, however, is an illustration of the Blessed One's noble clan. "Gone forth from the Sakyan clan" is an illustration of his state of having gone forth through faith. Not overcome by any loss, having abandoned that clan while it was not yet exhausted, he went forth through faith - this is what is meant. Beyond that, the meaning has already been stated. "That Master" and so on beginning with "that" has already been stated in the Fruit of Asceticism. "Good indeed" means beautiful indeed. It brings benefit, it brings happiness - this is what is meant. "Of such Worthy Ones" means of those Worthy Ones who are of such a nature as that Master Gotama is, of such ones who have gained faith through the achievement of qualities as they really are, being regarded as Worthy Ones in the world. "Is the seeing" means having opened one's eyes, which are pleasing and gentle with confidence, even the mere seeing is good - having formed such a disposition.

Treatise on the Young Man Ambaṭṭha

256. "Reciter" - this is - "Now they do not meditate, now they do not meditate" - thus, Vāseṭṭha, the third expression "ajjhāyakā, ajjhāyakā" arose - thus it was a word of reproach for brahmins devoid of meditative absorption at the time of the first cosmic cycle. But now, "he recites that" - thus he is a reciter. "He turns over the sacred texts" - with this meaning, having made it a word of praise, they use it. "He bears the sacred texts" - thus he is a bearer of the sacred texts.

"Of the three Vedas" means of the Iru Veda, the Yaju Veda, and the Sāma Veda. "One who has gone to the far shore by means of lip-striking performance" - thus he is one who has mastered them. "Together with the vocabulary and the ritual" - thus "together with their vocabularies and rituals." "Nighaṇḍu" is a treatise that reveals the synonyms of nighaṇḍu trees and so on. "Keṭubha" is a treatise on the variety of ritual procedures, bringing benefit to poets. "Together with phonology" - thus "together with phonology." "Phonology" means phonetics and etymology. "With the histories as a fifth" means having made the Athabbaṇa Veda the fourth, the history - reckoned as an ancient narrative connected with such expressions as "thus it was, thus it was" - is the fifth of these; thus they are "those with the histories as a fifth"; of those Vedas with the histories as a fifth.

"One who studies verse and the remainder, grammar, and knows" - thus he is "learned in verse, a grammarian." "Worldly knowledge" is called the treatise of sophistry. "Marks of a great man" is a treatise of twelve thousand sections in extent, illuminating the marks of great men such as Buddhas and so on. Therein there were sacred verses called "Buddha-mantras" measuring sixteen thousand stanzas, by virtue of which this distinction is discerned: those endowed with this mark are called Buddhas, with this mark Individually Enlightened Ones, with this mark the two chief disciples, the eighty great disciples, the Buddha's mother, the Buddha's father, the chief male attendant, the chief female attendant, and the wheel-turning monarch.

"Fully versed" means one who is not deficient in these subjects of worldly knowledge

and the marks of a great man, one who fulfils them completely; it is said that he is not one who falls short. "One who falls short" means one who is unable to retain those subjects both in meaning and in text. "Acknowledged and approved" means both acknowledged and approved. He was acknowledged by his teacher with such words as "What I know, you know." "Yes, teacher" - the meaning is that he was approved by his own acknowledgment of giving a reply to him. In which subject? In his own teacher's doctrine of the threefold true knowledge. It is said that this brahmin thought: "In this world, many people go about having taken up the name of one who has risen, saying 'I am a Buddha, I am a Buddha.' Therefore it is not proper for me to approach merely on the basis of oral tradition. For when one approaches certain persons, even departing is burdensome, and harm also arises. What if I were to send my pupil and - having ascertained whether he is a Buddha or not, then approach him." Therefore, having addressed the young man, he spoke the words beginning with "Come, dear son."

257. "That Master" means "of that Master Gotama." "As being true" means "as being true indeed." Here too, the accusative case is used in the sense of the predicate of a state of being thus.

258. "But in what way, sir, shall I know that" - here the meaning is: "In what way shall I know that Master Gotama? Tell me in such a way that he can be known." Or "yathā" is merely an indeclinable particle. "Katham" is a question about the manner. The meaning is: "By what manner shall I know that Master Gotama?" When this was said, it is said that his preceptor, having said "What, dear son, standing on the earth, you speak as if saying 'I do not see the earth'; standing in the light of the moon and sun, you speak as if saying 'I do not see the moon and sun'" and so on, showing the manner of knowing, spoke the words beginning with "There have come down, dear son."

Therein, "in the sacred hymns" means in the Vedas. Thinking "A Truth-finder will arise," the gods of the Pure Abodes, beforehand, having inserted the marks into the Vedas, calling them "Buddha-mantras," recite the Vedas in the very guise of brahmins. By following that, influential beings will know the Truth-finder. Therefore, formerly the marks of a great man come in the Vedas. But when the Truth-finder has attained final Nibbāna, they gradually disappear. Therefore at present they do not exist. "Of a great man" means of a man who is great by virtue of aspiration, undertaking, knowledge, compassion, and other qualities. "Only two destinations" means only two conclusions. Certainly this word "gati" is used in the sense of distinction of existence in such passages as "There are, Sāriputta, these five destinations" and so on. In such passages as "The wilds of forest are the destination of deer" and so on, it is used in the sense of dwelling place. In such passages as "So endowed with supreme understanding" and so on, it is used in the sense of wisdom. In such passages as "Spread abroad" and so on, it is used in the sense of diffusion. But here it should be understood as being used in the sense of conclusion.

Therein, although the marks with which one endowed becomes a wheel-turning monarch, one does not become a Buddha by those very same marks; but due to the similarity of their kind, those very ones are called the same. Therefore it was said - "Possessed of which." "If he dwells in a house" means if he lives in a house. "He becomes a king, a wheel-turning monarch" - he is a king because he delights the

world with the four marvellous qualities and the ways of supporting others; he turns the wheel treasure, he operates by the four wheels of success, and by those he makes others operate, and for the welfare of others the turning of the wheels of deportment exists in him - thus he is a wheel-turning monarch. And here, "king" is the general term. "Wheel-turning monarch" is the distinction. "One who practises by righteousness" is righteous. The meaning is: he conducts himself by the true method and impartially. Having obtained the kingdom by righteousness, one who has become a king is a king of righteousness. Or, one is righteous by the practice of qualities for the welfare of others. One is a king of righteousness by the practice of qualities for personal welfare. "Ruler of the four quarters" means one who is lord of the four quarters; the meaning is: one who is lord of the earth bounded by the four oceans, adorned with the fourfold islands. "Victorious" means one who conquers internally the adversaries such as anger and so on, and externally all kings. "Who has established the security of his realm" means one who has attained permanence and stability in the realm; he cannot be shaken by anyone. Or, the realm in his domain has attained stability, devoted, delighting in its own work, immovable, unshakeable - thus "one who has established the security of his realm."

"As follows" (seyyathidaṃ) is an indeclinable particle; the meaning is "and which are those of his." In "wheel treasure" and so on: it is a wheel, and it is a precious thing in the sense of generating delight, thus "wheel treasure." This same method applies everywhere. However, among these treasures, this wheel-turning monarch conquers the unconquered by means of the wheel treasure, travels at ease through the realm by means of the elephant and horse treasures, protects the realm by means of the adviser treasure, and experiences the happiness of enjoyment by means of the remaining ones. And by the first, his conjunction with the power of endeavour, by the last, his conjunction with the power of counsel, by the elephant, horse, and householder treasures, his conjunction with the power of lordship is well fulfilled, and by the woman and jewel treasures, the fruit of the threefold conjunction of power. He experiences the happiness of enjoyment by means of the woman and jewel treasures, and the happiness of sovereignty by means of the remaining ones. And in particular, it should be understood that the first three succeed through the power of action generated by the wholesome root of non-hate, the middle ones through the power of action generated by the wholesome root of non-greed, and the last one through the power of action generated by the wholesome root of non-delusion. This is the summary here. But the detail should be taken from the instruction on the Ratana Sutta in the Bojjhaṅga Saṃyutta.

"More than a thousand" (parosahassaṃ) means exceeding a thousand. "Brave" (sūrā) means of a fearless nature. "Heroic in form" (vīraṅgarūpā) means having bodies like those of young gods. Thus, for now, some explain it. But here this is the true meaning. "Heroes" (vīrā) are called the supremely brave; the quality of heroes is heroism (vīraṅgaṃ); what is meant is that the cause of heroism is energy (vīriya). "Those who have heroic form" (vīraṅgarūpaṃ etesaṃ) thus "heroic in form" (vīraṅgarūpā); what is meant is "as if having bodies made of energy." "Crushers of enemy armies" (parasenappamaddanā) means the intention is that if an enemy army were to stand face to face, they would be able to crush it. "By righteousness" (dhammena) means by the principle of the five precepts beginning with "a living being should not be killed." In "he becomes a Worthy One, a Perfectly Enlightened

One, one who removes the veil in the world" - here, in the world concealed by the darkness of mental defilements, covered by the seven coverings of lust, hate, delusion, conceit, wrong view, ignorance, and misconduct, having removed that covering and having become one in whom light has arisen all around and who stands thus, he is "one who removes the veil" (vivaṭṭacchaddo). Therein, by the first term, worthiness of veneration is stated. By the second, the cause of that, since he is a Perfectly Enlightened One; by the third, it should be understood that the removal of the veil, which is the cause of Buddhahood, is stated. Or alternatively, "one who has turned away" (vivaṭṭo) and "one who has removed the covering" (vicchaddo) thus "one who removes the veil" (vivaṭṭacchaddo); what is meant is "devoid of the round of rebirths and devoid of covering." Therefore, "Worthy One" (araṇṇa) by the absence of the round of rebirths, "Perfectly Enlightened One" (sammāsambuddho) by the absence of covering - thus the twofold cause of just the former pair of terms is stated. And here, by the second ground of self-confidence, the establishment of the former is achieved; by the first, the establishment of the second; by the third and fourth, the establishment of the third. And it should be understood that the former establishes the eye of the Teaching, the second the Buddha-eye, and the third the all-seeing eye. "You are the receiver of the sacred hymns" - by this, he generates in him valour regarding the sacred hymns.

259. He too, through that teacher's talk, free from confusion regarding the characteristics, seeing the words of the Buddha as if a single light had arisen, said "Yes, sir." Its meaning is - "As you, sir, say, so shall I do." "Having mounted a chariot drawn by mares" means having mounted a chariot yoked to mares. It is said that the brahmin gave the very chariot with which he himself went about, and sent the young man. The young men too were pupils of Pokkharasāti himself. It is said that he gave them the sign - "Go together with Ambaṭṭha."

"As far as the ground was passable for vehicles" means however far it is possible to go by vehicle; this is called the ground passable for vehicles. "Having descended from the vehicle" means having gone to the ground not passable for vehicles, near the gateway, and having descended from the vehicle.

"Now at that time" means at the time when Ambaṭṭha entered the monastery. At that time, however, it was the noon period of the day. But why were they walking up and down at that time? For the purpose of dispelling sloth and torpor caused by sumptuous food, or they were those exerting in meditation during the day. For when such persons, after the meal, having walked up and down, having bathed, having let the body become refreshed, sit down and practise the ascetic duty, their mind becomes fully focused. "Towards those monks" means it is said that he -not going from residential cell to residential cell thinking "Where is the ascetic Gotama?", but thinking "I shall enter only after asking," looking around, like a forest elephant, having seen rag-robe wearing monks walking up and down on the great walking path, he went to their presence. With reference to that, the passage beginning with "towards those monks" was said. "To see" means to see, having become desirous of seeing - this is the meaning.

260. "Of a well-known family" means born of a renowned family. At that time, it is said, in Jambudīpa the Ambaṭṭha family was a renowned family. "Of the well-known" means renowned by way of appearance, birth, sacred hymns, and family lineage.

"Not troublesome" means not burdensome. For whoever would not be able to inform Ambaṭṭha, for him friendly conversation with him would be troublesome. But thinking that for the Blessed One, even when asked a question by a hundred or a thousand of such young men, there is no hesitation in answering - they thought "it is indeed not troublesome." "Dwelling" - they said this with reference to the perfumed chamber.

"Without hurrying" means unhurried; the meaning is placing his foot gently in a foot-sized space, having performed the duty, not spoiling the sand which was well swept and resembling a covering of pearl petals and Sindu creeper. "Veranda" means the front entrance. "Having cleared the throat" means having made the sound of clearing the throat. "Door-bolt" means the door panel. "Knock" means what is said is: knock gently with the tips of the fingernails near the keyhole. It is said that non-human spirits knock on the door too high up, and beings of the snake kind knock too low down. Not knocking in that way, one should knock in the middle near the hole - those who explain say this is the duty of knocking on the door.

261. "The Blessed One opened the door" means the Blessed One did not open the door by rising up. Rather, he stretched out his hand, thinking "Let it be opened." Thereupon, "The Blessed One, for whom you, while giving gifts throughout many tens of millions of cosmic cycles, never performed the act of opening a door with your own hand" - the door opened by itself. But since that was opened by the Blessed One's mind, therefore it is proper to say "the Blessed One opened the door."

"Exchanged friendly greetings with the Blessed One" means just as the Blessed One, asking them about their health and so on, had equally arisen joy with them, so too they had equally arisen joy with the Blessed One. Like cool water mixed with hot water, they came to oneness. And by whatever talk beginning with "Is it bearable for you, Master Gotama? Is it endurable? Are Master Gotama and his disciples free from illness, free from affliction, light in rising, strong, dwelling in comfort?" they exchanged friendly greetings - that is pleasant because it produces friendliness reckoned as joy and gladness, and because it is fitting to exchange 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 it is fit to be remembered. 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, they sat down to one side.

"But the young brahmin Ambaṭṭha" - it is said that he, without producing even a measure of mental confidence in the Blessed One's beauty of form, thinking "I shall disparage the One of Ten Powers," having loosened the cloth tied at his belly, having let it hang from his neck, having taken the edge of the cloth with one hand, having mounted the walking path, at times showing his arm, at times his belly, at times his back, at times making hand gestures, at times making eyebrow gestures, said: "Is there balance of your bodily elements, Master Gotama? Are you not wearied by almsfood? Yet the appearance of non-weariness is evident in you. For your limbs and minor limbs are stout; you are pleasing wherever you go. Those many people, with esteem arisen thinking 'he is a royal renunciant' and 'he is a Buddha,' give superior,

nourishing food. Look, sir, at this dwelling - like a painted hall, like a celestial mansion. Look at this bed, look at this pillow - how difficult it is to practise the ascetic duty for one living in such a place!" He speaks such mocking talk, memorable for its impropriety. Therefore it was said - "But the young brahmin Ambaṭṭha, while walking up and down, exchanged some talk to be remembered with the seated Blessed One, and while standing, exchanged some talk to be remembered with the seated Blessed One."

262. "Then the Blessed One": then the Blessed One - "This young man is striving at an impossibility, as if wishing to seize the highest existence by stretching out his hand, as if wishing to wander through Avīci by stretching out his foot, as if wishing to cross the great ocean, as if wishing to climb Sineru - well then, I shall consult with him" - said this to the young man Ambaṭṭha. "With teachers and teachers' teachers" means with teachers and with their teachers.

Explanation of the First Charge of Low Birth

263. "Walking or" - here, certainly in three postures a brahmin is fit to converse with a teacher-brahmin. But this young man, being stubborn in conceit, while engaging in friendly conversation, thinking "I shall include all four postures too," said "a brahmin lying down is fit, Master Gotama, with one who is lying down."

Thereupon, it is said, the Blessed One said to him - "Ambaṭṭha, conversation with a teacher who is walking by one who is walking, or with one who is standing by one who is standing, or with one who is seated by one who is seated, is indeed found among all teachers. But you, lying down, converse with a teacher who is lying down - is your teacher of the form of an ox, or are you?" he said. He, having become angry - said beginning with "And indeed, Master Gotama, those shavelings." Therein, it would be fitting to say "the shaven-headed" as "the shaven-headed" and "ascetics" as "ascetics." But this one, scorning, said "shavelings, petty ascetics." "Menials" means householders. "Dark" means dark; the meaning is black. "Offspring of Brahmā's feet" - here, by "Bandhu" Brahmā is intended. For brahmins call him grandfather. Offspring of the feet are "foot-offspring"; the intention is born from Brahmā's soles of the feet. His view, it is said, was this - brahmins came forth from Brahmā's mouth, warriors from his chest, merchants from his navel, workers from his knees, and ascetics from his soles of the feet. And although this one, while speaking thus, speaks without specifying anyone in particular, yet he speaks as if saying "I am speaking about the Blessed One himself."

Then the Blessed One - "This Ambaṭṭha, from the time of his arrival, conversing with me, has spoken relying solely on conceit; like one grasping a venomous snake by the neck, like one embracing a great mass of fire, like one fondling an intoxicated elephant by the trunk, he does not know his own measure. Having thought "Come, I shall make him know," he said beginning with "But surely, Ambaṭṭha, your coming here was with a purpose." Therein, the purpose reckoned as the task to be done after coming, "this one has this" is "desirous of" (atthika), that is, the mind of that young man. One who has that which is desirous is "one with a purpose" (atthikavā); the meaning is: your coming here was that of one with a purpose.

"Kho pana" is merely a particle. "For whatever purpose" means for whatever purpose indeed. "You might come" means whenever you might come to the presence of me or

of others. "That very purpose" - this is stated by way of the masculine gender. "You should pay attention" means you should place it in the mind. This is what is meant - you were sent by your teacher on his own business, not for the purpose of showing contempt to us; therefore pay attention to that very task. Having thus shown to him the duty of those who have come to the presence of others, for the purpose of subduing his conceit, he said beginning with "though untrained indeed." Its meaning is: look, sirs, this young man Ambaṭṭha, being untrained, unlearned, and of little learning in the teacher's household. "Thinks himself trained" means he imagines himself thus: "I am trained, learned, and very learned." For what could be the reason for this one's practice of harsh speech other than his lack of training? For indeed only those who have not been brought up, not been trained, and are of little learning in the teacher's household speak thus.

264. "Angry" means was angry. "Displeased" means not of one's own mind. But did the Blessed One say this having known his state of being angry, or without having known? Having known, he said. Why did he say it having known? For the purpose of subduing his conceit. For the Blessed One knew - "This one, when spoken to thus by me, having become angry, will revile my relatives. Then I, just as a skilled physician, having caused the disorder to be vomited up, removes it, just so, having raised up clan by clan, family designation by family designation, I shall cut at the root and bring down the banner of conceit that has risen as if to the measure of the peak of existence." "Jeering at" means offending. "Scoffing at" means despising. "Will be brought to disgrace" means will be brought to the fault of fierceness and so on.

"Fierce" means possessed of anger based on conceit. "Harsh" means rough. "Fickle" means light. They are pleased or displeased by a trifle; like a gourd-shell on the surface of water, they bob up by a mere trifle. "Talkative" means those who speak much. He speaks with the intention that when the Sakyans have opened their mouths, there is no opportunity for another's word. "Being mere" - this is a synonym for the preceding term "being." "Do not honour" means they do not act towards brahmins in a gracious manner. "Do not respect" means they do not show respect towards brahmins. "Do not revere" means they do not hold them dear with reverence. "Do not venerate" means they do not make offerings to them with garlands and so on. "Do not pay homage" means they do not show them the act of esteem, the humble conduct, by way of salutation and so on. "This" means that this. "That these Sakyans" means that these Sakyans do not honour brahmins, etc. do not pay homage to them - all that showing of dishonour and so on towards them is not proper, is not fitting - this is the meaning.

Explanation of the Second Claim of Lowly Birth

265. "Aparaddhun" means they offended against. In "Ekamidāhan," here "ida" is merely a particle. The meaning is "on one occasion, I." "Sandhāgāran" means the hall for the administration of the kingdom. "Sakyā" means the consecrated kings. "Sakyakumārā" means those not consecrated. "Uccesu" means on the various types appropriate to each, such as divans, small chairs, cane seats, planks, decorated spreads, and so on. "Sañjagghantā" means laughing with loud laughter by way of mockery. "Saṃkīlantā" means doing such things as mere laughing, finger-snapping, giving slaps with the hand, and so on. "Mamaññeva maññe" means "thus I think, they are laughing at me only, not at another."

But why did they act thus? They, it is said, knew Ambaṭṭha's family lineage. And he at that time comes as if intoxicated with the vanity of conceit, having let his cloth hang down to the tips of his feet, having taken the edge of the cloth with one hand, having bent his shoulder bone. Thereupon - Saying "Look, sirs, at the reason for the coming of Ambaṭṭha, of the Kaṇhāyana clan, our slave," they acted thus. He too knows his own family lineage. Therefore he reasoned "surely, I think, they are laughing at me."

"With a seat" means an invitation by way of a seat, saying "here is a seat, please sit down here," is called an invitation with a seat; no one did so.

Explanation of the Third Claim of Lowly Birth

266. "Indian quail" means a small bird dwelling amongst the clods of earth in the fields. "In her nest" means in her dwelling place. "Speaks as she pleases" means one who speaks as she wishes; whatever she wishes, that she prattles; no one, neither a swan nor a heron nor a peacock, having come, prohibits her saying "What are you prattling?" "To be angry" means to bear a grudge through the power of anger.

When this was said, the young man - thinking "This ascetic Gotama, having made his own relatives like Indian quails, makes us like swans, herons, and peacocks; he has now become free from conceit," further presents the four castes.

Explanation of the Claim of Being a Slave-Woman's Son

267. "Nimmādetī" means "nimmadeti," he makes disparagement. "Yaṃnūnāhaṃ" means "if I were to." "I am a Kaṇhāyana, Master Gotama" - this statement, it is said, Ambaṭṭha uttered three times in a loud voice. Why did he say it? Did he not know his impure status? Yes, he knew. Even though he knew, this reason was concealed by his existence; it had not been seen by him. Thinking "Not seeing it, what will the Great Ascetic say?" he spoke out of stubbornness in conceit. "Mātāpettika" means belonging to mother and father. "Nāmagotta" means "name" by way of designation, "clan" by way of tradition. "Anussarato" means of one who recollects, tracing back the end of the family lineage. "Ayyaputtā" means sons of masters. "Dāsiputto" means the son of a household female slave indeed. Therefore it shows that just as masters should be approached by a slave, so the Sakyans laughed at him, seeing him not approaching in that manner.

From here onwards, having made known his status as a slave and the Sakyans' status as masters, and bringing forth the family lineage of both himself and Ambaṭṭha, he said beginning with "But the Sakyans." Therein, "dahanti" means "they regard"; the meaning is "they do thus: 'Okkāka is our ancestor.'" It is said that when that king was speaking, radiance issued from his mouth like a torch; therefore they recognised him as "Okkāka." "Pabbājesi" means he banished.

Now, showing them by way of their names -he said beginning with "Okkāmaukha." Therein this is the progressive account - It is said that King Mahāsammata, 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 a retinue of five hundred women. The eldest of all had four sons - Okkā mukha, Karakaṇḍu, Hatthinika, and Sinisūra. Five daughters - Piyā, Suppiyā, Ānandā, Vijitā, and Vijitasenā. Thus she, having given birth to nine children, died.

Then the king, having brought another young, lovely princess, established her in the position of queen-consort. She gave birth to a son named Jantu. Then, on the fifth day, having adorned him, she showed him to the king. The king, pleased, gave her a boon. She, having consulted with her relatives, requested the kingdom for her son. The king - "Away with you, wretched woman, you wish for an obstacle to my sons!" he threatened. She, again and again, having pleased the king in private - "Great king, lying is not proper" and so on, having said such things, she 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. You, apart from the state elephant, the state horse, and the state chariot, however many elephants, horses, and chariots you wish, take that many and go. After my passing, come back and exercise the kingship." He sent them off together with eight ministers.

They, having wept and lamented in various ways - "Father, forgive our faults!" having asked forgiveness of both the king and the royal consorts, "We too shall go with our brothers!" having asked permission of the king, the sisters who had departed from the city, taking them along, surrounded by a fourfold army, departed from the city. "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 consulted - "The 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 causing affliction to others? This Indian subcontinent is great; we shall build a city in the forest." Having gone towards the Himalayas, they searched for a city site.

And at that time our Bodhisatta, having been born in a wealthy brahmin family, having become a brahmin named Kapila, having gone forth, having gone forth in the going forth of sages, having built a hermitage in a teak grove on the shore of a pond on the slopes of the Himalayas, was dwelling there. 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 as well. In this region, grasses, shrubs, and creepers grow turning to the right and facing eastward. Lions, tigers, and the like, pursuing deer and boars, and snakes and cats pursuing frogs and mice, having reached that region, are unable to pursue them further. By those, they, being merely frightened, simply turn back. He Having known "this is the foremost region on earth," he built his own hermitage there.

Then, having seen those princes searching for a city site come to his own dwelling place, having asked and having known the circumstances, having generated compassion towards them, he said - "A city built on this site of the hermitage will become the foremost city in the Indian subcontinent. Among the men born here, each one will be able to overcome even a hundred men or even a thousand men. Build a

city here; make the king's house on the site of the hermitage. For even an outcaste's son, standing in this place, would be superior to a universal monarch in power." "But, venerable sir, is this not the master's dwelling place?" "Do not think 'this is my dwelling place.' Having made a hermitage for me on one side, build a city and name it 'Kapilavatthu.'" They, having done so, made their dwelling there.

Then the ministers - "These boys have come of age; if their father were near, he would arrange marriages for them. But now it is our burden" - having thought thus, they consulted with the princes. The princes said: "We do not see any warrior-caste daughters equal to us, nor warrior-caste boys equal to our sisters; and sons born from an unequal union would be impure either from the mother's side or the father's side and would reach the mixing of birth. Therefore we prefer to live together with our own sisters." They, fearing the mixing of birth, placed the eldest sister in the position of mother and lived together with the rest.

As they were growing with sons and daughters, at a later time leprosy arose in the eldest sister; her limbs became like koviḷāra flowers. The princes, thinking "Even for those sharing sitting places, lodgings, meals and so on together with her, this disease might spread to them," one day, as if going for amusement in the park, having placed her on a vehicle, having entered the forest, having had a pond dug in the ground, having put her in there together with solid and soft food, having covered the top with a board in the form of a house, having put earth on it, they departed.

Now at that time, a king of Bārāṇasī named Rāma, afflicted with leprosy, being loathed by his dancing women and harem ladies, moved by that sense of urgency, having given the kingdom to his eldest son, having entered the forest, having built a hermitage there, subsisting on roots and fruits, before long having become healthy and golden-coloured, wandering here and there, having seen a great hollow tree, having cleared a space of sixteen cubits' measure inside it, having fitted 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 the sounds of deer, boars and so on. He 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, ate it.

Then one day, towards the break of dawn, while he was seated having kindled a fire, a tiger, having come attracted by the bodily scent of the princess, scattering the earth in that place, made an opening in the board; and 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." "Of what birth were you?" "A daughter of the great King Okkāka, master." "Come out." "It is not possible, master." Why? "I have a skin disease." He, having asked the whole story, to her who would not come out due to warrior-caste pride - having made known his own warrior-caste status saying "I too am a warrior," 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 having 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 even sixteen times. Thus there 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, a forester, searching for gems on the mountain, having seen the king and having recognised him, said - "I know you, Sire." Thereupon the king asked him the whole story. And at that very moment those boys arrived. He, having seen them - said "Who are these?" And when it was said "They are my sons," having asked about their maternal lineage - "Now I have obtained a present" - having gone to the city, he informed the king. He, thinking "I shall bring my father," having gone there with a fourfold army, having paid homage to his father - requested "Accept the kingdom, Sire." He said "Enough, dear son, I shall not go there; right here, having removed this tree for me, build a city." He, having done so, having removed the jujube tree of that city, having bestowed two names - "Kolanagara" because it was made by removing the jujube tree, and "Byagghapatha" because it was made on the tiger's path - having paid homage to his father, went to his own city.

Then, when the princes had come of age, their mother said - "Dear sons, the Sakyans dwelling in Kapilavatthu are your maternal uncles. Now, your maternal uncles' daughters have such and such a manner of tying their hair, such and such a manner of wearing their cloth. When they come to the bathing place, go then, and whichever one pleases whichever of you, let him take her." They, having gone in just that way, while those girls, having bathed, were drying their hair, took whichever ones they wished, announced their names, and departed. The Sakyan kings, having heard, saying "So be it, sirs, they are indeed our relatives," remained silent. This is the origin of the Sakyans and Koliyans. Thus, with those Sakyans and Koliyans contracting marriages with one another, the lineage came down unbroken up to the time of the Buddha. Therein, the Blessed One, in order to show the Sakyan lineage - said beginning with "they, banished from the realm, on the slopes of the Himalayas beside a pond." Therein, "sammanti" means they dwell. "Sakyā vata bho" means: though banished from the realm, even while dwelling in the forest, without making a mixing of birth, they are capable, competent, able to preserve the family lineage - this is the meaning. "Tadagge" means having made that the starting point; the meaning is from that time onwards. "So ca nesaṃ pubbapuriso" means that King Okkāka is their ancestor. There is not even a trace of mixing with a householder lineage for them.

Having thus made known the Sakyan lineage, now making known the lineage of Ambaṭṭha - he said beginning with "now, of the king." "She gave birth to one named Kaṇha" means she gave birth to a son of dark colour, with teeth already grown while still in the womb, with a beard and fangs already sprouted. "He spoke" means: while the members of the household, having fled in fear thinking "a demon is born," stood with the door shut, he, wandering here and there, saying "wash me, mother" and so on, made a loud noise.

268. "Those young men said to the Blessed One": for the purpose of freeing themselves from censure - they spoke the utterance beginning with "let not this be." It is said that this occurred to them: "Ambaṭṭha is the chief pupil of our teacher; if we do not say even a mere word or two in such a situation, he will slander us in the presence of our teacher" - thus they spoke for the purpose of freeing themselves from censure. But in their minds they wished for his state of being humbled. It is said that this one, because of being dependent on conceit, was disagreeable even to

them. "Of good conversation" means of sweet speech. "In this matter" means in the matter of the three Vedas learnt by oneself. "To discuss" means to reply to a question asked, to answer - this is the meaning. Or in this matter of the charge of being a slave-woman's son. "To discuss" means to give a reply.

269. "Then the Blessed One": then the Blessed One - "If these young men seated here will make such a loud noise, this discussion will not reach its conclusion. Well then, having made them silent, let me speak with Ambaṭṭha alone" - he said this to those young men. Therein, "discuss" means consult. "Let him discuss together with me" means let him speak together with me. When this was said, the young men thought - "When Ambaṭṭha was told 'you are a slave-woman's son,' he was not able to raise his head again. This thing called birth is indeed difficult to know; if the ascetic Gotama says anything else such as 'you are a slave,' who will make a case together with him? Let Ambaṭṭha himself release the bundle bound by himself" - thus freeing themselves and casting it upon him - They said beginning with "The young brahmin Ambaṭṭha is well-born, Master Gotama."

270. "Reasonable" means with cause, with reason. "Must answer whether you wish to or not" means it must be answered even by one who is unwilling, it must inevitably be answered - this is the meaning. "Or evade the question with another" means you will evade one word with another word, you will overpower it, you will conceal it - this is the meaning. For whoever, when asked thus "What is your clan?" - says such things as "I know the three Vedas," this is called evading one issue with another. "Or depart" means even though knowing the question asked, through unwillingness to speak, having risen from the seat, you will depart.

"Remained silent" - the ascetic Gotama wishes to make me speak of my state of being a slave-woman's son by myself, and when one has spoken of it oneself, one is indeed born a slave. But this one, having urged two or three times, will remain silent; then I, having turned around, will depart - having thought thus, he remained silent.

271. "A thunderbolt (vajiram) in the hand (pāṇimhi) there is (assa)" thus Vajirapāṇī. "Demon" (yakkho) means not just any demon; it should be understood as Sakka, the king of gods. "Blazing" (āditta) means having the colour of fire. "In flames" (sampajjalita) means well ablaze. "Aglow" (sajotibhūta) means luminous all around; the meaning is having become a single mass of fire-flame. "Stood" (ṭhito hoti) means having created a hideous form with a great head, fangs resembling banana buds, frightful eyes, nose and so on, he stood.

But why did he come? For the purpose of making him relinquish his view. Furthermore - When the Blessed One had become disinclined towards expounding the Teaching, thinking "If I were to expound the Teaching, and others would not understand me," Sakka, having come together with the Great Brahmā - made the acknowledgment: "May the Blessed One expound the Teaching; when beings do not act according to your command, we shall make them act; let yours be the wheel of the Teaching, ours the wheel of command." Therefore - he came thinking "Today, having frightened Ambaṭṭha, I shall make him answer the question."

"Both the Blessed One saw and Ambaṭṭha" means if others too were to see him, that matter would not be troublesome; they would say "This ascetic Gotama, having known that Ambaṭṭha was not conceding in his own argument, summoned a demon and showed him; thereupon Ambaṭṭha spoke out of fear." Therefore both the Blessed One saw and Ambaṭṭha. Upon seeing him, sweat was released from his entire body. His bowels churning inside, he cried out with a great roar. He, looking around thinking "Do others too see him?" did not see even so much as a hair standing on end in anyone. Thereupon - having thought "This fear has arisen for me alone; if I say 'a demon,' they would say 'Do only you have eyes? Only you see the demon? Not having seen a demon before, having been thrown into a verbal clash by the ascetic Gotama, you now see a demon'" - thinking "Now there is no other refuge for me here, apart from the ascetic Gotama," then the young man Ambaṭṭha, etc. said this to the Blessed One.

272. "Sought shelter" means seeking shelter. "Sought a rock cell" means seeking a rock cell. "Sought refuge" means seeking refuge. And here, "it protects, it guards" - thus it is "shelter." "They hide here" - thus it is "a rock cell." "It destroys" - thus it is "refuge"; it destroys fear, demolishes it - this is the meaning. "Having sat close to him" means having approached and having sat down on a lower seat. "Let him say" means let him speak.

The Discussion of Ambaṭṭha's Lineage

273-274. "The southern country" is well known as "the southern route." The well-known country to the south of the Ganges. At that time, it is said, there were many brahmin ascetics in the southern route, and he, having gone there, pleased one ascetic by his duty and practice. He, having seen his helpfulness, said - "Hey, man, I will give you a spell; whichever spell you wish, take that spell." He said - "I have no need, teacher, for any other spell; give me the spell by whose power a weapon does not turn." He saying "Very well, sir," gave him a science called Ambaṭṭha, which prevents the bow from being drawn; he, having taken that science and having tested it right there - Thinking "Now I shall fulfil my wish," having assumed the guise of a sage, went to the presence of Okkāka. Therefore it was said - "Having gone to the southern country, having studied the sacred mantras, having approached King Okkāka."

Here, "sacred mantras" means the foremost mantras by virtue of being accomplished in power. "Who indeed is this fellow, my slave-woman's son" means "who indeed is this fellow, my slave-woman's son." "That hoof-tipped arrow" means that king was unable either to shoot or to remove the arrow fitted with the desire to kill, due to the power of his spell; at that very moment, with sweat arisen over his whole body, trembling with fear, he stood.

"Ministers" means chief ministers. "Courtiers" means the other members of the assembly. "They said this" - "When King Daṇḍakī offended against the ascetic Kisavaccha, the entire kingdom was destroyed by a rain of weapons. Nāḷikera, having offended against five hundred ascetics, and Ajjuna against Aṅgīrasa, split the earth and entered hell" - thinking thus, out of fear, they spoke this statement beginning with "May there be well-being, venerable sir."

"There will be well-being for the king" - this statement Kaṇha spoke after having been

silent for a long time and then being entreated in many ways - Having said such things as "A serious deed has been done by your king in fitting a hoof-tipped arrow against a sage such as myself," he spoke afterwards. "Will split open" means will break apart, will scatter like a fistful of chaff. This he speaks falsely, thinking "I shall frighten the people." For the power of his science was only to the extent of making the arrow stand still, not beyond that. The same method applies to the subsequent statements as well.

"Palloma" means one whose hair has fallen. Not even so much as a horripilation would there be for him. This, it is said, he spoke after having made the king give a promise: "If the king will give me that girl." "He set up the arrow in the prince" means by that he recited the spell "Let the arrow descend," and it became established in the prince's navel. "He gave his daughter" means having washed her head, having made her a non-slave, a free woman, he gave her as a daughter, and he established her in a lofty position. "Do not, young men" - but this the Blessed One - Making known that "on one side, Ambaṭṭha is a kinsman of the Sakyans," said for the purpose of consoling him. Thereupon Ambaṭṭha, as if bathed with a hundred pots, having become one whose disturbance was calmed, having been consoled, thought: "The ascetic Gotama makes me a kinsman on one side, thinking 'I shall please him'; I am truly a warrior."

Explanation of the Supremacy of the Warrior Caste

275. Then the Blessed One - "This Ambaṭṭha holds the perception 'I am a warrior,' he does not know his own non-warrior status; well then, I shall make him know" - extending the further teaching to show the warrior lineage - said beginning with "What do you think, Ambaṭṭha?" Therein, "here" means in this world. "Among the brahmins" means in the midst of brahmins. "A seat or water" means the best seat or the best water. "At a memorial feast" means at a meal prepared dedicated to the deceased. "At a pot-of-rice ceremony" means at a meal for a blessing ceremony and so on. "At a sacrifice" means at a sacrificial meal. "At a guest meal" means at a meal prepared for guests, or at a meal offered as a present. "Api nussā" means "would there be for him, the son of a warrior." "Would he be prohibited or not prohibited" means whether there would be a restriction regarding brahmin maidens or not, whether he would obtain a brahmin girl or would not obtain one - this is the meaning. "Not of pure descent" means not having attained warrior status; the meaning is "not pure."

276. "Having compared woman with woman" means having sought a woman by means of a woman. "For some offence" means for some fault, an inappropriate act that should not be done by brahmins. "With a bag of ashes" means with a bag of ashes; the meaning is having scattered ashes on the head.

277. "Among people" (janetasmiṃ) means among the generation (pajā); that is the meaning. "Those who trace their lineage by clan" (ye gottapaṭisārino) means those who, among people, trace back their clan - "I am a Gotama, I am a Kassapa" - among those in the world who trace their lineage by clan, the noble is foremost. "Approved by me" (anumatā mayā) means having compared it with my omniscient knowledge, taught and permitted by me.

The explanation of the first recitation section is completed.

Explanation of the Discussion of True Knowledge and Conduct

278. But having heard the term "accomplished in true knowledge and conduct" in this verse, Ambaṭṭha thought - "True knowledge means the three Vedas, conduct means the five moral precepts, this exists only for us; if one accomplished in true knowledge and conduct is the foremost, then we ourselves are the foremost" - having come to this conclusion, asking about true knowledge and conduct - he said: "But what, Master Gotama, is that conduct, and what is that true knowledge?" Then the Blessed One, having rejected that true knowledge and conduct connected with talk of birth and so on, which was established in the brahmin tradition, wishing to show the unsurpassed true knowledge and conduct - said beginning with "Indeed, Ambaṭṭha." Therein, "talk of birth" means talk concerning birth; the meaning is such utterances as "this is proper for a brahmin, not for a worker" and so on. This same method applies everywhere. "Bound to talk of birth" means bound to talk about birth. This same method applies everywhere.

Thereupon Ambaṭṭha - "Where we thought 'we shall hold our ground,' from there the ascetic Gotama cast us far away, as if shaking chaff in a great wind. But where we do not hold our ground, there he directed us. This accomplishment of true knowledge and conduct is fitting for us to know" - having thought thus, he again asked about the accomplishment of true knowledge and conduct. Then the Blessed One, in order to show him true knowledge and conduct from its arising onwards - said beginning with "Here, Ambaṭṭha, a Truth-finder."

279. And here, the Blessed One, while analysing the threefold morality that is also included in conduct, without assigning it as "this is his conduct," assigned it under the heading of morality itself as "this too is his morality." Why? For he too has some morality here and there; therefore, if it were assigned under the heading of conduct, he would cling to each of those very things, thinking "we too are accomplished in conduct." But that which has never been seen by him even in a dream, assigning by virtue of that very thing, "he enters and dwells in the first meditative absorption. This too is his conduct," etc. "He enters and dwells in the fourth meditative absorption. This too is his conduct" - thus and so on he said. To this extent, the eight attainments too are assigned as conduct; but beginning from insight knowledge, the eightfold wisdom too is assigned as true knowledge.

Explanation of the Discussion of the Four Causes of Ruin

280. "Causes of ruin" means causes of destruction. "Not attaining" means not reaching, or not being able. "Taking a pingo basket" - here "khārī" means fire-sticks, water-pitcher, sacrificial ladle, and so on - the requisites of a hermit. "Vidha" means a pingo. Therefore the meaning is "having taken a pingo filled with baskets." But those who read "khārividha," they explain: "khārī is the name of the pingo, and vividha means the many requisites such as water-pitchers and so on." "One who eats fallen fruit" means one who eats fruit that has dropped. "A servant" means a servant by way of performing duties such as making things allowable, receiving the bowl, washing the feet, and so on. Surely, even a novice who has eliminated the mental corruptions, though superior in virtues, is a servant of a worldly monk in the manner stated; but this one is not like that - he is inferior both in terms of virtues and in terms of performing service.

But why was the going forth as a hermit said to be a cause of destruction for the Dispensation? Because as time goes on, the Dispensation will decline by way of the going forth as hermits. For in this Dispensation, having gone forth, those who have shame and are eager to train, having felt disgusted with one who is unable to fulfil the three trainings - "There is not with you the Observance or the invitation ceremony to admonish or a legal act of the Community" - they avoid him. He, thinking "Fulfilling the practice in the Dispensation, which is like a razor's edge, is difficult and painful, but the going forth as a hermit is both easy and approved by many people," leaves the monastic community and becomes a hermit. Others, having seen him - "What was done by you?" they ask. He "Burdensome is the work in your Dispensation, but here we are ones who act according to our own desire," he says. He too, thinking "If so, I too shall go forth right here," following his example, becomes a hermit. Thus others and yet others - gradually hermits alone become many. At the time of their arising, the Dispensation will have declined. It will be merely a matter of hearsay that "In the world such a Buddha arose, and his Dispensation was of such a kind." With reference to this, the Blessed One said that the going forth as a hermit is a cause of destruction for the Dispensation.

"A hoe and basket" means a hoe and a basket for the purpose of gathering tubers, roots, and fruits. "Near a village or" means not attaining the accomplishment of true knowledge and conduct and so on, and thinking "It is difficult to sustain life by farming and so on," for the purpose of deceiving many people, near a village or near a market town, having built a fire hall, he dwells tending the fire by way of making oblations with ghee, oil, curds, honey, molasses, sesame, rice-grain, and so on, and with various kinds of firewood.

"Having built a four-doored house" means having built a four-fronted drinking booth, having built a pavilion at its door, having set out drinking water there, he offers drinking water to each one who comes and goes. And whatever travellers, being weary, having drunk the drinking water, being pleased, give a parcel of food or rice-grain and so on, having taken all that, having made sour gruel and so on, for the purpose of obtaining more material gains, he gives food to some, and to some he gives cooking vessels and so on. He also takes material gains or cereals and so on given by them, and invests them at interest. Thus, with increasing wealth, he acquires the possession of cattle, buffaloes, female slaves, and male slaves, and establishes a great household. With reference to this, it was said - "Having built a four-doored house, he dwells." "I shall honour him according to my ability, according to my strength" - this, however, is his avenue of practice. For by this avenue he proceeds thus. And to this extent, all the goings forth as hermits have been pointed out by the Blessed One.

How? For hermits are of eight kinds - those with sons and wives, gleaners, those who do not cook by fire, those who do not cook for themselves, stone-fisted ones, bark-eaters by teeth, eaters of fallen fruit, and withered-leaf eaters. Therein, those who, like the matted-hair ascetic Keṇiya, having established a household, dwell, they are called those with sons and wives.

But those who, thinking "the state of having sons and a wife is inappropriate for one gone forth," having collected paddy, green peas, beans, sesame seeds and so on at reaping and threshing places, having cooked them, consume them, they are called

gleaners.

Those who, thinking "having wandered from threshing floor to threshing floor, having brought paddy, having pounded it and consuming it is inappropriate," having taken rice-grain as almsfood in villages and market towns, having cooked it, consume it, they are called those who do not cook by fire.

But those who, thinking "what need has one gone forth for cooking for oneself?" having entered a village, take only cooked almsfood, they are called those who do not cook for themselves.

Those who, thinking "the search for almsfood day after day is painful for one gone forth," having pounded the bark of hog-plum and other trees with a fist-stone, eat it, they are called stone-fisted ones.

But those who, thinking "wandering about pounding bark with a stone is painful," having torn it off with their teeth alone, eat it, they are called bark-eaters by teeth.

Those who, thinking "tearing off with the teeth and eating is painful for one gone forth," having struck with clods of earth, sticks and so on, consume the fallen fruits, they are called eaters of fallen fruit.

But those who, thinking "knocking down with clods of earth, sticks and so on and consuming is unsuitable for one gone forth," sustain themselves eating only flowers, fruits, withered leaves and so on that have fallen by themselves, they are called withered-leaf eaters.

They are of three kinds - by way of superior, middling, and soft. Therein, those who, without rising from their seated place, having taken what has fallen within reach of the hand only, eat it, they are superior. Those who do not go from one tree to another tree, they are middling. Those who, having gone to this and that tree-root, having searched, eat, they are soft.

But these eight kinds of hermit going forth too are included in just these four. How? For among these, those with sons and wives and gleaners resort to a house. Those who do not cook by fire and those who do not cook for themselves resort to a fire room. Stone-fisted ones and bark-eaters by teeth resort to the eating of tubers, roots, and fruits. Eaters of fallen fruit and withered-leaf eaters resort to the eating of fallen fruit. Therefore it was said - "To this extent, all the hermit goings forth have been pointed out by the Blessed One."

281-282. Now, the Blessed One, in order to show that Ambaṭṭha together with his teacher had not even reached the threshold of the accomplishment of true knowledge and conduct, said beginning with "What do you think, Ambaṭṭha?" That is of manifest meaning. "While he himself is bound for the realm of misery and not fulfilling" means while he himself is bound for the realm of misery with regard to the accomplishment of true knowledge and conduct and not fulfilling it.

Explanation of the Pursuit of the State of Ancient Sages

283. "Dattika" means what is given. "Does not even grant a face-to-face audience" - why does he not grant it? He, it is said, knew face to face a science called "enticing." Whenever the king was adorned with a very precious ornament, then standing near

the king, he would mention the name of that ornament. When the name was mentioned by him, the king was unable to say "I will not give it." Having given it, when on a festival day he said "Bring the ornament," and was told "It does not exist, Sire, it was given by you to the brahmin," he asked "Why was it given by me?" Those ministers said "That brahmin knows face to face the enticing magic. By that he entices you and takes it away." Others, unable to bear his excessive intimacy with the king, said - "Sire, on this brahmin's body there is a disease called conch-shell leprosy. You, having seen him, embrace him and fondle him, and this leprosy spreads through physical contact. Do not do thus." From then onwards the king does not grant him a face-to-face audience.

But since that brahmin was wise and skilled in political science, and any undertaking done having consulted with him does not fail, therefore standing inside the screen wall, he consults with him standing outside. With reference to that it was said "he consults through a cloth screen." Therein, "tirodussantena" means "through a cloth screen." Or this itself is the reading. "Dhammika" means blameless. "Payāta" means brought near and given. "How could that king" means for whatever king's brahmin would accept such almsfood, how could that king not grant even a face-to-face audience to that brahmin. But this one takes what is not given by deceit; therefore the king does not grant him a face-to-face audience - this is the conclusion to be reached here; this is the intention here. "But apart from this reason, no one else knows either the king or the brahmin. That this, being thus secret and concealed, surely the ascetic Gotama is omniscient - this conclusion will be reached" - thus the Blessed One made known.

284. Now this Ambaṭṭha and his teacher are arrogant in dependence on sacred hymns. Therefore, extending the teaching further for the purpose of subduing their conceit based upon sacred hymns, he said beginning with "What do you think, Ambaṭṭha, suppose here a king." Therein, "on a chariot rug" means on the place that has been spread out and prepared on the chariot for the king's standing. "With nobles or" means with highly exalted ministers. "With warriors" means with unanointed princes. "Some matter of discussion" means an open discussion of such a kind as "it is proper to make a lake or a water-course in such and such a region, to establish a village or a market town or a city in such and such a place." "That very same discussion" means that very thing which was discussed by the king. He would discuss with just such manners as tossing of the head, raising of the eyebrows and so on. "What the king spoke" means that which is able to accomplish the purpose of what was spoken by the king. He too speaks what is spoken as being able to accomplish that very purpose - this is the meaning.

285. "Transmitters" means those who transmit. "Whose" means belonging to whom. "Hymn passages" means the sacred hymns themselves, designated as the Vedas. "Sung" means recited by the ten ancient brahmins beginning with Aṭṭhaka by way of accomplishment of tonal sounds. "Recited" means spoken to others; the meaning is "taught." "Collected" means heaped together, categorised; the meaning is having made into a mass and established. "They sing along with them" means the brahmins of today sing along with, recite along with, that which was formerly sung by them. "They recite along with them" means they recite along with that; this is merely a

synonym for the former. "They repeat what was spoken" means they recite along with what was spoken and recited by them. "They teach what was taught" means they teach along with what was taught to others by them.

"As follows" means the meaning is "which are those?" "Aṭṭhaka" and so on are their names. It is said that they, having looked with the divine eye, without injuring others, having compared with the Scriptures of the Blessed One Kassapa, the Perfectly Enlightened One, composed the sacred hymns. But later brahmins, having inserted killing of living beings and so on, having broken the three Vedas, made them opposed to the word of the Buddha. "This is impossible" means the reason by which you would become a sage does not exist. Here, because the Blessed One - knows "This one, even when questioned, having known his own inability to overpower, will not give a reply," therefore, without obtaining an acknowledgment, he rejected that state of sagehood.

286. Now, because those ancient ten brahmins, free from the odour of raw flesh, free from the odour of women, bearing dust and dirt, practitioners of the holy life, dwelt in forest haunts at the feet of mountains, subsisting on forest roots and fruits. Whenever they wished to go somewhere, they went through space by supernormal power; there was no need for them of a vehicle. And in all directions, the meditation on the divine abidings beginning with friendliness was their protection; there was no need for them of the guarding of walls and men. And by this Ambaṭṭha, their practice had been heard before; therefore, in order to show the remoteness of this one together with his teacher from their practice - he said beginning with "What do you think, Ambaṭṭha?"

Therein, "with the dark grains picked out" means with the dark grains removed by picking through. "With women wearing enveloping garments" means with enveloping garments such as cloth, silk cloth, and braids, with bent ribs. "With trimmed tails" means with tails trimmed at the proper places, for the purpose of making them beautiful. And here, it is the tails of the mares only that were trimmed, not of the chariots; but because of being harnessed to the mares, the chariots too were called "with trimmed tails." "With dug moats" means in moats that have been excavated. "With lowered crossbars" means in those with crossbars set in place. "In cities with buttressed walls": here, "buttress" is called the plastering work done at the lower part of the wall all around the city for the purpose of preventing others from climbing up. But here, what is intended by "cities with buttressed walls" is the cities themselves furnished with those buttresses. "Have themselves guarded" means even while dwelling in such cities, they have themselves guarded. "Uncertainty" means doubt thus: "omniscient or not omniscient." "Doubt" is a synonym for that very thing; distorted understanding, unable to judge - this is the meaning. This the Blessed One said thinking: "For Ambaṭṭha, with this individual existence, there is no manifestation of the path; the day merely passes by; but this one has come for the purpose of searching for the characteristics, and even that task slips away. Come, let me give him a method for the purpose of arousing his mindfulness."

Explanation of the Seeing of the Two Characteristics

287. Having said thus, however, since when the Buddhas are seated or lying down no one is able to search for the characteristics, but when they are standing or walking up and down one is able to. And this is habitual for the Buddhas - having known that

someone has come for the purpose of searching for the characteristics, rising from the seat is called the determination to walk up and down; therefore the Blessed One, having risen from his seat, went outside. Therefore "Then the Blessed One" and so on was said.

"Examined" means he searched; or counting "one, two," he brought together. "For the most part" means mostly; he saw many, he did not see a few - this is the meaning. Then, for the purpose of explaining those which he did not see, it was said - "Except for two." "He was uncertain" means he gives rise to the longing "Oh, if only I could see!" "He doubted sceptically" means searching for those here and there, he is troubled and is not able to see them. "He was not resolved" means due to that sceptical doubt he does not come to a conclusion. "He was not confident" means thereupon - He does not arrive at confidence in the Blessed One, thinking "This one has complete characteristics." Or, by uncertainty a weak doubt is stated; by sceptical doubt a middling one; by non-resolution a strong one; by lack of confidence, the state of obscurity of the mind through those three mental states. "Sheathed" means concealed by the sheath of the bladder. "Private parts" means the genitals. For the Blessed One's private parts, sheathed like those of a noble bull elephant, are golden-coloured, resembling the interior of a lotus. He, not seeing that because it was covered by cloth, and not discerning the broadness of the tongue which had gone inside the mouth, was uncertain and doubted sceptically regarding those two characteristics.

288. "Such" means that form. What else need be said here? This was stated by the Elder Nāgasena himself when asked by King Milinda - "A difficult deed, venerable sir, Nāgasena, was done by the Blessed One." "What, great king?" "He showed to the public the place that causes shame - to the pupil Uttara of the brahmin Brahmāyu, and to the sixteen brahmins who were pupils of Bāvarī, and to the three hundred young men who were pupils of the brahmin Sela, venerable sir." "The Blessed One, great king, did not show the secret. The Blessed One showed a shadow. Having constructed by supernormal power a mere shadow-image clothed in the inner robe, bound with a waistband, and wrapped in the outer robe, he showed it, great king." "When a shadow has been seen, is it not just as if seen, venerable sir?" "Let that be, great king. If there were a being who could awaken by seeing the material phenomenon of the heart, the Perfectly Enlightened One would have taken out the flesh of the heart and shown it." "You are able, venerable sir, Nāgasena."

"Having put out" means having taken out. "Stroked" means he stroked it like a kathina-robe needle. And here, by doing so, the softness is shown; by the stroking of the ear-holes, the length is shown; by the stroking of the nostrils, the thinness is shown; by the covering of the forehead, the broadness is shown - thus it should be understood.

289. "Waiting for" means waiting for his coming, desiring and looking out for his arrival - this is the meaning.

290. "Friendly conversation" means talk and conversation; the meaning is speaking and replying.

291. "Oh indeed" - this is an expression of reproach. "You" - this is an address by way of contempt. "Little wise one" - he said this while loathing him. The same method

applies to the remaining two terms as well. "Truly, friend, with such a person working for one's welfare" - this he says with reference to this meaning: "one such as you, when there is such a person working for one's welfare, doing what is beneficial, a man would go only to hell, not elsewhere." "Repeatedly attacking" means having struck again and again. "Repeatedly bringing up spoke thus about us too" - having said "Now, Ambaṭṭha, the brahmin Pokkharasāti" and so on, thus having brought up again and again, having revealed the concealed reason, having well imputed the status of slave and so on, he spoke; the intention is "you caused us to be reviled." "Knocked down with his foot" means having struck with his foot, he felled him to the ground. And whereas he had previously mounted the chariot together with his teacher and gone as the charioteer, he stripped him of that position too and made him walk on foot in front of the chariot.

Explanation of Pokkharasāti's Approach to the Buddha

292-296. "Too late" means very much the wrong time; there is not even time for pleasant conversation. "Āgamā nu khvidha bho" means "did he come here, dear sir?" "May he consent" means may he accept. "For today" means for the purpose of the merit and the joy and gladness that will be mine today from making an offering to you. "The Blessed One consented by silence" means the Blessed One, without moving any bodily factor or verbal factor, maintaining acquiescence only internally, consented by silence. What is meant is that he accepted by mind alone for the purpose of assisting the brahmin.

297. "Superior" means highest. "With own hand" means with his own hand. "Satisfied" means he well satiated, made fully replete and content as much as desired. "Served" means he well invited to take more, and caused him to refuse by a hand signal indicating "enough, enough." "Bhuttāviṃ" means one who has finished eating. "With the hand removed from the bowl" means with the hand removed from the bowl; what is said is "with the hand taken away." "Onittapattapāṇiṃ" is also a reading. Its meaning is - "Onitta" means become different, become separate - the bowl from the hand - thus "onittapattapāṇi"; that one with the bowl removed from the hand. The meaning is: having washed both the hands and the bowl, having placed the bowl to one side, he sat down. "Sat down to one side" means having known the Blessed One to be thus, he sat down in a suitable place - this is the meaning.

298. "Progressive discourse" means a discourse in succession. A progressive discourse is a discourse that illustrates these meanings: morality after giving, heaven after morality, and the path after heaven. Therefore - He said beginning with "as follows: a talk on giving." "Degradation" means lowliness, the state of being inferior. "Discovered by themselves" means exalted by oneself, lifted up and grasped by oneself alone, seen through self-born knowledge, not shared with others - this is the meaning. But what is that? The teaching of the noble truths. Therefore he said - "Suffering, origin, cessation, path." "Eye of the Teaching" - here the path of stream-entry is intended. In order to show the manner of its arising - He said "Whatever has the nature of arising, all that has the nature of cessation." For that arises having made cessation its object, thus penetrating all that is conditioned by way of function.

Explanation of Pokkharasāti's Declaration of Lay Followership

299. "The noble truth Teaching has been seen by means of this" - thus "one who has seen the Teaching." This same method applies to the remaining terms as well. "Doubt has been crossed over by means of this" - thus "one who has crossed over doubt." "Bewilderment has gone for him" - thus "one who has gone beyond uncertainty." "Having attained self-confidence" means one who has attained the state of being confident. Where? In the Teacher's instruction. There is no other as a condition for him; he does not proceed here by another's faith - thus "not relying on others." The remainder is obvious, since the method has been stated everywhere and the meaning is manifest.

Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse to Ambaṭṭha is completed.



ABOUT THIS TRANSLATION

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