

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

2. The Collection of the Middle Length Discourses -
Commentaries (2. Majjhima Nikāya - Aṭṭhakathā)

1. Commentary on the First Fifty Discourses (1. Mūlapaṇṇāsa-
aṭṭhakathā)

3. The Chapter on Similes (3. Opammavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

1. Commentary on the First Fifty Discourses

3. The Chapter on Similes

1. Explanation of the Kakacūpama Sutta

222. "Thus have I heard" - this is the Discourse on the Simile of the Saw. Therein, "Moliyaphaggunā" - "moli" is called a top knot of hair. As he said -

"Having cut off the top knot perfumed with excellent fragrance,
The bull of the Sakyans cast it up into the sky;
With an excellent jewelled casket, Vāsava,
The thousand-eyed one, received it upon his head."

That was large during his time as a householder; on account of that the term "Moliyaphaggunā" arose for him. Even when gone forth, they perceive him by that very name. "For a protracted time" means having exceeded the limit. Therein, the limit of time, the limit of boundary, and the limit of morality - the limit is threefold. "At that time he uttered this inspired utterance" - this is called the limit of time. "Stable in nature, it does not overflow its boundaries" - this is called the limit of boundary. "Not exceeding the boundary is the destruction of the bridge" and "and this is a boundary in the meaning of not transgressing" - this is called the limit of morality. He transgressed all three of those. For there is indeed a proper time for exhorting nuns; he, exhorting even when the sun had set, transgressed that limit of time as well. In the exhortation of nuns there is indeed a measure, a boundary, a limit. He, exhorting with more than five or six sentences, transgressed that limit of boundary as well. But while speaking, having made it accompanied by jest, he speaks in a manner sufficient for a coarse offence; thus he transgressed the limit of morality as well.

"In company" means having become mixed together, sharing the same happiness and suffering. "In the presence" means in front. "Dispraises" means having seen them cooking, pounding, and so on, he speaks of their faults thus: "There is no such thing as no offence for these; these nuns are of misconduct, difficult to admonish, and reckless." "Even raises a legal case" means: "From the time these nuns were seen by these monks, their eyes burn. In this monastery, flower offerings or seat-washing, plastering, and other such tasks are carried out under the control of these nuns. These are daughters of good families, modest ones; you say this and that about them; this indeed is an offence for you. Having come to the presence of experts in monastic discipline, give me a judgment" - thus he drags up a legal case.

"Dispraises the Venerable Moliyaphaggunā" means: "There is no such thing as no offence for this monk. Constantly the doorway of his residential cell is not empty of nuns" - thus she speaks of his faults. "Even raise a legal case" means: "From the time the Elder Moliyaphaggunā was seen by these monks, their eyes burn. In this

monastery, it is not even possible to look at the dwelling place of others. Nuns who have come to the monastery obtain exhortation or friendly welcome or a passage for recitation only in dependence on the Elder. He is a son of good family, one who has shame, one who is scrupulous. You say this and that about one of such a kind. Come, give a judgment in the presence of experts in monastic discipline" - thus they drag up a legal case.

"That monk said this to the Blessed One" means he spoke neither through desire to be dear nor with the intention of causing division, but out of well-wishing. For this one thing occurred to him - "For this monk, dwelling thus in company, disgrace will arise. That is indeed disrepute for the Dispensation as well. But when spoken to by another, this one will not desist; exhorted by the Blessed One having expounded the Teaching, he will desist" - out of well-wishing for him, he spoke this statement beginning with "The Venerable, venerable sir" to the Blessed One.

223. "Address" means inform. "Calls" means summons.

224. "Saddhā" means by faith. "Therefore" means because you are both a son of good family and one gone forth through faith, or because for you dwelling in company with them, displeasure will arise towards those who will revile or strike them, but when the association is abandoned it will not arise, therefore. "There" means in that speaking of dispraise. "Connected with the household life" means dependent on the five types of sensual pleasure. "Desires" means both desire of craving and desire of aversion. "Changed" means a mind infatuated with lust is changed. A mind corrupted is also changed, a mind confused is also changed. But here, infatuated with lust by the influence of desire of craving is also applicable, and corrupted by the influence of desire of aversion is also applicable. "Wishing for their welfare" means having compassion with welfare, pervading with welfare. "Without hate within" means I will not be one with a mind of hate.

225. "Then the Blessed One" - why did he begin this? For Phagguna, it is said, even after hearing this much exhortation, not even the thought "I will desist, I will refrain from association with nuns" arose; rather, he stood opposed to the Blessed One like a rival. Then for the Blessed One, just as for one who is hungry a longing for food arises, for one who is thirsty a longing for drinking water, for one touched by cold a longing for warmth, for one afflicted a longing for happiness. Just so, having seen this monk who was difficult to admonish, the monks who were obedient at the time of the first enlightenment came into range. Then, wishing to speak their praise, he began this teaching.

Therein, "pleased" means they took hold of, they fulfilled. "On one occasion" means at one time. "Food at one sitting" means one before-meal eating. For even food eaten seven times from sunrise up to midday is intended here as "food at one sitting." "Freedom from illness" means the state of being without illness. "Freedom from affliction" means the state of being without suffering. "Lightness of body" means light rising of the body. "Strength" means bodily strength. "Comfortable abiding" means pleasant abiding of the body. What has been spoken of by this? The time when eating at the improper time during the day was made to be abandoned has been spoken of. But in the Bhaddāli Sutta, the time when eating at the improper time during the night was made to be abandoned has been spoken of. For the Blessed One did not make

these two meals be abandoned all at once. Why? For these very two meals have been habitually practised by beings in the round of rebirths. There are sons of good family who are delicate; they, abandoning both meals at once, become wearied. Therefore, not making them abandon both at once, at one time eating at the improper time during the day, and at another time eating at the improper time during the night - he made them abandon separately. Among those, here the time when eating at the improper time during the day was made to be abandoned has been spoken of. Therein, since Buddhas do not make beings abandon by showing fear and threatening, but make them abandon by showing the benefit - for thus beings abandon with ease. Therefore, showing the benefit, he showed these five qualities. "Instruction to be done" means there was no need for repeated instructing in the teaching. There was only the need for arousing mindfulness, saying "Do this, do not do this." By just that much they did what had to be done, they abandoned what was to be abandoned. "At the time of the first enlightenment, monks, the monks were obedient, loyal, responsive to exhortation."

Now, bringing a simile illustrating their state of obedience, he said beginning with "seyyathāpi." Therein, "on level ground" means on even ground. But in "one might plant seeds on level ground, in a good field, with stumps removed," here "level ground" has come in the sense of smooth ground. "At a crossroads" means at the place where two highways have pierced through and met. "A chariot harnessed to thoroughbreds" means a chariot with trained horses. "With goad lying ready" means a goad placed crosswise resting on a support, such that it can be taken by one standing after having mounted the chariot. "A trainer" means a horse trainer. "He who drives horses to be tamed" is a charioteer of horses to be tamed. "Wherever he wishes" means by whatever road he wishes. "However he wishes" means whatever pace he wishes. "Might drive forward" means he would send it straight ahead. "Might drive back" means he would turn it back.

"Just so" - for just as that trainer wishes to go by whatever path, the horses have already mounted upon that very path. And whatever gait he wishes, that very gait has already been taken up. Having sent the chariot forward, the horses need neither be restrained nor goaded. Only on that level piece of ground, having placed the sign on the hooves, one need only watch their going. Thus for me too there was no need to speak to those monks again and again. "Do this, do not do this" - only the mere arousing of mindfulness needed to be done. By them too, at that very moment, what had to be done was already done, and what was not to be done was already abandoned. "Therefore" - because, being obedient, comparable to a harnessed vehicle, they abandoned merely by the arousing of mindfulness, therefore you too should abandon - this is the meaning. "With castor-oil plants" - castor-oil plants, it is said, are destroyers of sal trees; therefore he spoke thus. "Would clean" means he should clean by cutting down the castor-oil plants and other creepers and carrying them outside. "Well-grown" means well-established. "Would properly care for" means having made a boundary, by watering, by digging around the roots from time to time, by cutting creepers, bushes and the like, by removing ant-nests, by removing spider webs and dry twigs, he should properly nurture and nourish them. "Growth" and so on are of already stated meaning.

226. Now, showing the fault of impatience, he said beginning with "Once upon a time." Therein, "Vedehikā" means the daughter of an inhabitant of the Videha country. Or alternatively, "veda" is called wisdom; "one who strives and moves by means of wisdom" is vedehikā; the meaning is "a wise person." "Woman householder" means the mistress of the house. "Reputation" means renown. "Gentle" means endowed with meekness. "Humble" means of humble conduct. "Peaceful" means quenched. "Skilful" means clever in such tasks as cooking food, spreading beds, lighting lamps, and so on. "Not lazy" means energetic; "she has her work well arranged" means she has her work well arranged. One person may be not lazy, but whatever vessel she takes, she either breaks it or makes a hole in it; this one is not like that - thus it shows.

"Got up late in the day" means she got up when the sun was up, without doing the tasks to be done right early such as milking the cows and so on. "Hey you, Kālī" means "I say, Kālī." "Why, you, did you get up late in the day" means "Is there something uncomfortable for you? Why did you get up late in the day?" "Nothing indeed" means "I say, if there is nothing uncomfortable for you, neither your head aches nor your back, then why, you wicked slave, did you get up late in the day?" - angry and displeased, she frowned. "Got up even later in the day" means on the following day she got up even later when the sun was up. "Words of displeasure" means "I say, you wicked slave, you do not know your own measure; do you think fire is cold? Now I shall teach you a lesson" - saying such things and so on, she uttered angry words.

"Of the neighbours" means of those dwelling in the surrounding houses. "Made them look down upon" means she caused them to look down upon her. "Fierce" means without meekness, cruel. Thus however many were the virtues, twice as many faults arose from that. Virtues indeed come gradually, little by little; faults become widespread in a single day. "Extremely gentle" means exceedingly gentle; it reaches the point where one might say "Is she perhaps a stream-enterer, or a once-returner, a non-returner, or a Worthy One?" "Touch" means they touch, strike against, and come into range.

"Then the monk should be known as gentle" means then the monk who stands firm in the patience of endurance should be known as gentle. "Whoever robes... etc."

"Because of the requisites" means whoever, obtaining those increasingly superior robes and so on, performs foot-rubbing, back-rubbing and so on at just a single word.

"Not obtaining" means not obtaining as he formerly obtained. "Honouring the Teaching alone" means making honour and good treatment towards the Teaching alone. "Respecting" means treating as weighty. "Revering" means making it dear through the mind. "Venerating" means venerating through the veneration of requisites. "Paying homage" means paying homage to the Teaching alone, showing esteem and humble conduct.

227. Having thus shown the fault of impatience, now showing the five ways of speech as "those who accept, they accept thus," he said beginning with "Monks, there are these five." Therein, "at the proper time" means at the appropriate and fitting time. "What is factual" means with what is real and existing. "Smoothly" means with what is polished. "What is beneficial" means based upon welfare, based upon reason. "At an improper time" and so on should be understood by way of the opposite

of those very same. "With a mind of friendliness" means having become ones in whom a mind of friendliness has arisen. "With inner hate" means with malicious minds, having become ones in whom hate has arisen within. "There" means in those ways of speech. "Having pervaded" means having resolved upon. "With that as object" - how does one make the entire world that object? Having made the person who has come employing the five ways of speech the object of the mind of friendliness, then again making the remaining beings the object of that very mind of friendliness, one is said to make the entire world that object. Herein this is the meaning of the word. "With that as object" means having made it the object of that very mind of friendliness. "The entire" means possessing all beings. "World" means the world of beings. "Extensive" means having many beings as object. "Exalted" means belonging to the exalted plane. "Limitless" means well developed. "Without enmity" means without hate. "Without ill-will" means without suffering. "We will dwell having pervaded" means with such a mind accompanied by friendliness, having made both that person and the entire world the object of that mind, having resolved upon it, we will dwell.

228. Now, bringing a simile illustrating that meaning, he said beginning with "seyyathāpi." Therein, "non-earth" means "I will make it without earth" - this is the meaning. "Here and there" means in this and that place. "Would scatter" means having lifted up soil with a basket, he would scatter it like seeds. "Would spit" means he would cast spittle. "Would make it non-earth" means could he, even having made such effort by body and by speech, be able to make it non-earth? "Deep" means deep in thickness by two hundred thousand yojanas and four myriads. "Immeasurable" means but across, it is unlimited. "Just so" - here this is the correlation of the simile: For the mind of friendliness should be seen as like the earth. The person who has come having taken the five ways of speaking is like the man who has come having taken a hoe and basket. Just as that man is not able to make the great earth non-earth with a hoe and basket, so the person who has come employing the five ways of speaking will not be able to make an alteration in the mind of friendliness.

229. In the second simile, "turmeric" means whatever is of yellow colour. "Blue" means either bronze-blue or leaf-blue. "Formless" means immaterial. But has it not been stated that the space between two pieces of wood, or between two trees, or between two sleeping places, or between two rocks is limited space as a form of materiality? Why then is it said here "formless"? Because of the rejection of the state of being manifest. Therefore he said "non-manifest." For in that, it is not possible to draw a picture, to show a manifestation of form; therefore it is said "formless." "Non-manifest" means not within the range of seeing, that is, of eye-consciousness. In the comparison of the simile here, the mind of friendliness is like space. The five ways of speaking are like the four kinds of dye with the brush as the fifth; the person who has come having taken the five ways of speaking is like the man who has come having taken the dyes with the brush as the fifth. Just as that man is not able to make a manifestation of form in space with the dyes with the brush as the fifth, so the person who has come having taken the five ways of speaking will not be able to bring about an alteration in the mind of friendliness and show the arising of hate.

230. In the third simile, "blazing" means burnt forth. "Deep and immeasurable" means the deep place of this Ganges is even a league, even half a yojana, even a yojana. Its breadth is just of such a kind, but in length it is five hundred yojanas. How is it "deep and immeasurable"? Because it is impossible to heat it up by this means, having turned it over like water in an oven. But still water might be possible to heat up to the extent of a finger-breadth or half a finger-breadth by some means; but this is not possible, therefore it was stated thus. In the comparison of the simile here, the mind of friendliness is like the Ganges, and the person who has come having taken the five ways of speaking is like the man who has come having taken a grass torch. Just as he is not able to heat up the Ganges with a blazing grass torch, so the person who has come employing the five ways of speaking will not be able to make an alteration in the mind of friendliness.

231. In the fourth simile, "bellows made of cat-skin" means a leather bag made of cat-skin. "Well-kneaded" means thoroughly kneaded. "Thoroughly well-kneaded" means thoroughly well-kneaded inside and outside, all around. "Silky" means similar to the cotton of the silk-cotton tree or the cotton of a creeper. "With its rustling sound cut off" means with its rustling sound cut off. "With its crackling sound cut off" means with its crackling sound cut off. In the comparison of the simile here, the mind of friendliness is like the bellows made of cat-skin, and the person who has come having taken the five ways of speaking is like the man who has come having taken a stick or a potsherd. Just as that man is not able to make a rustling sound or a crackling sound in the bellows made of cat-skin with a stick or a potsherd, so the person who has come having taken the five ways of speaking will not be able to bring about an alteration in the mind of friendliness and make it a state accompanied by hate.

232. "Of low behaviour" means spies, those who prowl beneath, the meaning is doers of low deeds. "Whoever would defile his mind" means whoever, whether monk or nun, would defile his mind, he would not endure that cutting with a saw. "He is not one who follows my teaching on that account" means he, by that non-endurance, is not one who follows my exhortation. But there is no offence herein.

233. "Subtle or gross" means of little blame or of great blame. "That you would not accept" means which would not be acceptable by you - this is the meaning. "No indeed, Venerable Sir" - Venerable Sir, we do not see any way of speaking that should not be accepted - this is the intention. "For welfare and happiness for a long time" - thus the Blessed One, taking arahantship as the pinnacle, concluded the teaching according to the connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Kakacūpama Sutta is completed.

2. Explanation of the Alagaddūpama Sutta

234. "Thus have I heard" is the Discourse on the Simile of the Snake. Therein, "they ensnared vultures" means vulture-killers; "his forefathers were vulture-killers" means formerly a vulture-killer; of that one formerly a vulture-killer, the meaning is one born into a family of vulture-killers. "They create obstacles to heaven and deliverance" means obstructions. They are fivefold by way of action, mental defilement, result, insult, and transgression of command. Therein, the five acts of immediate retribution

are called obstructions by action. Likewise the act of seducing a nun; that, however, creates an obstacle only to deliverance, not to heaven. States of wrong view with fixed bad rebirth are called obstructions by mental defilement. The conception states of eunuchs, animals, and those of dual sex are called obstructions by result. States of insulting noble ones are called obstructions by insult; but those only so long as one has not asked forgiveness of the noble ones, not beyond that. The seven classes of offences intentionally transgressed are called obstructions by transgression of command. Those too only so long as one either acknowledges the state of being a monk, or does not emerge, or does not confess, not beyond that.

Herein, this monk was very learned, a speaker of the Teaching; he knew the remaining obstructions, but through not being skilled in the monastic discipline, he did not know the obstructions by transgression of regulations. Therefore, having gone to a private place, he thought thus - These householders, while enjoying the five types of sensual pleasure, become stream-enterers, once-returners, and non-returners. Monks too see pleasing forms cognisable by the eye... etc. They experience tangible objects cognisable by the body, they use soft bed-sheets, coverings, and so on; all this is proper. Why are forms, sounds, odours, flavours, and tangible objects of women alone not proper? These too are proper. Thus, having compared one thing with another by their flavour, and having made into one the enjoyment with desire and lust and the enjoyment without desire and lust, as if bringing an extremely fine thread together with coarse bark-fibres, as if comparing Mount Sineru with a mustard seed, having aroused an evil wrong view - "Why was the first offence of expulsion laid down by the Blessed One with great endeavour as if damming the great ocean? There is no fault herein" - contradicting the omniscient knowledge, obstructing the knowledge of self-confidence, throwing stumps, thorns, and the like onto the noble path, thinking "there is no fault in sexual intercourse," he struck a blow at the wheel of command of the Conqueror. Therefore he said - "Thus I understand the Teaching taught by the Blessed One" and so on.

"Evaṃ byā kho" means "thus indeed." In "cross-questioned" and so on, those who ask "What view do you hold? State your view" are called cross-questioning. Those who establish the view are called pressing for reasons. Those who ask the reason "For what reason do you say thus?" are called admonishing. In "the simile of the skeleton" and so on, the simile of the skeleton is in the sense of having little gratification. The simile of a piece of meat is in the sense of being shared by many. The simile of a grass torch is in the sense of burning. The simile of a pit of burning charcoal is in the sense of great scorching. The simile of a dream is in the sense of brief manifestation. The simile of borrowed goods is in the sense of being temporary. The simile of tree fruits is in the sense of breaking all limbs and minor limbs. The simile of a butcher's block is in the sense of cutting. The simile of a stake of spears is in the sense of piercing through. The simile of a snake's head is in the sense of being dangerous and fearful. "With tenacity" means with the tenacity of wrong view. "With adherence" means with adherence to views. "Having clung, he declares" means having determined, he declares or explains.

235. "Since those monks" means when those monks. "Indeed thus, venerable sir, by the Blessed One" - here, this one, even though wishing to say "there is not" according to his own disposition, accepts by the power of the Blessed One, for it is said that

there is no one able to speak two different things in the presence of the Buddhas.

236. "To whom indeed, foolish man, do you understand" means you, foolish man, to which warrior, or brahmin, or merchant, or worker, or householder, or one gone forth, or god, or human being do you understand the Teaching taught thus by me. "Then the Blessed One addressed the monks" - this is a separate connection. Ariṭṭha, it is said, thought - "The Blessed One calls me 'foolish man,' but merely by being called 'foolish man' the decisive support for path and fruition is not absent. For the Blessed One exhorted even Upasena Vaṅgantaputta with the address 'foolish man,' saying 'Too quickly indeed, foolish man, you have reverted to luxurious living.' The Elder, at a later time, striving and endeavouring, realised the six direct knowledges. I too, having exerted such energy, shall produce the paths and fruitions." Then the Blessed One, showing his state of non-growth, like a withered leaf fallen from its binding, began this teaching.

"Even a spark of warmth" means: monks, what do you think - this Ariṭṭha, having such a view, having contradicted the omniscient knowledge, having obstructed the knowledge of self-confidence, striking a blow at the wheel of command of the Truth-finder, has he even a spark of warmth in this Teaching and discipline? Just as even when a great mass of fire has been extinguished, there are still sparks of fire even as small as a firefly, in dependence on which a great mass of fire might arise again. Is it thus that this one has even a small amount of the heat of knowledge, in dependence on which, striving, he might produce the paths and fruitions? "No indeed, venerable sir" - venerable sir, for one having such a view, whence could there be such heat of knowledge? Rejecting the state of having a spark of warmth with regard to the heat of knowledge capable of being a condition for path and fruition, they say thus.

"Downcast" (maṅkubhūto) means one who has become powerless. "With drooping shoulders" (pattakkhandho) means with fallen shoulders. "Without response" (appaṭibhāno) means not seeing any discernment, one whose discernment is broken; he sat reviewing his own inability, thinking "Having obtained such a Dispensation leading to liberation, I am indeed one not subject to growth, one whose conditions have been uprooted," scratching the ground with his big toe.

"You will be known" - this too is a separate connection. Ariṭṭha, it is said, thought - "The Blessed One says that my decisive support for path and fruition has been cut off, but Buddhas do not expound the Teaching only to those with decisive support; they teach to those without decisive support as well. I, having received the exhortation of the Fortunate One from the Teacher's presence, shall perform wholesome deeds leading to my own success." Then the Blessed One, putting a stop to his exhortation, said beginning with "You will be known." Its meaning is: you yourself, foolish man, will become known in hell and so on by this evil wrong view; from my presence there is no exhortation of the Fortunate One for you; I have no need of you; here I will question the monks.

237. "Then the Blessed One" - this too is a separate connection. For in this instance the Blessed One purifies the assembly and expels Ariṭṭha from the group. For if anyone among those present in the assembly should think thus - "Will this Ariṭṭha be able to say what was not said by the Blessed One? Was it perhaps spoken hastily by the Blessed One while a discussion was being undertaken in the midst of the assembly?" But what was thus spoken is not heard by Ariṭṭha alone; it will have been

heard by others too. Then too one might think "Just as the Teacher restrains Ariṭṭha, he might restrain me too in the same way," and even having heard, might resort to silence. "They will not do all that." It was not spoken by me either, nor is there anything heard by another - thus by the words beginning with "Do you too, monks" he purifies the view of the assembly. But by the very purification of the view of the assembly, Ariṭṭha is thereby expelled from the group.

Now, making known the view of Ariṭṭha, he said beginning with "That indeed, monks." Therein, regarding the passages beginning with "apart from sensual pleasures": whatever monk, monks, is of such a view that "for one indulging in them they are not sufficient for obstruction" - that indeed he, apart from defilement-sensual pleasures and from perceptions and applied thoughts associated with defilement-sensual pleasures, having abandoned these mental states, without these mental states, will indulge in objective sensual pleasures, will engage in sexual conduct - this is impossible. This reason does not exist; this is an impossibility, there is no chance for it.

238. Thus the Blessed One, having made known the view of this Ariṭṭha - that just as a washerman makes into one bundle garments that are fragrant and foul-smelling, old and new, pure and impure, just so he makes all alike: the monks' enjoyment of superior robes and so on that is without desire and lust, the enjoyment with desire and lust that creates an obstacle for householders whose morality is not constant, and the enjoyment with desire and lust that creates an obstruction for monks whose morality is constant - now, showing the fault of misapprehended Scriptures, said beginning with "Here, monks, some." Therein, "learn thoroughly" means they take up. Among "discourse" and so on, the two Vibhaṅgas, the Niddesa, the Khandhakas, and the Parivāra, and in the Suttanipāta the Maṅgala Sutta, the Ratana Sutta, the Nālaka Sutta, and the Tuvaṭṭaka Sutta, and also any other word of the Truth-finder named "sutta" should be understood as "discourse." All discourses containing verses should be understood as "mixed prose and verse"; in particular, in the Saṃyutta the entire Sagāthāvagga too. The entire Abhidhamma Piṭaka, discourses without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as "explanation." The Dhammapada, the Theragāthā, the Therīgāthā, and the pure verses in the Suttanipāta not named as suttas should be understood as "verse." The eighty-two discourses connected with verses born of pleasure and knowledge should be understood as "inspired utterance." The one hundred and ten discourses proceeding in the manner beginning with "This was said by the Blessed One" should be understood as "thus-it-is-said." The five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as "birth story." All discourses connected with wonderful and marvellous phenomena, proceeding in the manner beginning with "Monks, there are these four wonderful and marvellous qualities in Ānanda" should be understood as "wonderful phenomena." The Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Sutta and so on - all discourses asked about having gained inspiration and satisfaction again and again should be understood as "catechism."

"Do not investigate the meaning" means they do not see, do not comprehend the meaning that is the true meaning, the meaning that is the reason. "Not investigating" means of those not investigating. "Do not yield to pondering" means they do not

arise, do not come into range; the meaning is that it is not possible to know thus: "In this passage morality is spoken of, concentration, insight, the path, fruition, the round of rebirths, the end of the round of rebirths." "For the benefit of reproaching others" means the meaning is that they learn thoroughly having become those for whom the benefit is the imputing of faults in others' doctrines. "For the benefit of freeing themselves from such criticism" means for the benefit of freeing themselves from criticism; the meaning is that they learn thoroughly for this very reason: "When faults are imputed by others in our own doctrine, we shall thus free ourselves from that fault." "They do not experience that benefit" means whatever path or fruition for the sake of which sons of good family learn the Teaching thoroughly, these misapprehenders do not experience that benefit of the Teaching. Furthermore, even being unable to impute reproof in another's doctrine or to free their own doctrine, they do not experience that benefit at all.

239. "Desiring a snake" means desiring a venomous snake. For "gada" is the name for poison; that which has it in full, completely, is a snake (alagadda). "By the coils" means on the body. "Here again, monks, some sons of good family learn the Teaching thoroughly" means they take up by way of learning for crossing over. For there are three kinds of scriptural learning: the snake-learning, the crossing-over-learning, and the storekeeper's learning.

Therein, whoever, having learnt the word of the Buddha, learns thoroughly for the sake of material gain and honour, thinking "Thus I shall obtain robes and so on, or they will know me in the midst of the fourfold assembly," that scriptural learning of his is called the snake-learning. For indeed, for one who learns thoroughly in this way, it would be better to fall into sleep without having learnt the word of the Buddha at all.

But whoever, having learnt the word of the Buddha, learns thinking "Where morality is mentioned I shall fulfil morality, where concentration is mentioned I shall cause the seed of concentration to be taken up, where insight is mentioned I shall establish insight, where path and fruition are mentioned I shall develop the path and realise the fruition," that scriptural learning of his is called the crossing-over-learning.

But the scriptural learning of one who has eliminated the mental corruptions is called the storekeeper's learning. For there is nothing that has not been fully understood by him, nothing not abandoned, nothing not developed, or nothing not realised. For he has fully understood the aggregates, abandoned the mental defilements, developed the path, and realised the fruition; therefore, learning the word of the Buddha thoroughly, he learns merely as a bearer of the tradition, a preserver of the succession, and a protector of the lineage. Thus that scriptural learning of his is called the storekeeper's learning.

But if a worldling, when the text-bearers are unable to dwell in one place due to the fear of famine and so on, himself not becoming weary through the practice of going for alms, learns thoroughly thinking "Let not the exceedingly sweet word of the Buddha perish; I shall bear the tradition, I shall establish the lineage, I shall preserve the succession" - is that scriptural learning of his the storekeeper's learning or not? It is not. Why? Because he has not learnt thoroughly while standing in his own proper place. For the scriptural learning of a worldling is either the snake-learning or the

crossing-over-learning; for the seven trainees it is only the crossing-over-learning; for one who has eliminated the mental corruptions it is only the storekeeper's learning. But in this passage the crossing-over-learning is intended.

"Yield to pondering" means in the passages where morality and so on are mentioned, they come into range thus: "Here morality is spoken of, here concentration, here insight, here the path, here fruition, here the round of rebirths, here the end of the round of rebirths." "They experience that benefit" means for the sake of whatever path and fruition they learn thoroughly. In dependence on the rightly taken scriptural learning, having developed the path and realising the fruition, they experience that benefit of the Teaching. Even being able to impute reproof in another's doctrine, and even being able to free themselves from a fault imputed in their own doctrine by taking up whatever passage they wish, they indeed experience that benefit. "Lead to their welfare and happiness for a long time" means they lead to welfare and happiness for a long time for those who fulfil morality and so on where morality and so on are mentioned, for those who impute reproof with reason in others' doctrines, for those who remove faults from their own doctrine, and for those who, having attained arahantship, expound the Teaching in the midst of the assembly and use the four requisites brought by those who are pleased by the proclamation of the Teaching.

Having thus shown the benefit of the rightly taken word of the Buddha, now urging them therein, he said beginning with "Therefore, monks." Therein, "therefore" means because wrongly taken scriptural learning, like a wrongly grasped snake, leads to harm and suffering for a long time, and rightly taken scriptural learning, like a rightly grasped snake, leads to welfare and happiness for a long time - therefore is the meaning. "So you should remember it" means you should remember it in just that way, you should take it up with that very meaning. "Or those monks who are learned" means or whatever other experienced and wise monks there may be, such as Sāriputta, Moggallāna, Mahākassapa, Mahākaccāna, and so on - they should be asked. But one should not, like Ariṭṭha, throw mud or rubbish into my Dispensation.

240. "Like a raft" means similar to a raft. "For the purpose of crossing over" means for the purpose of crossing over the four mental floods. "Expanse of water" means for whatever water is deep but not broad, or else broad but not deep, that is not called an ocean. But whatever is both deep and broad, that is called an ocean. Therefore "a great expanse of water" means great, broad, deep water - this is the meaning here. "Dangerous" means where a place where thieves have dwelt is seen, a place where they have stood is seen, a place where they have sat is seen, a place where they have lain down is seen. "Perilous" means where people killed by thieves are seen, people robbed are seen, people beaten are seen. "A bridge over" means a bridge built over the expanse of water. "Having bound a raft" means a raft is something bound by making a bundle for the purpose of crossing over. But boards, pots, and so on, spread out and bound, are called a float. "Having raised" means having placed. "Doing what should be done" means doing what is fitting, acting properly, acting suitably - this is the meaning. "Even teachings are to be abandoned" - here "teachings" means serenity and insight. For the Blessed One caused the abandoning of desire and lust regarding serenity too, and regarding insight too. Where did he cause the abandoning of desire and lust regarding serenity? "Thus, Udāyī, I speak of the abandoning even of

the plane of neither-perception-nor-non-perception. Do you see, Udāyī, any mental fetter, subtle or gross, of which I do not speak of abandoning?" - here he caused the abandoning of desire and lust regarding serenity. "If you, monks, were not to cling to this view, so pure and so bright, were not to cherish it, were not to treasure it" - here he caused the abandoning of desire and lust regarding insight. But here, causing the abandoning regarding both, he said "even teachings are to be abandoned, how much more non-teachings."

Therein this is the intention - Monks, I speak of the abandoning of desire and lust regarding such peaceful and sublime teachings; what then regarding this misconduct, this vile conduct, this outcast conduct, this gross conduct, this conduct ending in water-purification, where this Ariṭṭha, a foolish man, perceiving no fault in the five types of sensual pleasure, says that desire and lust are not sufficient for obstruction. One should not, like Ariṭṭha, throw mud or rubbish into my Dispensation - thus the Blessed One, by this exhortation too, restrains Ariṭṭha himself.

241. Now, showing that whoever grasps the five aggregates by way of the threefold grasping as "I" and "mine," he throws mud and rubbish into my Dispensation like this Ariṭṭha, he said beginning with "There are these six, monks." Therein, "standpoints for views" means view itself is a standpoint for views, the object of view is also a standpoint for views, and the condition of view is also. In the passage beginning with "materiality - this is mine": "this is mine" is the grasping of craving. "This I am" is the grasping of conceit. "This is my self" is the grasping of wrong view. Thus craving, conceit, and wrong views having materiality as object have been spoken of. But "materiality is self" should not be said. The same method applies to feeling and so on as well. "Seen" is the visible form sense base, "heard" is the sound sense base, "sensed" is the odour sense base, the flavour sense base, and the touch sense base; for it is called "sensed" because it is to be apprehended by having reached it. The remaining seven sense bases are called "cognised." "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness. For in the world, there is what has been attained after having sought, and there is what has not been attained after having sought. There is what has been attained without having sought, and there is what has not been attained without having sought. Therein, what has been attained after having sought is called "attained." What has not been attained after having sought is called "sought after." What has been attained without having sought and what has not been attained without having sought are called "pondered over by the mind."

Or alternatively, both what has been attained after having sought and what has been attained without having sought are called "attained" in the sense of being attained. What has not been attained after having sought is called "sought after." What has not been attained without having sought is called "pondered over by the mind." Or all of this is called "pondered over by the mind" because of being pondered over by the mind. By this, craving, conceit, and wrong views having consciousness as object have been spoken of; through the beauty of instruction, below, consciousness has been shown by way of objects beginning with the seen. "Whatever standpoint for views" means whatever standpoint for views that has occurred by the method beginning with "that is the world."

"That is the world, that is the self" means whatever view has occurred by the method beginning with "one regards materiality as self" grasps it as "the world and the self"; with reference to that it was said. "After death I shall be" means I, having gone to the world beyond, shall be permanent, shall be stable, eternal, not subject to change, I shall remain the same just as the eternities such as Sineru, the great earth, and the great ocean. "That too - this is mine" means that seeing too he regards as "this is mine, this I am, this is my self." By this, craving, conceit, and wrong views having view as object have been spoken of. Just as at the time of counter-insight regarding insight, so it is at the time of the grasping of the former view by the latter view.

In the bright side, "this is not mine" with regard to materiality - the graspings of craving, conceit, and wrong view regarding materiality are rejected. The same method applies to feeling and so on as well. As for the term "regards," the meaning is that there are four ways of regarding: the regarding by craving, the regarding by conceit, the regarding by wrong view, and the regarding by knowledge. Those should be understood in the dark side by way of the three ways of regarding, and in the bright side by way of the regarding by knowledge. "Is not agitated about what does not exist" means when it is not present, he is not agitated by the agitation of fear or by the agitation of craving. By this, the Blessed One brought the teaching to its summit, showing one who has eliminated the mental corruptions as not being agitated at the destruction of the internal aggregates.

242. "When this was said, a certain monk" means when this was said by the Blessed One, a certain monk skilled in making connections - "The Blessed One, having shown one who has eliminated the mental corruptions as not being agitated at the destruction of the internal aggregates, brought the teaching to its conclusion. But when there is non-agitation internally, there should also be one who is agitated internally, one who is agitated at the destruction of external requisites, and one who is not agitated. Thus, by these four reasons this question should be asked" - having thought thus, having arranged his robe on one shoulder, having raised joined palms, he said this to the Blessed One. "When something external is absent" means at the destruction of external requisites. "Alas, I had it" means the meaning is: I had indeed a good vehicle, a beast of burden, unwrought gold, gold. "Alas, that is not mine now" means that indeed is not mine now - taken by kings or by thieves, or burnt by fire, or carried away by water, or worn out through use. "Alas, may it be mine" means may there indeed be mine a vehicle, a beast of burden, unwrought gold, gold, rice, paddy, barley, wheat. "Alas, I do not obtain that" means I, not obtaining that, not having done work befitting that, because of sitting idle, do not obtain it now - thus one grieves. This is the sorrowing of one in household life; for one in homelessness, it should be understood by way of bowl, robes, and so on.

"In the section on non-agitation, it is not thus" means because those mental defilements by which it would be thus have been abandoned, it is not thus.

"Standpoints for views, determinations, prepossessions, adherences, and underlying tendencies" means views and standpoints for views and determinations of views and prepossessions by views and adherences and underlying tendencies. "For the stilling of all activities" means for the purpose of Nibbāna. For having come to Nibbāna, all the perturbations of all activities, all the agitations of all activities, all the struggles of all activities are stilled and appeased; therefore that is called "the stilling of all

activities." And having come to that very same, the clinging of aggregates, the clinging of mental defilements, the clinging of volitional activities, and the clinging of the five types of sensual pleasure - these clings are relinquished, craving is eliminated, fades away, ceases; therefore that is called "the relinquishment of all clinging, the elimination of craving, dispassion, cessation." "For Nibbāna" - but this is its description in its own nature. Thus, by all these very terms, the meaning that has been shown is: for one expounding the Teaching for the purpose of the realisation of Nibbāna. "He thinks thus" means that holder of views thinks thus: "I shall surely be annihilated, I shall surely be destroyed, I shall surely not exist." For when a holder of views hears the Teaching being taught having applied the three characteristics and having made it connected with emptiness, fear arises in him. For this was said: "This is fear, monks, for an ignorant worldling - 'I would not be, and it would not be mine.'"

243. To this extent, emptiness of four points has been spoken of by way of these: one who is agitated and one who is not agitated at the destruction of external requisites, and one who is agitated and one who is not agitated at the destruction of the internal aggregates. Now, having designated external requisites as "possession," having designated identity view with twenty bases as "clinging to the doctrine of self," and having designated the sixty-two views headed by identity view as "dependence on views," in order to show emptiness of three points, he said beginning with "That, monks, possession." Therein, "possession" means external requisites. "You should take possession" means as a wise human being would take possession. "I too, monks, that" means monks, you too do not see, I too do not see - thus he shows that such a possession does not exist. Thus the meaning should be understood everywhere.

244. Having thus shown emptiness of three points, now, treating the internal aggregates as self and the external requisites as what belongs to a self, showing emptiness of two points, he said beginning with "Monks, if there were a self." Therein, this is the meaning in brief: monks, if there were a self, this requisite of mine that has arisen would be what belongs to a self; or if there were what belongs to a self, namely the requisite, this self of mine would be the owner of this requisite - thus "I." When there is "mine," when there is "mine," then "I" would be proper. "As true" means as factual. "As reliable" means as actual, or as firm.

Now, showing that one who does not grasp these five aggregates as impermanent, suffering, and non-self by way of the three rounds thus throws mud and rubbish into my Dispensation like this Aritṭha, he said beginning with "What do you think, monks, is materiality permanent or?" Therein, "Impermanent, venerable sir" means: venerable sir, because having come to be it ceases to be, therefore it is impermanent. Or by the meaning of arising and passing away, change, being temporary, and rejecting permanence - it is impermanent for four reasons. "Suffering, venerable sir" means: venerable sir, it is suffering by way of oppression; or by the meaning of torment, suffering, having non-suffering as its basis, and rejecting happiness - it is suffering for four reasons. "Subject to change" means having the nature of approaching the transition of existence, having the nature of abandoning its natural state. "Is it proper to regard that - 'This is mine, this I am, this is my self'" means: is it indeed proper to grasp thus as "I" and "mine" by way of these three graspings of craving, conceit, and view? "No indeed, venerable sir" - by this, those

monks acknowledge that materiality is non-self, venerable sir, by way of not being subject to control. Or by the meaning of being empty, ownerless, without sovereignty, and rejecting self - it is non-self for four reasons.

For the Blessed One sometimes shows the state of non-self by way of impermanence, sometimes by way of suffering, sometimes by way of both. "Whoever would say 'the eye is self', that does not arise; both the arising and the passing away of the eye is evident. But for whatever both arising and passing away is evident, it would thus come to this: 'My self arises and disappears.' Therefore that does not arise - whoever would say 'the eye is self.' Thus the eye is non-self." For in this Chachakka Sutta, he shows the state of non-self by way of impermanence. "If, monks, this materiality were self, this materiality would not lead to affliction, and it would be possible with regard to materiality: 'Let my materiality be thus, let my materiality not be thus.' But because, monks, materiality is non-self, therefore materiality leads to affliction, and it is not possible with regard to materiality: 'Let my materiality be thus, let my materiality not be thus.'" In this Anattalakkhaṇa Sutta, he shows the state of non-self by way of suffering. "Materiality, monks, is impermanent; what is impermanent, that is suffering; what is suffering, that is non-self; what is non-self, that - 'This is not mine, this I am not, this is not my self' - thus this should be seen as it really is with right wisdom." In this Arahatta Sutta, he shows the state of non-self by way of both. Why? Impermanence and suffering are obvious. Non-self is not obvious.

For when vessels for use and so on are broken, they say "Alas, impermanent!" but there is no one whatsoever who says "Alas, non-self!" Or when boils, abscesses, and so on have arisen on the body, or when pierced by a thorn, they say "Alas, suffering!" but there is no one whatsoever who says "Alas, non-self!" Why? For this characteristic of non-self is indeed obscure, difficult to see, and difficult to describe. Therefore the Blessed One shows it by way of impermanence, or by way of suffering, or by way of both. This here too, in this three-round passage, has been shown by way of impermanence and suffering only. The same method applies to feeling and so on as well.

"Therefore, monks" means: monks, because at present and at other times too materiality is impermanent, suffering, and non-self, therefore - this is the meaning. "Whatever materiality" and so on were explained in detail in the Visuddhimagga in the description of the aggregates.

245. "Becomes disenchanted" means dissatisfies. And here, "disenchantment" means insight meditation leading to emergence is intended. For insight meditation leading to emergence has many names. For this is somewhere called the highest perception. Somewhere, knowledge of the stability of phenomena. Somewhere, factor for striving for purification. Somewhere, purification by knowledge and vision of the practice. Somewhere, exhaustion of identification. Somewhere, by three names. Somewhere, by two.

Therein, first in the Poṭṭhapāda Sutta, it was called the highest perception thus: "Perception, Poṭṭhapāda, arises first, knowledge afterwards." In the Susīma Sutta, it was called knowledge of the stability of phenomena thus: "First, Susīma, comes knowledge of the stability of phenomena, afterwards knowledge of Nibbāna." In the Dasuttara Sutta, it was called factor for striving for purification thus: "Factor for

striving for purification by knowledge and vision of the practice." In the Rathavinīta, it was called purification by knowledge and vision of the practice thus: "Is it, friend, for the purpose of purification by knowledge and vision of the practice that the holy life is lived under the Blessed One?" In the Saḷāyatanavibhaṅga, it was called exhaustion of identification thus: "In dependence on non-identification, monks, having come to non-identification, that equanimity which is of diversity, based on diversity, having avoided that, that equanimity which is of unity, based on unity, in dependence on that, having come to that, thus there is the abandoning of this, thus there is the transcendence of this." In the Paṭisambhidāmagga, it was called by three names thus: "Desire for liberation, observation of reflection, and equanimity towards activities - these phenomena are one in meaning and only different in phrasing." In the Paṭṭhāna, it was called by two names thus: "Conformity is a condition by way of proximity condition for change-of-lineage; conformity is a condition by way of proximity condition for cleansing." But in this Alagaddūpama Sutta, it has come by the name of disenchantment as "becomes disenchanted."

In "through disenchantment, he becomes dispassionate," here "dispassion" is the path. In "through dispassion, he becomes liberated," here "through dispassion" means through the path of dispassion he becomes liberated - thus the fruit is spoken of. In "when liberated, there is the knowledge: 'Liberated,'" here reviewing is spoken of.

Having thus shown the great one who has eliminated the mental corruptions with a liberated mind, now, taking his name by five reasons as they really are, he said beginning with "This is called, monks." "Ignorance" means ignorance which is the root of the round of rebirths. For this is called a cross-bar in the meaning of being difficult to lift. Therefore, because of its being lifted, he is called one whose cross-bar has been lifted. "Made like a palm stump" means made like a palm tree with its crown cut off, or having pulled up a palm tree with its root, made like the site of the palm tree; just as on that site that palm tree is no longer apparent, so the meaning is brought to the state of no longer being discernible again. "Leading to rebirth" means giving rise to renewed existence. In "the cycle of birth and wandering" and so on, the volitional activity of kamma is the condition for the aggregates of renewed existence that have thus obtained their name by way of being born and by way of wandering on. For that is called a moat because of standing having encircled by way of causing rebirth again and again; therefore, because of its being filled in, because of its being scattered, he is called one whose moat has been filled in. "Craving" means craving which is the root of the round of rebirths. For this is called a pillar in the meaning of having gone deep. Therefore, because of its being pulled out, because of having been uprooted and discarded, he is called one whose pillar has been pulled out. "Lower" means belonging to the lower part, conditions for rebirth in sensual existence. For these are called door-bolts because of standing having shut the mind like a door panel at a city gate. Therefore, because of their being repudiated, because of their being broken, he is called unbolted. "Noble" means free from mental defilements, pure. "Whose flag has fallen" means one whose flag of conceit has fallen. "Whose burden has been laid down" means one for whom the burden of aggregates, the burden of mental defilements, the burden of volitional activities, and the burden of the five types of sensual pleasure have fallen, been laid down - thus he is one whose burden has been laid down. But further, here what is intended by "whose burden has been laid down"

is because of the laying down of the burden of conceit alone. "Unbound" means unbound from the four mental bonds and from all mental defilements. But here, what is intended by "unbound" is because of being unbound from the bond of conceit alone. "The conceit 'I am'" means the conceit "I am" regarding matter, regarding feeling, in perception, in activities, the conceit "I am" regarding consciousness.

To this extent, the Blessed One has shown the time of one who has eliminated the mental corruptions, who, having exhausted the mental defilements by the path, having attained the fruition attainment with Nibbāna as object, dwells having gone to the excellent resting place of cessation. For just as there are two cities, one a city of thieves, one a city of security. Then it might occur to a great warrior thus - "As long as this city of thieves stands, so long the city of security is not freed from danger; I shall make the city of thieves a non-city" - having donned his armour, having taken his sword, having approached the city of thieves, having cut down with his sword the strong posts raised at the city gate, having cut down the door panel together with its door-posts, having lifted up the cross-bar, breaking the wall, having filled in the moat, having brought down the flags raised for the beautification of the city, having burnt the city with fire, having entered the city of security, having ascended the mansion, surrounded by a company of relatives, he would consume divine food - thus identity is like the city of thieves, Nibbāna is like the city of security, one who practises meditation is like the great warrior. It occurs to him thus: "As long as the round of identity revolves, so long there is no release from the thirty-two bodily punishments, the ninety-eight diseases, and the twenty-five great dangers." He, like the great warrior, having donned his armour, the armour of morality, having taken the sword of wisdom, like cutting down the strong posts with a sword, having uprooted the pillar of craving by the path of arahantship; that warrior, like the city door panel together with its door-posts, having unfastened the door-bolt of the five lower mental fetters; that warrior, like the cross-bar, having lifted up the cross-bar of ignorance; that warrior, like breaking the wall and filling in the moat, breaking the volitional activity and having filled in the moat of the cycle of birth and wandering; that warrior, like the flags raised for the beautification of the city, having brought down the flag of conceit, having burnt the city of identity; that warrior, like divine food in the upper storey of the mansion in the city of security, having entered the city of the quenching of mental defilements, experiencing the happiness of fruition attainment with the deathless cessation as object, spends his time.

246. Now, showing that the consciousness of one who has eliminated the mental corruptions with a thus liberated mind cannot be found by others, he said beginning with "With a mind thus liberated, indeed." Therein, "searching" means searching, seeking. "This is dependent upon" means this is what is called dependent upon. "Of the Truth-finder": here a being too is intended by "Truth-finder," and also the highest person, one who has eliminated the mental corruptions. "Untraceable" means either not existing or not to be found. For when "Truth-finder" is taken as a being, the meaning "not existing" is fitting; when taken as one who has eliminated the mental corruptions, the meaning "not to be found" is fitting.

Therein, according to the former method, this is the intention - Monks, I do not declare one who has eliminated the mental corruptions, even while still living in this very life, as a Truth-finder, a being, or a person. But how shall I declare one who has

eliminated the mental corruptions, who has attained final Nibbāna, who is incapable of rebirth, as a being or a person? The Truth-finder is untraceable. For in the ultimate sense there is no such thing as a being; even searching, what will they find regarding the consciousness of that non-existing one as "this is what it is dependent upon"? The meaning is: how will they obtain it? According to the second method, this is the intention - Monks, I say that even in this very life, one who has eliminated the mental corruptions, even while still living, cannot be found by Indra and others by means of consciousness. For the gods with Indra, including the Brahmā realm, with Pajāpati, even searching, are unable to know of one who has eliminated the mental corruptions, whether the insight consciousness or the path consciousness or the fruition consciousness, "it occurs in dependence on this particular object." What will they know of one who has attained final Nibbāna, who is incapable of rebirth?

"With what is untrue" means with what is non-existent. "Hollow" means with what is hollow. "False" means with lying. "With what is not factual" means with that which does not exist. "Accuse" means they over-declare, they speak overcoming the truth. "Nihilist": he removes, he destroys - thus "removal"; that itself is "nihilist"; the intention is "one who destroys beings." "In whatever way I am not, monks" means monks, by whatever manner I am not one who destroys beings. "In whatever way I do not speak" means or by whatever reason I do not declare the destruction of beings. This is what is meant - In whatever way I am not one who destroys beings, and in whatever way I do not declare the destruction of beings, in that way those venerable ascetics and brahmins, saying "The ascetic Gotama is a nihilist" - accuse me as one who destroys beings, the ascetic Gotama, and saying "He proclaims the annihilation, destruction, and non-existence of an existing being" - accuse me as one who declares the destruction of beings, with what is untrue, hollow, false, and not factual.

"Formerly" means formerly at the great seat of enlightenment itself. "And now" means and now in the proclamation of the Teaching. "I declare only suffering and the cessation of suffering": the meaning is that whether dwelling at the seat of enlightenment without having set in motion the wheel of the Teaching, or expounding the Teaching beginning from the turning of the wheel of the Teaching, I declare only the four truths. Here it should be understood that by the inclusion of suffering, the origin which is its root is also included, and by the inclusion of cessation, the path which leads to it is also included. "If therein" means in that proclamation of the four truths. "Others" means persons incapable of knowing and penetrating the truths. "Revile" means they revile with the ten grounds for reviling. "Abuse" means they abuse verbally. "Irritate and harass" means with the intention "we shall irritate and harass," they strike against and cause suffering. "Therein" means in those acts of reviling and so on, or in those other persons. "Resentment" means irritation. "Displeasure" means mental displeasure. "Mental discontent" means dissatisfaction.

"Therein" means in the exposition of the four truths only. "Others" means persons able to understand and penetrate the exposition of the four truths. "Joy" means the joy of rapture. "Elation" means the rapture of exhilaration. "Therein" means indeed in the exposition of the four truths. "Therein" means regarding honours and so on. "What was formerly fully understood" means this fivefold group of aggregates was formerly fully understood at the seat of enlightenment by the three full understandings. "Therein to me" means in that fivefold group of aggregates, these.

What is meant? Even therein, for the Truth-finder there is neither the thought "these honours are being done to me" nor "I am experiencing these." It is only this much: he experiences those honours through the fivefold group of aggregates that was formerly fully understood. "Therefore" means because those unable to penetrate the truths revile even the Truth-finder, therefore. The remainder should be understood by the method already stated.

247. "Therefore, monks, what is not yours" - because the abandoning of desire and lust even regarding what belongs to a self leads to welfare and happiness for a long time, therefore "what is not yours, abandon that" is the meaning. "Or do with them as they wish" means in whatever way one might wish, so one might do. "Because, venerable sir, this is not our self" - venerable sir, they say this grass, sticks, branches and leaves is indeed not our self, not our materiality, not our consciousness. "Nor what belongs to a self" - the meaning is that it is not even our requisites such as robes and so on. "Just so, monks, what is not yours, abandon that" - the Blessed One, having shown that the five aggregates alone are not yours, causes them to abandon, and that indeed not by uprooting or by pulling out. Rather, he causes them to abandon this through the removal of desire and lust.

248. "Thus well proclaimed" - here it is proper to bring from the three rounds beginning up to this passage, and in reverse order it is proper to bring from "destined to be born in heaven" with merely affection up to this passage. "Well proclaimed" means well spoken. Because of being well spoken, it is manifest, unveiled, made clear. "With the rags cut off" - "rag" is called a cloth that is cut, broken, stitched here and there, knotted, and worn out. One who does not have that, who is clothed in a new garment of eight cubits or nine cubits, he is called "one with the rags cut off." This Teaching too is such; for here there is no state of being cut, broken, stitched, and knotted by means of hypocrisy and so on. Furthermore, rubbish is called "rag." And in this Dispensation, what is called ascetic rubbish is unable to become established. Therefore he said -

"Eject the rubbish, remove the filth;
Then carry away the chaff, those who are not ascetics but think themselves
ascetics.

Having expelled those of evil desires, who frequent evil conduct;
The pure, being mindful, arrange communal life with the pure;
Then, united and prudent, you will make an end of suffering."

Thus, because of the cutting off of ascetic rubbish too, this Teaching is called "with the rags cut off." "For them there is no round of rebirths to be declared" means their round of rebirths has gone to the state of non-description, has become without description. Such a great one who has eliminated the mental corruptions arises only in a Dispensation thus well proclaimed. And just as one who has eliminated the mental corruptions, so too non-returners and so on.

Therein, "followers of the Teaching" and "faith-followers" - these two are those standing on the path of stream-entry. As he said - "And what person is a follower of the Teaching? Whatever person practising for the realisation of the fruition of stream-entry whose wisdom faculty is exceeding, develops the noble path preceded by

wisdom, conveyed by wisdom. This is called a person who is a follower of the Teaching. A person practising for the realisation of the fruition of stream-entry is a follower of the Teaching; established in the fruit, one is attained to right view. And what person is a faith-follower? Whatever person practising for the realisation of the fruition of stream-entry whose faith faculty is exceeding, develops the noble path preceded by faith, conveyed by faith. This is called a person who is a faith-follower. A person practising for the realisation of the fruition of stream-entry is a faith-follower; established in the fruit, one is liberated-by-faith." "Those who have even just faith in me, even just affection" - by this, those for whom there is no other noble teaching, but in the Truth-finder there is merely faith, merely affection. Those insight persons are intended. For when insight monks, having thus established insight, are seated, towards the one with the ten powers one faith, one affection arises. By that faith, by that affection, they are as if taken by the hand and placed in heaven; these are indeed those with a certain destination. But the elders of old call such a monk a lesser stream-enterer. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Alagaddūpama Sutta is completed.

3. Explanation of the Vammika Sutta

249. "Thus have I heard" - this is the Discourse on the Ant-Hill. Therein, "venerable" - this is a term of endearment. "Kumārakassapa" is his name. But because he went forth in his youth, when the Blessed One said "Summon Kassapa, give this fruit or solid food to Kassapa," "To which Kassapa?" - "To Kumārakassapa" - because the name was thus taken, from then on even in his senior years he is called simply "Kumārakassapa." Furthermore, because he was the son raised by the king's allowance, they recognised him as "Kumārakassapa." Now this is the account of his manifestation beginning from his former connection -

The Elder, it is said, in the time of the Blessed One Padumuttara, was a merchant's son. Then one day, having seen the Blessed One establishing one of his own disciples who was a varied speaker in a particular position, having given gifts to the Blessed One for seven days, having made the aspiration "May I too, Blessed One, in the future become a varied-speaking disciple of a Buddha, just like this Elder," performing meritorious deeds, having gone forth in the Dispensation of the Blessed One Kassapa, he was unable to produce a distinction.

At that time, it is said, when the Dispensation of the Blessed One who had attained final Nibbāna was declining, five monks, having tied a ladder, having ascended a mountain, practised the ascetic duty. The senior monk of the Community attained arahantship on the third day. The next senior became a non-returner on the fourth day. The other three, being unable to produce a distinction, were reborn in the heavenly world. Of those, while experiencing success among gods and human beings for one interval between Buddhas, one, having been reborn in a royal family at Takasilā, having become a king named Pukkusāti, having gone forth with reference to the Blessed One, going towards Rājagaha, having heard the Blessed One's proclamation of the Teaching in the potter's workshop, attained the fruition of non-returning. One, having been reborn in a family house at a certain seaport, having

boarded a ship, his ship having broken up, having dressed in bark garments, having attained success in material gain, having given rise to the thought "I am a Worthy One," urged by a well-wishing deity saying "You are not a Worthy One; go, ask the Teacher a question," having done so, attained the fruition of arahantship.

One arose in the womb of a certain young woman of good family at Rājagaha. And she, having first entreated her mother and father, not obtaining the going forth, having gone to a family house, not knowing even that the embryo had become established, having pleased her husband, permitted by him, she went forth among the nuns. Having seen the sign of her pregnancy, the nuns asked Devadatta; he said "She is not a female ascetic." They asked the one of ten powers; the Teacher had the Elder Upāli undertake the case. The Elder, having summoned the families dwelling in the city of Sāvattthī and the female lay follower Visākhā, investigating - said "The embryo was obtained before; the going forth is without fault." The Teacher gave applause to the Elder, saying "The legal case has been well determined." That nun gave birth to a son resembling a golden image; having taken him, King Pasenadi of Kosala had him raised. And having given him the name "Kassapa," at a later time, having adorned him, having led him to the Teacher's presence, he gave him the going forth. Thus, because he was the son raised by the king's allowance too, they recognised him as "Kumārakassapa."

"Andhavane" means in the grove so named. That grove, it is said, in the time of two Buddhas, with its name unchanged, is known simply as "the Blind Men's Grove." Herein this is the elucidation of the designation - For the bodily relics of Buddhas of short lifespan are not one solid mass. They are dispersed through the power of determination. For that very reason our Blessed One too - at the time of final Nibbāna, determined "Let my own body be dispersed," saying "I am not long-lasting; I have been seen by few beings; those by whom I have not been seen are even more numerous; they, having taken my relics, venerating them here and there, will be destined for heaven." But for Buddhas of long lifespan, the body of relics remains as one solid mass, like a mass of gold.

For the Blessed One Kassapa too, it stood in the same way. Thereupon the great multitude, having assembled, having deliberated "The relics, being one solid mass, cannot be separated; what shall we do?" said "We shall make a shrine of one solid mass itself; but how large should it be?" Some said "Seven yojanas." "That is too great; in the future it will not be possible to look after it. Let it be six yojanas, five yojanas... four yojanas... three yojanas... two yojanas... let it be one yojana" - having made this conclusion, "What kind should the bricks be?" - "Let the bricks on the outer side be made of red gold, solid, worth a hundred thousand each; on the inner side, worth fifty thousand each. Let yellow orpiment and red arsenic serve the function of clay, and oil serve the function of water" - having reached this conclusion, they divided the four sides into four portions. The king took one side, the prince, the young Pathavindara, one, the general, being the foremost of the ministers, one, and the millionaire, being the foremost of the country-folk, one.

Therein, owing to abundance of wealth, the king too, having had gold brought out, began the work on the side taken by himself; the viceroy too, and the general too. But on the side taken by the millionaire, the work lagged behind. Thereupon a certain lay follower named Yasorata, a master of the three Canons, a reciter, a non-returner, a

noble disciple, having known that the work was lagging behind, having had five hundred carts harnessed, having gone to the countryside, encouraged them: "The Perfectly Enlightened One Kassapa, having stood for twenty thousand years, has attained final Nibbāna. A jewelled shrine of one yojana is being built for him. Whoever is willing to give whatever - gold or unwrought gold or the seven precious things or yellow orpiment or red arsenic - let him give that." People gave unwrought gold, gold, and so on according to their own respective strength. Those unable simply gave oil, rice-grain, and so on. The lay follower sent the oil, rice-grain, and so on for the food and wages of the labourers, and with the remainder, having got gold in exchange, sent it. Thus he travelled throughout the entire Indian subcontinent.

"The work on the shrine is finished" - they sent a letter from the shrine site - "The work is finished; let the teacher come and pay homage to the shrine." He too sent a letter - "The entire Indian subcontinent has been encouraged by me; whatever there is, having taken that, let them complete the work." Both letters met on the road. But from the teacher's letter, the letter from the shrine site reached the teacher's hand first. He, having read the letter, thinking "I shall pay homage to the shrine," departed alone. On the road, in the forest, five hundred bandits rose up. Thereupon some of them, having seen him, having reported to the rest "By this one, unwrought gold and gold has been collected from the entire Indian subcontinent; a treasure-pot rolling along has come to us," seized him. "Why, dear ones, do you seize me?" "By you all the unwrought gold and gold from the entire Indian subcontinent has been collected; give a little to us too, little by little." "Do you not know? The Blessed One Kassapa has attained final Nibbāna. A jewelled shrine of one yojana is being built for him. For that purpose it was encouraged by me, not for my own benefit. That was sent from each and every place where it was obtained to that very place. But for me, apart from the cloth I am wearing, there is no other wealth, not even a farthing."

Some said "Release him thus, teacher." Some said "This one is honoured by kings, honoured by ministers; having seen any one of us in the city street, he might report to kings, royal ministers, and so on, and bring calamity and disaster upon us." The lay follower said "Dear ones, I shall not do thus." And that indeed was out of compassion for them, not out of attachment to his own life. Then, while they were disputing whether he should be seized or released, those holding the view that he should be seized, being more numerous, deprived him of life.

Through their offence against the noble disciple of powerful virtue, their eyes disappeared like an extinguished lamp flame. They, wailing "Where, friend, is my sight? Where, friend, is my sight?" - some were led home by relatives. Some, having no relatives, being destitute, dwelt right there in the forest at the foot of trees, in hermitages. People who came to the forest, out of compassion, gave them rice-grain, or parcels of boiled rice, or wages. People who had gone for the purpose of firewood, leaves, and so on, and had returned, when asked "Where have you been?" say "We went to the Blind Men's Grove." Thus, in the time of both Buddhas, that grove becomes known as the Blind Men's Grove. But in the time of the Buddha Kassapa, this was a forest in an abandoned countryside. In the time of our Blessed One, not far from Sāvattthī, at the rear of Jeta's Grove, it was a meditation house, a dwelling place

for sons of good family desiring solitude; there the Venerable Kumārakassapa at that time was dwelling, fulfilling the trainee's practice. Therefore it was said "dwells in the Blind Men's Grove."

"A certain deity" means one deity unknown by name and clan - this is the meaning. But in the passage "Does the Blessed One recall, venerable sir, that liberation through the elimination of craving was spoken in brief to a certain well-known influential one," even Sakka, the king of gods, who is well-known, is called "a certain one." And "deity" is a term common to both gods and goddesses. But in this meaning, a god is intended. "When the night was far advanced": here the word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, appreciation, and so on. Therein - In such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time; let the Blessed One, venerable sir, recite the Pātimokkha to the monks," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

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

In such passages as these, in the sense of handsome. In such passages as "Excellent, Master Gotama," in the sense of appreciation. Here, however, in the sense of passing away. Therefore, "when the night was far advanced" means "when the night was spent" is what is said. Therein, this young god should be understood as having come immediately after the middle watch. "With surpassing beauty": here the word "abhikkanta" is in the sense of handsome. The word "vaṇṇa," however, is seen in the senses of skin, praise, caste group, reason, shape, measure, visible form sense base, and so on. Therein, in such passages as "The Blessed One is of golden colour," in the sense of skin. In such passages as "But when, householder, were these praises of the ascetic Gotama concocted by you?" in the sense of praise. In such passages as "There are these four castes, Master Gotama," in the sense of caste group. In such passages as "Then for what reason is one called a scent-thief?" in the sense of reason. In such passages as "Having created a great elephant-king appearance," in the sense of shape. In such passages as "There are three sizes of bowls," in the sense of measure. In such passages as "Colour, odour, flavour, nutritive essence," in the sense of visible form sense base. That here should be understood in the sense of skin. Therefore, "with surpassing beauty" means with handsome skin of desirable colour, with agreeable colour - this is what is said. For deities, when coming to the human world, having abandoned their natural appearance and natural supernormal power, having assumed a gross individual existence, having created surpassing beauty and surpassing supernormal power, come with a prepared body, like human beings going to theatrical gatherings and so on. This young god too came in just the same way. Therefore it was said "with surpassing beauty."

"Kevalakappaṃ": here the word "kevala" has many meanings such as without remainder, for the most part, unmixed, not exceeding, firm, and separation. For thus indeed, in such passages as "the holy life that is complete in its entirety and pure," the meaning is without remainder. In such passages as "Almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will approach," the meaning

is for the most part. In such passages as "There is the origin of this whole mass of suffering," the meaning is unmixed. In such passages as "Surely this venerable one is of mere faith alone," the meaning is not exceeding. In such passages as "The Venerable Anuruddha's co-resident pupil named Bāhiya is standing almost entirely for schism in the Community," the meaning is firmness. In such passages as "A consummate one, one who has lived the holy life, is called the highest person," the meaning is separation. Here, however, the meaning of without remainder is intended.

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

"Having illuminated" means having pervaded with radiance arisen from clothing, ornaments, and body, the meaning is having made one light, one radiance, like the moon and like the sun. "Stood to one side" means he stood at one side, in one place. "Said this" means he spoke this utterance beginning with "Monk, monk." But why does he speak using the conventional expression of an ascetic without paying homage? Because of the behaviour arising from the perception of being an ascetic. For thus it occurred to him - "This one dwelt in the meantime in the sensual sphere. But I am a practitioner of the holy life from that time onwards" - thus the perception of being an ascetic occurs to him; therefore, without paying homage, he speaks using the conventional expression of an ascetic. This young god was, it is said, a former companion of the Elder. From when? From the time of the Perfectly Enlightened One Kassapa. For he who, among the five companions mentioned in the account of former exertion, being the next senior, became a non-returner on the fourth day - this is he. At that time, it is said, among them, the direct knowledges came to him together with the arahantship of the senior monk of the Community. He, thinking "My task has reached its summit," having flown up into the sky, having washed his face at Lake Anotatta, having taken almsfood from Uttarakuru and having come back, said: "Friends, having eaten this almsfood, being heedful, practise the ascetic duty." The others said - "No, friend, we have no such agreement - 'Whoever first produces a distinction and brings almsfood, having eaten what is brought by him, the ascetic duty should be done by the rest.' You, by your own decisive support, have brought the task to its summit. We too, if there will be a decisive support for us, will bring the task to its summit. This is an obsession for us; go away, you." He, having gone wherever was comfortable, at the end of his life span attained final Nibbāna.

On the following day the next senior monk realised the fruition of non-returning; direct knowledges came to him. He too, in the same way, having brought almsfood and being rejected by them, having gone at his convenience, at the end of his life span was reborn in the Pure Abodes. He, standing in the Pure Abodes, looking at those companions, having seen that one had attained final Nibbāna right then, one had now attained the noble plane in the presence of the Blessed One, and one, in dependence on material gain and honour, having given rise to the thought "I am a Worthy One," was dwelling at the port of Suppāraka, he approached that one and dismissed him saying "You are not a Worthy One, you have not entered upon the path of arahantship; go, having approached the Blessed One, listen to the Teaching." He too, having requested an exhortation from the Blessed One in the inhabited area, exhorted by the Blessed One in brief thus "Therefore, Bāhiya, you should train thus: in the seen there will be merely the seen," arrived at the noble plane.

There is yet another one apart from those; he, looking to see where, having seen that he was dwelling in the Blind Men's Grove fulfilling the practice of a trainee, thought - "I shall go to the presence of my friend; but when going, it is proper not to go empty-handed but to go having taken some present. My friend, however, being spiritual, dwelling on a mountain top, not having eaten even the almsfood given by me while standing in the sky, practised the ascetic duty; now what material present will he accept? I shall go having taken a present of the Teaching" - standing right there in the Brahma world, like one stringing a jewel necklace, having analysed fifteen questions, having taken that present of the Teaching, having come, having stood not far from his friend, by reason of his own habitual conduct based on the perception of being an ascetic, without even paying respect to him, having addressed him "Monk, monk," he said beginning with "This ant-hill." Therein, "monk, monk" should be understood as a repetition by way of hurried address. Or just as a forehead does not look beautiful with just a single tilaka mark, but when that is surrounded and others too are given, it looks beautiful as if fully blossomed and adorned, so too an utterance does not look beautiful with just a single term, but together with an accompanying term it looks beautiful as if fully blossomed and adorned - thus, even making the utterance as if fully blossomed and adorned by way of that accompanying term, he spoke thus.

"This ant-hill" - there was no ant-hill named as such standing in front; but by way of the teaching, as if showing what was standing in front, he said "this." "A bar" - having taken a knife, digging, he saw a cross-bar. "Throw out the bar; dig, wise one" means dear one, wise one; a bar by name smokes by night and blazes by day. Throw it out and dig further beyond. Thus the meaning should be seen in all terms. "A toad" means a frog. "A sieve" means an alkaline water strainer. "A tortoise" means a turtle. "A butcher's block" means a meat-cutting sword as well as a chopping block. "A slice of flesh" means a lump of fresh meat the size of an upper grinding stone. "A serpent" - he saw a cobra serpent with a great hood resembling a bunch of jasmine flowers, encircled by a threefold auspicious mark. "Do not disturb the serpent" means whether throwing with the tip of a stick or the tip of a creeper or else throwing dust powder, do not disturb the serpent. "Pay homage to the serpent" means having moved away from the upwind side, having dressed in a clean cloth, pay homage to the serpent. Wealth guarded by a serpent by name is not exhausted even when consumed up to the seventh generation of the family; the serpent will give you the wealth it guards;

therefore pay homage to the serpent. "Or else having heard it from here" - just as in the Mass of Suffering, "from here" refers to the Dispensation, it is not so here. Here, however, it refers to the young god; therefore "or else from here" means or else having heard from my presence - this is the meaning here.

251. "Consisting of the four great elements" means made of the four great elements. "This is a designation for the body" means a name for the physical body. For just as an external ant-hill is called an "ant-hill" for four reasons: "it vomits," "it is vomited up," "it is raised up by what is vomited," and "it is bound together by vomited cohesion." For it discharges various kinds of creatures such as snakes, mongooses, rats, and house lizards - thus it is an "ant-hill." It is vomited up by termites - thus it is an "ant-hill." Having been discharged by termites, it is raised up to the measure of a hip or even to the measure of a person by dust powder lifted with their beaks - thus it is an "ant-hill." Because of being bound by the spittle-cohesion discharged by termites, even when it rains for seven weeks it does not scatter; even in the dry season, having taken a fistful of dust from it, when that fistful is pressed, cohesion comes out - thus it is bound together by discharged cohesion, and so it is an "ant-hill." In the same way, this body too discharges various kinds of impure filth and stain by the method beginning with "from the eye, eye-filth" - thus it is an "ant-hill." Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions, through the exhaustion of attachment in this individual existence, have abandoned their individual existence and gone - thus it is vomited up by the noble ones, and so too it is an "ant-hill." And that by which this body is raised up by three hundred bones, bound together by sinews, plastered over with flesh, enveloped by moist hide, and coloured by skin, deceiving beings - all that is indeed renounced by the noble ones, thus it is raised up by what is renounced, and so too it is an "ant-hill." "Craving generates a person, his mind runs about" - thus, because of being generated by craving, this body, bound together by the cohesion of craving which is indeed renounced by the noble ones, is bound together by renounced cohesion - thus too it is an "ant-hill." And just as inside an ant-hill, various kinds of creatures are born right there, they defecate and urinate, the sick lie down, and the dead fall. Thus it is for them a birthing chamber, a toilet, a sick hall, and a cemetery. In the same way, even the body of wealthy warriors and others, though guarded, protected, adorned, and beautified - without thinking "this is the body of those of great power" - creatures dependent on the outer skin, creatures dependent on the hide, creatures dependent on the flesh, creatures dependent on the sinews, creatures dependent on the bones, creatures dependent on the bone marrow - thus by family reckoning, approximately eighty thousand families of worms are born right within the body itself, they defecate and urinate, afflicted by sickness they lie down, the dead ones fall - thus this too is for those creatures a birthing chamber, a toilet, a sick hall, and a cemetery, and so it has gone by the term "ant-hill." Therefore the Blessed One said - "'Ant-hill', monk, this is a designation for this body made of the four primary elements."

"Originating from mother and father" means arisen from the maternal and paternal semen and blood produced from the mother and from the father. "Built up from cooked rice and food made with flour" means nourished and built up by cooked rice and food made with flour. "Subject to impermanence, rubbing, massaging, breaking up and destruction" - here, this body is subject to impermanence in the sense of non-existence after having been. Subject to rubbing by means of anointing the body with

cosmetic ointment for the purpose of eliminating bad smell. Subject to massaging by means of gentle rubbing for the purpose of dispelling ailments of the major and minor limbs. Or subject to massaging in the sense of stretching, pressing, and so on, for the purpose of achieving the proper shape of those various limbs that were badly formed due to dwelling in the womb, having laid the child on the thighs in its young age. Even though thus cared for, it is subject to breaking up and destruction - it breaks up and scatters; such is its intrinsic nature - this is the meaning. Therein, by the terms "originating from mother and father," "built up from cooked rice and food made with flour," "rubbing," and "massaging," the origin is stated; by the terms "impermanence," "breaking up," and "destruction," the passing away is stated. Thus it should be understood that by these seven terms, the high and low state, the growth and decline, the origin and passing away of the body made of the four great elements are stated.

"Work by day" means work to be done by day. "Smoking" - here this word "smoke" is used in these meanings: wrath, craving, applied thought, the five types of sensual pleasure, the proclamation of the Teaching, and ordinary smoke. In "Wrath is smoke, ashes are untruth," here it is used in the sense of wrath. In "Beings smoked by desire," here in the sense of craving. In "Now at that time a certain monk was seated not far from the Blessed One, smoking," here in the sense of applied thought.

"Sensual pleasures are mire and sensual pleasures are marsh,
And this fear has been declared as three-rooted;
Dust and smoke have been proclaimed by me;
Having abandoned them, go forth, Brahmadatta." -

Here it is in the sense of the five types of sensual pleasure. In "he becomes one who makes smoke," here it is in the sense of expounding the Teaching. In "A flag is the mark of a chariot, smoke is the mark of fire," here it is in the sense of ordinary smoke. But here it is intended in the sense of applied thought. Therefore he said "this is the smoking by night."

"This is a designation for the Truth-finder" means the Truth-finder is called a brahmin through having warded off seven qualities. As he said - "Through having warded off seven qualities, monk, one is a brahmin. Which seven? Lust has been warded off, hate... Delusion... conceit... identity view... Sceptical doubt... adherence to moral rules and austerities has been warded off. Through having warded off these seven qualities, monk, one is a brahmin." "Wise one" means one of beautiful wisdom. "Of a trainee": here, "he trains" - thus he is a trainee. As he said - "'He trains', monk, therefore he is called a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, he trains in higher wisdom."

"A designation for wisdom" means this is a designation for both mundane and supramundane wisdom, not for a material knife. "Of the arousal of energy" means of bodily and mental energy. That is indeed having wisdom as its destination. For mundane wisdom it is mundane, for supramundane wisdom it is supramundane. Here, however, is the illustration of the meaning -

It is said that a certain country brahmin, having departed from the village right early together with young men, having recited charms in the forest during the day, comes back to the village in the evening. And on the road there is one ant-hill. It smokes by night, blazes by day. The brahmin said to his pupil, the wise young man - "Dear one, this ant-hill smokes by night, blazes by day; we shall see its alteration. Having broken it, making it into four portions, throw it away." He, saying "Very well," having taken a spade, having stood firmly on even feet on the earth, did so. Therein the Blessed One is like the teacher brahmin. A trainee monk is like the wise young man. The body is like the ant-hill. Just as the occasion when the brahmin said "Dear one, this ant-hill smokes by night, blazes by day; we shall see its alteration. Having broken it, making it into four portions, throw it away," so is the occasion when the Blessed One said "Monk, having made the body made of the four primary elements into four portions, discern it." Just as his doing so, having said "Very well" and having taken a spade, so is the trainee monk's comprehension of the body by means of the defining of the four elements: "Whatever state of hardness in the twenty portions, this is the solid element. Whatever state of binding in the twelve portions, this is the liquid element. Whatever state of maturing in the four portions, this is the heat element. Whatever state of distension in the six portions, this is the air element." Thus the comprehension of the body by means of the defining of the four elements should be understood.

"Bar', monk" - why did the Blessed One show ignorance as a bar? For just as when a city's gate is shut and the cross-bar is fastened, the going of the public is cut off; those who are inside the city, they remain just inside. Those who are outside, they remain just outside. Just so, for one at whose knowledge-door the bar of ignorance falls, his going of knowledge leading to the attainment of Nibbāna is cut off; therefore he showed ignorance as a bar. "Abandon ignorance" - here the abandoning of ignorance is spoken of by means of learning and questioning about the meditation subject.

"Toad', monk" - here the toad frog by name is not large, it is the size of the back of a fingernail, and it dwells among old leaves or among shrubs or among creepers. When struck by the tip of a stick or the tip of a creeper or by dust powder, having stretched itself out, becoming large, round, the size of a ripe wood-apple fruit, having made its four feet gone into the air, having its movement cut off, it falls under the power of enemies, and becomes merely food for crows, hawks, and the like. Just so this wrath, when first arising, is merely a slight disturbance of the mind. If unrestrained at that moment, having grown, it causes distortion of the face. Then if unrestrained, it causes movement of the jaw. Then if unrestrained, it causes the uttering of harsh speech. Then if unrestrained, it causes looking around in the directions. Then if unrestrained, it causes pulling and dragging. Then if unrestrained, it causes the seizing of clods, sticks, and knives with the hand. Then if unrestrained, it causes the striking down with sticks and knives. Then if unrestrained, it causes the killing of others and even the killing of oneself. For this too was said - "When this wrath, having killed another, kills oneself, to that extent this wrath has reached the highest intensity, has attained the highest expansion." Therein, just as when the toad's four feet have gone into the air, its movement is cut off, and the toad, having fallen under the power of enemies, becomes food for crows and the like, just so a person possessed of wrath, having taken a meditation subject, is unable to develop it, falls under the power of enemies,

and becomes subject to be done with as wished by all the Māras. Therefore the Blessed One said - "'Toad', monk, this is a designation for wrath and anguish." Therein, wrath and anguish is just wrath that has reached power. "Abandon wrath and anguish" - here abandoning by reflection is spoken of.

"Crossing of roads": here, just as a man with wealth and possessions, having set out on a highway through a wilderness, having reached a crossing of roads, being unable to determine "Should one go by this way, or should one go by this way," stands right there, and then thieves, having risen up, bring him to calamity and disaster; just so indeed a monk, having taken up the root meditation subject and seated, when uncertainty has arisen regarding the Buddha and so on, is unable to develop the meditation subject, and then all the Māras - the Māra of mental defilements and so on - bring him to calamity and disaster. Thus sceptical doubt is similar to a crossing of roads. Therefore the Blessed One said - "'Crossing of roads', monk, this is a designation for sceptical doubt." "Abandon sceptical doubt": here the abandoning of sceptical doubt by means of learning and questioning about the meditation subject is spoken of.

"Sieve": here, just as when washermen put alkaline water-strainer water in, one pot of water, or even two, ten, twenty, or a hundred pots trickle through, not even a handful of water remains; just so within a person possessed of the mental hindrances, no wholesome mental state remains. Therefore the Blessed One said - "'Sieve', monk, this is a designation for these five mental hindrances." "Abandon the five mental hindrances": here the abandoning of the mental hindrances by means of suppression and substitution of opposites is spoken of.

"Tortoise": here, just as a tortoise has four feet and a head - just five limbs; just so all conditioned phenomena, when grasped, become just the five aggregates. Therefore the Blessed One said - "'Tortoise', monk, this is a designation for these five aggregates of clinging." "Abandon the five aggregates of clinging": here the abandoning of desire and lust regarding the five aggregates is spoken of.

"Butcher's block": here, just as having placed meat upon the block they pound it with a sword; just so these beings, being slain by defilement-sensual pleasures for the sake of objective sensual pleasures, having placed themselves upon the objective sensual pleasures, are cut and pounded by defilement-sensual pleasures. Therefore the Blessed One said - "'Butcher's block', monk, this is a designation for these five types of sensual pleasure." "Abandon the five types of sensual pleasure": here the abandoning of desire and lust regarding the five types of sensual pleasure is spoken of.

"'Slice of flesh', monk": here, this so-called slice of flesh is desired by many people - humans such as warriors and others desire it, and animals such as crows and others too. For these beings, intoxicated by ignorance, having approached delight and lust, increase the round of rebirths. Or just as a slice of flesh sticks to whatever place it is placed, just so these beings, bound by delight and lust, stick in the round of rebirths; even having reached suffering, they are not dissatisfied. Thus delight and lust is similar to a slice of flesh. Therefore the Blessed One said - "'Slice of flesh', monk, this is a designation for delight and lust." "Abandon delight and lust": here the abandoning of delight and lust by means of the fourth path is spoken of.

"Serpent', monk, this is a designation for a monk who has eliminated the mental corruptions": here, the meaning by which one who has eliminated the mental corruptions is called a serpent has been made clear in the Anaṅgaṇa Sutta itself. "Pay homage to the serpent" means to the Buddha-serpent who has eliminated the mental corruptions: "That Blessed One is enlightened, he expounds the Teaching for enlightenment; that Blessed One is tamed, he expounds the Teaching for taming; that Blessed One is peaceful, he expounds the Teaching for peace; that Blessed One has crossed over, he expounds the Teaching for crossing over; that Blessed One has attained final Nibbāna, he expounds the Teaching for final Nibbāna" - thus pay homage - this is the meaning here. Thus this discourse was the Elder's meditation subject. The Elder too, having made this very discourse his meditation subject, having developed insight, attained arahantship. "This is the meaning of that" means this is the meaning of that question. Thus the Blessed One, like one picking up the pinnacle jewel from a heap of jewels, concluded the teaching according to the very same connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Vammika Sutta is completed.

4. Explanation of the Rathavinīta Sutta

252. "Thus have I heard" - this is the Discourse on the Relay Chariots. Therein, "at Rājagaha" means in the city so named; for because it was occupied by Mandhātū, Mahāgovinda and others, it is called Rājagaha. Others too explain various derivations here. What use are they? This is the name of that city. But this becomes a city during the time of a Buddha and during the time of a universal monarch; at other times it is empty, occupied by demons, and remains as their dwelling forest. "In the Bamboo Grove, the Squirrels' Feeding Ground" - "Bamboo Grove" is the name of that park; that, it is said, was fenced with bamboos and with a wall eighteen cubits high, fitted with gateways and watchtowers, with a dark-blue lustre, delightful; on account of that it is called "Bamboo Grove." And here they gave fodder for the squirrels; on account of that it is called "the Squirrels' Feeding Ground."

Formerly, it is said, a certain king came there for the purpose of amusement in the park and, intoxicated by the tipsiness of liquor, having gone to take a midday rest, slept. And his retinue, thinking "the king is asleep," being enticed by flowers, fruits and so on, departed here and there; then, attracted by the smell of liquor, a venomous black snake, having come out from a certain hollow tree, was coming towards the king. Having seen that, a tree deity, thinking "I shall give the king his life," having come in the guise of a squirrel, made a sound at the base of his ear. The king woke up; the venomous black snake turned back. He, having seen that, thinking "By this one my life has been given," established fodder for the squirrels there, and had a proclamation of safety proclaimed. Therefore, from that time onwards, that came to be reckoned as "the Squirrels' Feeding Ground." "Squirrels" is the name for those black ones.

"From the native land" means dwellers in the native land. Therein, "native land" means the place of birth. But this is not called "native land" as the birthplace of the great King of Kosala and others, nor of the brahmin Caṅkī and others, nor of Sakka,

Suyāma, Santusita and others, nor of the eighty great disciples and others, nor of other beings. But on whose birthday the ten-thousand world-system, fragrant with the scent of garlands of single-bannered flags, scattered flowers, perfumed powder and fragrance, shining like the Nandana grove in full bloom on every branch, trembled like a drop of water on a lotus leaf, and for those blind from birth and others, many wonders such as seeing forms and so on occurred - the Sākiyan country in the vicinity of Kapilavatthu, the birthplace of that omniscient Bodhisatta, that is called "the native land."

Explanation of Reverence for the Dhamma

"Having completed the rains retreat" means having completed the rains retreat for three months and having performed the invitation ceremony. "The Blessed One said this" means having made a friendly welcome for visitors with words beginning with "Is it bearable, monks?" he spoke this statement beginning with "Who now, monks?" It is said that those monks - having been asked by way of friendly welcome, "Is it bearable, monks, is it endurable, have you come the journey with little fatigue, and were you not troubled about almsfood, and from where do you come, monks?" - said "Blessed One, we come from the native land, from the Sākiyan country in the vicinity of Kapilavatthu." Then the Blessed One asked neither about the health of the great King Suddhodana, nor of Sakkodana, nor of Sukkodana, nor of Dhotodana, nor of Amitodana, nor of Queen Amittā, nor of Mahāpajāpatī, nor of the entire Sākiyan circle. Then, asking about a monk who was himself an obtainer of the ten subjects of talk and who instigated others therein, one accomplished in practice, he spoke this - statement beginning with "Who now, monks?"

But why did the Blessed One, without asking about the health of Suddhodana and others, ask about such a monk? Because of dearness. For to the Buddhas, practitioners - monks, nuns, male lay followers and female lay followers - are dear and agreeable. Why? Because of respect for the Teaching. For the Truth-finders are respectful of the Teaching, and that state of respect for the Teaching of theirs should be understood by the disposition that arose at the foot of the goatherd's banyan tree: "It is painful indeed to dwell disrespectful, not deferential." Indeed, out of respect for the Teaching, the Blessed One, going out to meet the Elder Mahākassapa on the day of his renunciation, traversed a distance of three leagues. Having gone a distance of more than three hundred yojanas, having expounded the Teaching on the bank of the Ganges, he established Mahākappina together with his following in arahantship. On one afternoon, having gone a distance of forty-five yojanas, having given a talk on the Teaching throughout the three watches of the night at the dwelling of a potter, he established the clansman Pukkusāti in the fruition of non-returning. Having gone two thousand yojanas, he showed favour to the novice Vanavāsī. Having gone a distance of sixty yojanas, he expounded the Teaching to the Elder Khadiravaniya. Having known that the Elder Anuruddha, seated in the Eastern Bamboo Grove, was reflecting on the thoughts of a great man, having gone there through the sky and having descended before the Elder, he gave applause. Having had a lodging prepared for the Elder Soṇa Koṭikaṇṇa in the same perfumed chamber, having requested a proclamation of the Teaching towards the break of dawn, at the conclusion of the melodic recital he gave applause. Having gone a distance of three leagues, at the dwelling place of three sons of good family in the Gosīṅga Sal Grove, he spoke on the

benefit of the taste of concord. The Blessed One Kassapa too - having aroused trust that "This is a noble disciple established in the fruition of non-returning," having gone to the dwelling of the potter Ghaṭikāra, with his own hand took material food and consumed it.

The Blessed One, when entering the rains retreat was approaching, surrounded by the community of monks, set out on a journey from Jeta's Grove. The great King of Kosala, Anāthapiṇḍika, and others were not able to make him turn back. Anāthapiṇḍika, having come home, sat down overcome with displeasure. Then a slave woman named Puṇṇā said to him: "You are overcome with displeasure, master." "Yes, woman, I was not able to make the Teacher turn back, and then the thought arose in me: 'For these three months I shall not be able either to hear the Teaching or to give gifts according to my intention.'" "I too, master, will make the Teacher turn back." "If you are able to make him turn back, you shall be a freewoman." She, having gone and having lain down at the feet of the Possessor of the Ten Powers, said: "Turn back, Blessed One." "Puṇṇā, you are one whose livelihood depends on others; what will you do for me?" "Blessed One, you too know that I have no gift to give; but on account of your turning back, I will become established in the three refuges and the five precepts." The Blessed One, having given applause saying "Good, good, Puṇṇā," having turned back, entered Jeta's Grove itself. This story became well known. The millionaire, having heard "The Blessed One turned back, it is said, because of Puṇṇā," made her a freewoman and placed her in the position of a daughter. She, having requested the going forth, went forth; having gone forth, she began insight meditation. Then the Teacher, having known her state of having begun insight, uttered this verse of illumination -

"Puṇṇā, you fulfil the Good Teaching, just as the moon on the fifteenth;
With complete wisdom, you will make an end of suffering."

At the conclusion of the verse, having attained arahantship, she became a well-known female disciple. Thus the Truth-finders revere the Teaching.

Even when the Elder Nandaka was expounding the Teaching in the assembly hall, the Blessed One, having gone without even bathing, having listened to the talk on the Teaching while standing throughout the three watches of the night, gave applause at the conclusion of the teaching. The Elder, having come and having paid homage, asked: "At what time, venerable sir, did you come?" "Just when the discourse was begun by you." "You have done what is difficult, venerable sir, you who are of the delicate nature of a Buddha." The Blessed One said: "If you, Nanda, were able to teach for a cosmic cycle, I would listen while standing for the duration of a cosmic cycle." Thus the Truth-finders revere the Teaching. Because of their reverence for the Teaching, practitioners are dear to them; therefore he asked about practitioners. A practitioner is fourfold: one practising for personal welfare but not for the welfare of others, one practising for the welfare of others but not for personal welfare, one practising neither for personal welfare nor for the welfare of others, and one practising both for personal welfare and for the welfare of others.

Therein, whoever is himself an obtainer of the ten topics of discussion, but does not exhort or instruct others therein, like the Venerable Bākulā. This one is called one practising for personal welfare, not one practising for the welfare of others; the

Blessed One does not ask about such a monk. Why? "He is not standing on the side of the growth of my Dispensation."

But whoever is a non-obtainer of the ten topics of discussion, yet exhorts others with them for the purpose of having them accept the duty done by him, like Upananda the Sakyan, this one is called practising for the welfare of others, not for personal welfare; he does not ask about such a one either. Why? Because his craving is not abandoned, like a great basket.

Whoever is himself also a non-obtainer of the ten topics of discussion, and does not exhort others with them either, like Lāḷudāyī, this one is practising neither for personal welfare nor for the welfare of others; he does not ask about such a one either. Why? Because the mental defilements within him are great, like things to be cut with a hatchet.

But whoever is himself an obtainer of the ten topics of discussion, and also exhorts others with them, this one is called practising both for personal welfare and for the welfare of others, like Sāriputta, Moggallāna, Mahākassapa and the other eighty great elders; he asks about such a monk. Why? Because he is established on the side of the growth of my Dispensation. Here too, asking about just such a one - he said beginning with "Who now, monks."

But when those monks were thus questioned by the Blessed One - the Blessed One asks about a monk in his own native land who is practising for the welfare of both, an obtainer of the ten topics of discussion, "Who now there is of such a kind?" - there was no deliberation or consultation among them with one another. Why? For the Venerable Mantāniputta was well-known and recognised in that province, like the moon standing in the midst of the sky, and like the sun. Therefore those monks, like a flock of peacocks gathered together upon hearing the sound of thunder to make a dense recitation, and like strenuous monks reporting to the Blessed One about their own teacher, the Elder Puṇṇa, with mouths insufficient to speak the elder's virtues, all at once said beginning with "Venerable sir, the Venerable Puṇṇa by name." Therein, "Puṇṇa" is that elder's name. But he was the son of Mantānī, therefore he is called "Mantāniputta." "Esteemed" means esteemed through esteem for his virtues.

Explanation of Fewness of Wishes and So On

"Of few wishes" means devoid of desire, without wishes, free from craving. For here the phrasing is as if with a remainder, but the meaning is without remainder. For indeed within him there is not even the slightest evil desire whatsoever. For he is one who eliminated the mental corruptions, one who has abandoned craving in every respect. But here this distinction should be known: excessive desire, evil desire, great desire, and fewness of wishes.

Therein, the longing of one unsatisfied with his own gain for another's gain is called excessive desire. For one possessed of that, even a ripe cake fallen into one's own bowl from a single portion appears as if not well-cooked and as if small. That very same one, thrown into another's bowl, appears as if well-cooked and as if large. But the making known of non-existent virtues and immoderation in accepting is called evil desire; that has come in the Abhidhamma itself by the method beginning with "here a certain one being faithless wishes 'May people know me as faithful'"; a person

possessed of that becomes established in hypocrisy. But the making known of existing virtues and immoderation in accepting is called great desire. That too has come by this method: "here a certain one being faithful wishes 'May people know me as faithful,' being moral wishes 'May people know me as moral'"; a person possessed of that is difficult to satisfy, and even a mother who has given birth is unable to win his heart. Therefore this is said -

"A great mass of fire, the ocean, and also a greedy person;
Let one give requisites by the cartload, these three are unsatisfiable."

But the concealment of existing virtues and moderation in acceptance is called fewness of wishes. A person endowed with that, through the desire to conceal even the virtue existing in himself, being faithful, does not wish "May people know me as faithful." Being moral, secluded, very learned, putting forth strenuous energy, accomplished in concentration, wise, being one who has eliminated the mental corruptions, does not wish "May people know me as one who has eliminated the mental corruptions" - just as the Elder Majjhantika.

The Elder, it is said, was a great one who had eliminated the mental corruptions, but his bowl and robes were worth only a foot's measure. He was the senior monk of the Community on the great festival day of the monastery of King Dhammāsoka. Then, having seen his excessively rough appearance, people said: "Venerable sir, please stay a little outside." The Elder, thinking "If one who has eliminated the mental corruptions like me does not perform the service for the king, who else will do it?" dived into the earth and emerged right while taking the almsfood lifted up for the senior monk of the Community. Thus, being one who has eliminated the mental corruptions, he does not wish "May people know me as one who has eliminated the mental corruptions." But a monk of few wishes thus gives rise to unarisen material gain, makes arisen material gain lasting, and pleases the minds of donors; for in whatever way he, through his fewness of wishes, takes little, in that very way people, faithful to his practice, give much.

There is also another fourfold one of few wishes -one of few wishes regarding requisites, one of few wishes regarding ascetic practices, one of few wishes regarding the Scriptures, and one of few wishes regarding achievement. Therein, one of few wishes regarding the four requisites is called one of few wishes regarding requisites. He knows the disposition of the donor, knows the disposition of the gift, and knows his own strength. For if the gift is abundant but the donor wishes to give little, he takes little according to the donor's disposition. The gift is little but the donor wishes to give much - he takes little according to the disposition of the gift. Even when the gift is abundant and the donor too wishes to give much, having known his own strength, he takes only in measure.

One who does not wish to make known to others the existence in himself of the undertaking of ascetic practices is called one of few wishes regarding ascetic practices. For the elucidation of this, these are the cases -The Elder Mahāsumana, the cemetery dweller, it is said, dwelt in a cemetery for sixty years; not even one other monk knew of it. Therefore he said -

"In the cemetery for sixty years, uninterruptedly I dwell;

A second person would not know me - ah, the supreme cemetery dweller!"

At Cetiyapabbata, the two brother elders dwelt. Among them, the younger one, having taken pieces of sugar-cane sent by his attendant, went to the presence of the elder. "Please make use of them, venerable sir." And it was the time for the Elder to wash his mouth after having done the meal duty. He said: "Enough, friend." "Are you perhaps a one-session eater, venerable sir?" "Bring them here, friend, the pieces of sugar-cane" - even though being a one-session eater for fifty years, concealing the ascetic practice, having made use of them and washed his mouth, he again determined the ascetic practice and departed.

But whoever, like the Elder Tissa of Sāketa, does not wish to make known his state of being very learned - this one is called one of few wishes regarding the Scriptures. The Elder, it is said, thinking "There is no moment to spare," not making opportunity for recitation and questioning, when urged "Venerable sir, you will obtain death and destruction," having dismissed his group, went to the Kaṇḍikāra Sand-Ocean Monastery. There, during the rainy season, having been of assistance to elders, newly ordained, and those of middle standing, on the Observance day of the great invitation ceremony, having stirred the people with a talk on the Teaching, he departed.

But whoever, having become a certain one among stream-enterers and so on, does not wish to make known his state of being a stream-enterer and so on, this one is called one of few wishes regarding achievement, like the three sons of good family and like Ghaṭikāra the potter.

But the Venerable Puṇṇa, having abandoned excessive desire, evil desire, and great desire, was called one of few wishes because of being endowed with the pure fewness of wishes that is in every respect the opposite of desire, reckoned as non-greed. To the monks also, having shown the danger in those, saying "Friends, excessive desire, evil desire, and great desire - these qualities are to be abandoned," he spoke talk on fewness of wishes, saying that one should undertake and practise such fewness of wishes. Therefore it was said "He himself is of few wishes and gives talk on fewness of wishes to the monks."

Explanation of the Twelfefold Contentment

Now, in the passages beginning with "he himself is content" and so on, we shall explain only the distinctive meaning. The explanation, however, should be understood by the method already stated. "Content" means endowed with contentment regarding whatsoever requisites. And this contentment is twelfefold. As follows: regarding robes, there is contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable - thus it is threefold; likewise regarding almsfood and so on. Here is the detailed exposition of that.

Here a monk obtains a robe, whether beautiful or ugly. He sustains himself with just that, does not desire another, and even when obtaining one does not take it. This is his contentment with whatever is obtained regarding robes. But then whoever is either naturally weak or overcome by illness and ageing, and becomes wearied when wearing a heavy robe, he, having exchanged it with a fellow monk, even while sustaining himself with a light one, is still content. This is his contentment according

to one's strength regarding robes. Another is one who obtains superior requisites; he, having obtained among silk robes and so on a certain costly robe, or many robes, having given them away thinking "Let this be for the elders, for those long gone forth, this is suitable for the very learned, this for the sick, this for those of little gain," and having taken their old robe, or having picked up rags from a rubbish heap and so on, having made a double robe from them and wearing it, is still content. This is his contentment according to what is suitable regarding robes.

Here again a monk obtains almsfood, whether coarse or superior; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding almsfood. But whoever obtains almsfood that is opposed to one's own nature or opposed to one's illness, by the use of which there is discomfort for him, he, having given that to a fellow monk, having eaten suitable food from his hand, even while practising the ascetic duty, is still content. This is his contentment according to one's strength regarding almsfood. Another obtains much superior almsfood; he, having given that, just as with the robe, to those long gone forth, the very learned, those of little gain, and the sick, even while eating either their leftovers or mixed food obtained by walking for almsfood, is still content. This is his contentment according to what is suitable regarding almsfood.

Here again a monk obtains a lodging, whether agreeable or disagreeable; by that he produces neither pleasure nor aversion; at the very least, he is satisfied even with a mat of grass, with whatever he has obtained. This is his contentment with whatever is obtained regarding lodging. But whoever obtains a lodging that is opposed to one's own nature or opposed to one's illness, where dwelling there is discomfort for him, he, having given that to a fellow monk, even while dwelling in a suitable lodging belonging to that monk, is still content. This is his contentment according to one's strength regarding lodging. Another, of great merit, obtains many superior lodgings such as rock cells, pavilions, pinnacled buildings, and so on; he, having given those, just as with robes and so on, to those long gone forth, the very learned, those of little gain, and the sick, even while dwelling anywhere at all, is still content. This is his contentment according to what is suitable regarding lodging. Whoever too, having reflected "An excellent lodging is indeed a ground for heedlessness; for one seated there, sloth and torpor descend upon him; and for one overcome by sleep, upon waking again, evil thoughts manifest," does not accept such a lodging even when it has been obtained; he, having rejected that, even while dwelling in the open air, at the root of a tree, and so on, is still content. This too is his contentment according to what is suitable regarding lodging.

Here again a monk obtains medicine, whether coarse or superior; whatever he obtains, he is satisfied with just that, does not desire another, and even when obtaining more does not take it. This is his contentment with whatever is obtained regarding the requisite for the sick. But one who is in need of oil obtains molasses; he, having given that to a fellow monk, having taken oil from his hand, or having sought something else, even while preparing medicine with those, is still content. This is his contentment according to one's strength regarding the requisite for the sick. Another, of great merit, obtains much superior medicine such as oil, honey, molasses, and so on; he, having given that, just as with robes, to those long gone forth, the very

learned, those of little gain, and the sick, even while sustaining himself with whatever they bring, is still content. But whoever, when in one vessel urine-soaked yellow myrobalan is placed and in another the four sweets, being told "Take, venerable sir, whichever you wish," if his illness is appeased by either of those, then, thinking "Urine-soaked yellow myrobalan has been praised by the Buddha and others," having rejected the four sweets, even while preparing medicine with the urine-soaked yellow myrobalan alone, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick.

But among the three kinds of contentment individually in each requisite, contentment according to what is suitable is the foremost. The Venerable Puṇṇa was content in each requisite with these three kinds of contentment. "And talk on contentment" means he was indeed the giver of this talk on contentment to the monks also.

Explanation of the Threefold Solitude

"Secluded" means endowed with these three kinds of solitude: seclusion of the body, seclusion of the mind, and seclusion from clinging. Therein, he goes alone, stands alone, sits alone, prepares his sleeping place alone, enters the village for almsfood alone, returns alone, determines upon the walking path alone, walks alone, dwells alone - this is called seclusion of the body. The eight meditative attainments are called seclusion of the mind. Nibbāna is called seclusion from clinging. For this too was said - "Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation. Seclusion of the mind is for those with pure minds, who have attained the highest cleansing. Seclusion from clinging is for persons free from clinging, who have gone beyond activities." "Talk on solitude" means he was the giver of this talk on solitude to the monks also.

Explanation of the Fivefold Association

"Aloof from society" means without the fivefold bonding. Bonding through hearing, bonding through seeing, bonding through conversation, bonding through sharing, and bodily bonding - thus bonding is fivefold. Among these, here a monk hears: "In such and such a village or town there is a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion." He, having heard that, sinks down, becomes dejected, is not able to maintain the holy life, without declaring weakness in the training, returns to the lower life - thus lust arisen by way of the ear-consciousness process in one hearing either the achievement of beauty and so on being spoken of by others, or the sound of laughter, talk, or song by oneself, is called bonding through hearing. That should be understood by way of the Paccekabodhisatta who had no scent of women, and the young man Tissa who dwelt in the cave with five door-bolts -

It is said that the young man, while going through space, having gone to the lotus pond together with five maidens, the daughters of a smith dwelling in a mountain village, having bathed and having adorned themselves with lotuses, having heard the sound of one singing with a sweet voice, pierced by sensual lust, having fallen away from his distinction, came to calamity and disaster. Here a monk does not indeed hear, but he himself sees a woman or girl who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. Having seen her, he sinks down, becomes dejected, is not able to maintain the holy life, without declaring weakness in the

training, returns to the lower life - thus lust arisen by way of the eye-consciousness process in one looking at a form of the opposite kind is called bonding through seeing. That should be understood thus -

It is said that a certain young monk went to the monastery at the gate of Kāladīghavāpi for the purpose of recitation. The teacher, having seen an obstacle for him, did not give permission. He followed again and again. The teacher said: "If you will not walk within the village, I will give you the recitation." He, having accepted saying "Very well," when the recitation was finished, having paid homage to the teacher, while going, thinking "My teacher does not allow me to walk in this village; what indeed is the reason?" having put on his robe, entered the village. A certain daughter of a good family, having dressed in a yellow cloth, standing in the house, having seen the young monk, with lust arisen, having brought rice gruel with a ladle, having put it in his bowl, having turned back, lay down on the small bed. Then her mother and father asked "What is it, dear?" "If I obtain the young monk who went past the door, I shall live; if I do not obtain him, I shall die." The mother and father, having gone quickly, having reached the young monk at the village entrance, having paid homage, said "Please turn back, venerable sir, take almsfood." The young monk said "Enough, I am going." They, having entreated "This, venerable sir, is the reason" - "In our house, venerable sir, there is this much wealth; we have only one daughter; you will stand in the place of the eldest son; it is possible to live in comfort" - they said. The young monk, not heeding, saying "I have no need of this impediment," departed.

The mother and father, having gone, said "Dear, we were not able to make the young monk turn back; whatever other husband you wish, you will obtain him; get up, eat and drink." She, not wishing, having been without food for seven days, died. The mother and father, having performed the funeral rites for her, gave that yellow cloth to the community of monks at the neighbouring monastery; the monks, having cut the cloth into pieces, distributed it. One old monk, having taken his share, came to the Kalyāṇī monastery. That young monk too, thinking "I shall pay homage to the shrine," having gone to that very place, sat down at the day-quarters. The old monk, having taken that piece of cloth, said to the young monk "Please arrange a water strainer for me from this." The young monk said "Great Elder, where was this obtained?" He related the whole story. He, having merely heard that, thinking "He did not obtain communal life with one of such a kind!" burnt by the fire of lust, died right there.

Lust arisen by way of mutual conversation and discussion is called bonding through conversation. Lust arisen by way of a monk taking what belongs to a nun, or a nun taking what belongs to a monk, and making use of it, is called bonding through shared use. That should be understood thus - It is said that at the festival of the Maricavaṭṭi Monastery there were a hundred thousand monks and only ninety thousand nuns. One novice, carrying hot rice gruel, once placed it on the corner of his robe, once on the ground. One female novice, having seen this, gave him a small bowl saying "Place your bowl here and go." At a later time, when a certain danger arose, they went overseas. Among them, the nun went earlier. She, having heard "It is said that a certain Sinhalese monk has come," having gone to the Elder's presence, having exchanged friendly welcome, sat down - "Venerable sir, at the time of the

Maricavaṭṭi Monastery festival, how many rains retreats had you?" she asked. At that time I was a seven-year-old novice. But how many rains retreats had you? I was just a seven-year-old female novice; I gave a small bowl for the purpose of placing the bowl of a certain novice who was carrying hot rice gruel. The Elder, having said "I am he," brought out the small bowl and showed it. They, being unable to maintain the holy life by just that much association, both left the monastic community at the age of sixty.

Lust arisen by way of seizing the hand and so on is called physical contact. Herein is this story - It is said that at the great shrine courtyard, young monks were taking up recitation. Behind them young nuns were listening to the Teaching. There one young monk, stretching out his hand, touched the body of a certain young nun. She, having taken that hand, placed it on her own chest; by that much association, both, having left the monastic community, attained the state of householders.

Explanation of Grasping and the Grasper and So On

However, among these five types of association, for a monk together with monks, hearing, seeing, conversation, shared use, and physical contact occur constantly; together with nuns, except for physical contact, the rest occur from time to time. Likewise, together with male and female lay followers, all of them occur from time to time. For in those cases, the mind should be guarded against the arising of mental defilements. For one monk is a grasper of graspers, one is freed from graspers, one is a grasper of the freed, one is freed from the freed.

Therein, whatever monk people approach by enticing with material gains by way of winning over, and the monk too approaches by enticing with flowers, fruits, and so on by way of winning over - this is called a grasper of graspers. But whatever monk people approach in the aforesaid manner, yet the monk approaches as one worthy of offerings - this is called one freed from graspers. To whatever monk people give the four requisites as one worthy of offerings, yet the monk approaches by enticing with flowers, fruits, and so on by way of winning over - this is called a grasper of the freed. To whatever monk people also give the four requisites as one worthy of offerings, and the monk too, like the Elder Cūḷapiṇḍapātīyatissa, uses them as one worthy of offerings - this is called one freed from the freed.

It is said that a certain female lay follower attended upon the Elder for twelve years. One day, a fire broke out in that village and burnt the houses. The monks who frequented other families came - "What is it, lay follower, were you able to save any goods?" they made a friendly welcome. The people said "Our mother's Elder who frequents our family will come only at the time of eating." The Elder too came on the following day, having observed the time for the alms round. The female lay follower, having caused him to sit down in the shade of the granary, having prepared the almsfood, gave it. When the Elder had done the meal duty and departed, the people said - "Our mother's Elder who frequents our family came only at the time of eating." The female lay follower said "Your monks who frequent your families are befitting only for you; my Elder is befitting only for me." But the Venerable Puṇṇa Mantāniputta, with these five types of association, was aloof from all four assemblies, and was both one freed from graspers and one freed from the freed. And just as he himself was aloof from society, so too he was a maker of that talk on aloofness from society to the monks.

"Putting forth strenuous energy" means one whose energy has been exerted; the meaning is one whose bodily and mental energy is complete. For whatever monk does not allow a mental defilement arisen while walking to reach standing, does not allow a mental defilement arisen while standing to reach sitting, does not allow a mental defilement arisen while sitting to reach lying down, and goes about like one who crushes and seizes a black snake with a spell, and like one who treads upon the neck of an enemy - this one is called one who is putting forth strenuous energy. And the elder was such a one. He was likewise a giver of talk on arousal of energy to the monks too.

In "accomplished in morality" and so on, "morality" means the fourfold purification morality. "Concentration" means the eight attainments that serve as the foundation for insight. "Wisdom" means mundane and supramundane knowledge. "Liberation" means noble fruition. "Knowledge and vision of liberation" means the nineteenfold reviewing knowledge. The elder was himself accomplished in morality and so on, and was also a giver of talk on morality and so on to the monks. He exhorts by means of the ten subjects of talk, thus he is an exhorter. But just as one merely exhorts, yet is not able to turn over and make known the subtle meaning. The elder was not thus. But the elder makes those ten subjects of talk understood, thus he is an instructor. One is able to instruct, but is not able to show the reason. The elder shows the reason as well, thus he is one who shows. One shows the existing reason, but is not able to make them take it up. The elder is also able to make them take it up, thus he is an instigator. Having thus instigated, he incites the monks by way of generating endeavour in those subjects of talk, thus he is an inciter. Having spoken the praise of those in whom endeavour has arisen, he gladdens them, thus he is a gladdener.

Explanation of the Five Gains

253. "Well-gained" means that for others too there are gains of such qualities as human existence, going forth, and so on. But for the Venerable Puṇṇa these are well-gained, for whom such praise has arisen in the presence of the Teacher - this is the meaning. Furthermore, the speaking of praise by the unwise is not such a gain, but the speaking of praise by the wise is a gain. Or the speaking of praise by a householder is not such a gain, for a householder, thinking "I shall speak praise," speaking thus: "Our noble one is smooth, kindly in speech, pleasant to converse with, he provides assistance with rice gruel, food, molasses, and so on to those who come to the monastery" - he speaks only dispraise. Thinking "I shall speak dispraise," speaking thus: "This elder is like a dullard, like a weakling, like one who frowns, there is no trust with him" - he speaks only praise. Even the speaking of praise by fellow monks in the absence of the Teacher is not such a gain, but in the presence of the Teacher it is an exceeding gain - dependent on this reason too, he said "well-gained." "Point by point" means having entered into and entered into the ten topics of discussion. "And the Teacher gives thanks for that" means he gives thanks for that praise of his thus: "So it is, that monk is of few wishes and that monk is content." Thus the speaking of praise by the wise is one gain, by fellow monks is one, in the presence of the Teacher is one, point by point is one, the giving of thanks by the Teacher is one - with reference to these five gains, he said "well-gained." "Kadāci" means at some time or other. "Karahaci" is a synonym for that very thing. "Perhaps there might be some friendly conversation" means perhaps there might be some

exchange of talk. It is said that the Venerable Puṇṇa had never been seen before by the Elder, nor had his talk on the Teaching been heard before by him. Thus he, aspiring to both the seeing of him and a talk on the Teaching, spoke thus.

Explanation of Wandering and So On

254. "As long as he liked" means having dwelt according to his disposition. For when Buddhas are dwelling in one place, there is no discontent whatsoever arising on account of failure of shade, water, and so on, or uncomfortable lodgings, or the faithless nature and so on of the people. Nor is there a prolonged dwelling having found delight through their success, thinking "We dwell comfortably here." But wherever, while the Truth-finder is dwelling, beings become established in the refuges, or undertake the precepts, or go forth, or from that there is a decisive support for the path of stream-entry and so on for them. Therein, the Buddhas dwell with the intention of establishing beings in those attainments; in their absence, they depart. Therefore it was said - "having dwelt according to his disposition." "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 Mahākassapa, traversed a distance of three leagues in a moment; for the sake of Āḷavaka, thirty yojanas; likewise for Aṅgulimāla. But for Pukkusāti, forty-five yojanas; for Mahākappina, two thousand yojanas; for the sake of the Khadiravaniya, seven hundred yojanas he traversed; 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 - 'The Blessed One 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, dear sir, has come; do not go to work," having prepared seats, having given rice gruel, while performing the duty of offering beverages, 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 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, thinking "On the entire path of three leagues I shall get to see the novice," made him the guide 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 yojana or half a yojana, 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 final circle. Therein, the great circle is nine hundred yojanas, the middle circle is six hundred yojanas, the final 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 was 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 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 out of compassion for the world he wanders on a journey.

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," or "they will go for refuge 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... 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; that is what is intended here. But this is twofold: the bound journey and the unbound journey. Therein, that which he goes for the sake of just one being capable of being enlightened, this is called the bound journey. But that which he walks by way of the succession of villages, market towns and cities, this is called the unbound journey. This is what is intended here.

"Having set in order his lodging" means having set in order his lodging. But the elder, in setting it in order, did not make bundles of small bowls, large bowls, small beakers, large beakers, woollen robes, fine cloth robes, and so on, nor did he have pots filled with ghee, oil, and so on, deposit them in the inner room, shut the door, and have keys, signet rings, and so on fastened. But since the instruction states "If there is no monk or novice or monastery attendant or lay follower, having placed bed upon bed on four stones, having placed chair upon chair, having made a heap on top on a bamboo pole for robes or on a cord for robes, having closed the doors and windows, one should depart," he set things in order merely by asking permission of the resident monk.

"Set out on a journey towards Sāvattthī" means having become desirous of seeing the Teacher, he set out in whatever direction Sāvattthī lay. And in departing, he did not depart having informed the great King Suddhodana and having had ghee, oil, honey, molasses, and so on taken along. But like a rutted elephant having left the herd, like a lion having no need of companions, taking only his bowl and robes, he departed entirely alone. But why did he not go to Rājagaha together with his five hundred pupils, and depart only now? Rājagaha is sixty yojanas distant from Kapilavattu, but Sāvattthī is fifteen. That the Teacher, having come forty-five yojanas from Rājagaha, is

dwelling at Sāvattthī, and having heard that he has now come near, he departed - this is not the reason. For indeed, going to the presence of the Buddhas, he would go even a thousand yojanas; but at that time bodily seclusion could not be obtained. For at the time of travelling with many, when one says "Let us go," another says "I shall stay right here." When one says "Let us stay," another says "I shall go." Therefore, it is not possible to enter an attainment and sit down at whatever moment one wishes, or to obtain bodily seclusion in a comfortable lodging; but for one alone all that is easy to obtain - thus, not having gone then, he departed now.

"Wandering on a journey" - here, although this journey is properly applicable only to the Buddhas for the purpose of benefiting the great multitude, yet with reference to the Buddha, by conventional usage it is also said of disciples, just as a fan made of rushes and so on is also called a palm-leaf fan. "To the Blessed One" means having walked for almsfood in a small village not far from Sāvattthī, having finished his meal, having entered Jeta's Grove, without going to the dwelling place of the Elder Sāriputta or the Elder Mahāmoggallāna, without washing his feet, without anointing them, without drinking water or a beverage, without resting a little, without even producing the thought "I shall see the Teacher," he went straight to the residential cell of the perfumed chamber itself. For the elder, wishing to see the Teacher, had no need of another monk. Therefore, he did not even produce the thought "Having taken Rāhula or Ānanda, having asked for permission, I shall see the Teacher."

For the elder was himself a favourite in the Buddha's Dispensation, like a king's great warrior victorious in battle. For just as for such a warrior wishing to see the king, there is no such thing as an act of obtaining an audience by attending upon another; by virtue of being a favourite, he sees him by himself. In the same way, the elder too was a favourite in the Buddha's Dispensation; for him there was no need to attend upon another for the purpose of seeing the Teacher - thus, having washed his feet, having wiped them on the foot-mat, he approached the Blessed One. The Blessed One too saw "At the very time towards the break of dawn, the son of Mantāṇī will come." Therefore, having entered the perfumed chamber, without even fastening the door latch, having allayed the disturbance, he rose and sat down. The elder, having pushed open the door panel, having entered the perfumed chamber, having paid respect to the Blessed One, sat down to one side. "In talk on the Teaching" means the Blessed One, giving a talk on the Teaching, in the Cūḷagosiṅga Sutta spoke on the benefit of the taste of concord of three sons of good family; in the Sekkha Sutta, the benefit of a public rest-house; in the Ghaṭikāra Sutta, a talk connected with past lives relating to the recollection of mindfulness; in the Raṭṭhapāla Sutta, the four synopses of the Teaching; in the Sela Sutta, a talk on the benefit of a beverage; in the Upakkilesa Sutta, while giving a talk on the Teaching to the Elder Bhagu, he spoke on the benefit of solitude. But in this Rathavinīta, while speaking about the Venerable Puṇṇa, he showed what is called the infinite method based on the ten topics of talk, saying "Puṇṇa, this too is just talk on fewness of wishes, just talk on contentment." It was like stretching out one's hand into the great ocean while standing at the shore's edge, for a disciple who had attained analytical knowledge.

"To the Blind Men's Grove" means at that time, it is said, after the meal Jeta's Grove was crowded; many warriors, brahmins, and others entered Jeta's Grove; it was like the camp of a wheel-turning monarch; it was not possible to obtain solitude. But the

Blind Men's Grove was secluded, like a meditation house; therefore he approached the Blind Men's Grove. But why did he not see the great elders? For thus it occurred to him - "Having come in the evening time, having seen the great elders, I shall again see the One of Ten Powers; thus there will be one attendance upon the great elders, and two upon the Teacher; then, having paid homage to the Teacher, I shall go to my own dwelling place."

Explanation of the Seven Purification Questions

256. "Was repeatedly speaking praises" means he lived repeatedly proclaiming praise. The Elder, it is said, from then on, day after day, in the midst of the Community, spoke the virtues of the Venerable Puṇṇa: "The one named Puṇṇa Mantāniputta, it is said, is aloof from the four assemblies; he will come for the purpose of seeing the One of Ten Powers; might he perhaps go without even seeing me?" - for the purpose of bringing it to the attention of elders, newly ordained, and those of middle standing. For thus it occurred to him - "Elder monks are not inside the monastery at all times; but when the talk of praise about him has been spoken, whoever will see that monk; he, having come, will inform." Then this co-resident pupil of the Elder himself saw that Venerable Mantāniputta, having taken his bowl and robes, entering the perfumed chamber. But how did he recognise him? He recognised him through the Blessed One's talk on the Teaching, while speaking saying "Puṇṇa, Puṇṇa" - "This is that elder, whose praises my preceptor has been repeatedly speaking." Thus he, having come, informed the Elder. "Taking his sitting cloth" means a sitting cloth is called one with a fringe, a woven one. But the Elder, having taken a piece of leather, went. "Closely behind" means from behind, from behind. "Keeping his head in sight" means whoever goes seeing the back on elevated ground and seeing the head on low ground, he too is called "keeping his head in sight." Having become thus, he followed. For although the Elder, due to his restraint in the sound of footsteps, even going very near does not disturb with the sound of footsteps, yet knowing "This is not the time for friendly greeting," he was not too near; the Blind Men's Grove being large, being unable to see one hidden in a certain place, an uncomfortable sound would have to be made calling "Friend Puṇṇa, Puṇṇa!" - therefore, for the purpose of knowing the place where he sat, being not too far, keeping his head in sight, he went. "Sat down for the day residence" means he sat down for the purpose of the day residence.

Therein, the Venerable Puṇṇa too was of northern brahmin birth, and so too was the Elder Sāriputta. The Elder Puṇṇa too was gold-coloured, and so too was the Elder Sāriputta. The Elder Puṇṇa too had attained the fruition attainment of arahantship, and so too had the Elder Sāriputta. The Elder Puṇṇa too was accomplished in resolution for a hundred thousand cosmic cycles, and the Elder Sāriputta too for one incalculable period exceeding a hundred thousand cosmic cycles. The Elder Puṇṇa too had attained analytical knowledge and was a great one who had eliminated the mental corruptions, and so too was the Elder Sāriputta. Thus, like two lions that have entered one golden cave, like two tigers that have descended upon one stretching ground, like two six-tusked elephant kings that have entered one sal grove in full bloom, like two supaṇṇa kings that have entered one silk-cotton tree grove, like two Vessavaṇas that have ascended one man-borne vehicle, like two Sakkas that have sat upon one Paṇḍukambala stone, like two Hārīta Great Brahmās that have gone inside

one mansion - those two, both of brahmin birth, both gold-coloured, both obtainers of attainment, both accomplished in resolution, both attainers of analytical knowledge, great ones who had eliminated the mental corruptions, having entered one jungle thicket, adorned that forest place.

"The holy life is lived under the Blessed One, friend" means: "Friend, is the holy life lived by the venerable one in the presence of our Blessed One?" This the Venerable Sāriputta asked, even though knowing of his abiding by the holy life under the Blessed One, for the purpose of bringing up the discussion. For without the former talk being established, the latter talk does not arise; therefore he asked thus. The Elder, approving, said "Yes, friend." Then, wishing to hear his answering of questions, the Venerable Sāriputta asked the seven purifications in succession: "Is it, friend, for the purpose of purification of morality that the holy life is lived under the Blessed One?" The detailed discussion of those is stated in the Visuddhimagga. But the Venerable Puṇṇa, since even for one established in the fourfold purification of morality and so on, the abiding by the holy life does not reach its summit, therefore rejected all, saying "No indeed, friend."

"For what purpose then, friend" - if the holy life is not lived for the purpose of purification of morality and so on, then for what purpose is it lived? - thus he asked. "For the purpose of final nibbāna without clinging, friend" - here final nibbāna without clinging means final nibbāna without condition. Clinging is twofold: clinging as grasping and clinging as condition. Clinging as grasping is the fourfold clinging beginning with clinging to sensual pleasures and so on; clinging as condition means the conditions stated thus: "with ignorance as condition, activities." Therein, the teachers who advocate clinging as grasping explain final nibbāna without clinging as the fruition of arahantship that proceeds without grasping any phenomenon by even one of the four kinds of clinging. For that, not being associated with clinging, does not cling to any phenomenon, and because it is born at the end of the quenching of mental defilements, it is called final nibbāna. But for those who advocate clinging as condition, final nibbāna without clinging means final nibbāna without condition. They explain that the deathless element itself, which is unarisen by way of condition, unconditioned, is final nibbāna without clinging. This is the end, this is the summit, this is the conclusion. For one who has attained final nibbāna without condition, the abiding by the holy life has reached its summit; therefore the elder said "for the purpose of final nibbāna without clinging." Then, pressing him further, the Venerable Sāriputta began the question again: "Now what, friend, is purification of morality final nibbāna without clinging?"

258. The Elder too, having rejected in the same way in all the turns, showing the fault at the conclusion, said beginning with "If purification of morality, friend." Therein, "were to declare" means if he were to declare. "He would be declaring what is still with clinging as final nibbāna without clinging" means he would be declaring what is of the nature of grasping as of the nature of non-grasping, what is with condition as without condition, what is conditioned as unconditioned - this is the meaning. But regarding purification by knowledge and vision, just this meaning should be taken - that he would be declaring what is with condition as without condition, what is conditioned as unconditioned. "For a worldling, friend" - here a mundane, ignorant worldling following the round of rebirths should be understood.

For he, because of the absence of even the mere fourfold purification of morality, is altogether apart from these mental states. "If so" means because certain wise persons understand the meaning by means of a simile, for that reason "I will make a simile for you" - this is the meaning.

Explanation of the Seven Relay Chariots

259. "Seven relay chariots" means seven chariots yoked with trained thoroughbred horses. "Only for the purpose of purification of mind" means: friend, this purification of morality is only for the purpose of purification of mind. "For the purpose of purification of mind" - this is an expression of delimitation. But here the meaning is: only so far as the purpose termed purification of mind, so far should this purification of morality be desired. But this purification of mind is the purpose of purification of morality, this is its summit, this is its final goal. For one established in purification of mind, the function of purification of morality is fulfilled. This same method applies in all terms.

Now here is the comparison of the simile - For one who practises meditation, fearful of ageing and death, should be seen as like King Pasenadi of Kosala. The city of identity is like the city of Sāvattthī; the city of Nibbāna is like the city of Sāketa; the time of the arising of the function of full realisation of the four noble truths not yet fully realised by the meditator is like the time of the arising of the urgent business for the king that brings prosperity at Sāketa, which must be reached by going quickly. The seven purifications are like the seven relay chariots; the time of being established in purification of morality is like the time of ascending the first relay chariot; the time of being established in purification of mind and so on through purification of morality and so on is like the time of ascending the second and so on by means of the first relay chariot and so on. Just as the time of enjoying divine food, surrounded by a company of relatives and friends, in the upper storey of the mansion, having descended at the inner palace door at Sāketa by means of the seventh relay chariot, so should be seen the time of experiencing supramundane happiness for the meditator who, through purification by knowledge and vision, having exhausted all mental defilements, having ascended the excellent mansion of the Teaching, surrounded by a retinue of more than fifty wholesome mental states, having attained fruition attainment with Nibbāna as object, seated on the resting place of cessation.

Thus the Elder Sāriputta, the General of the Teaching, asked the seven purifications of the Venerable Puṇṇa, an obtainer of the ten topics of discussion. The Venerable Puṇṇa answered the ten topics of discussion. But when asking thus, did the General of the Teaching ask having known, or not having known? Or else, did he ask being skilled in the landing place, within his domain, or being unskilled in the landing place, outside his domain? And did the Elder Puṇṇa too answer having known, or not having known? Or else, did he answer being skilled in the landing place, within his domain, or being unskilled in the landing place, outside his domain? For one saying "He asked having known, being skilled in the landing place, within his domain" would be speaking of none other than the General of the Teaching. One saying "He answered having known, being skilled in the landing place, within his domain" would be speaking of none other than the Elder Puṇṇa. For what is concise in the purifications is expanded in the topics of discussion. What is concise in the topics of discussion is

expanded in the purifications. That should be understood by this method.

For among the purifications, the one purification of morality has come as four topics of discussion: talk about fewness of wishes, talk about contentment, talk about aloofness from society, and talk about morality. The one purification of mind has come as three topics of discussion - talk about solitude, talk about arousal of energy, and talk about concentration. Thus, for now, what is concise in the purifications is expanded in the topics of discussion. But among the topics of discussion, the one talk about wisdom has come as five purifications - purification of view, purification by overcoming uncertainty, purification by knowledge and vision of what is the path and what is not the path, purification by knowledge and vision of the practice, and purification by knowledge and vision. Thus what is concise in the topics of discussion is expanded in the purifications. Therefore the Elder Sāriputta, asking the seven purifications, did not ask anything else; he asked just the ten topics of discussion. The Elder Puṇṇa too, answering the seven purifications, did not answer anything else; he answered just the ten topics of discussion. Thus it should be understood that both of these, having known, being skilled in the landing place, asked and answered the question within their domain.

260. "What is the venerable one's name": it is not that the elder did not know his name. But already knowing, he asked thinking "I shall get to exchange friendly greetings." "And how do the fellows in the holy life know the venerable one": but this the elder said while exchanging friendly greetings. "Mantāṇiputta" means the son of the brahmin woman Mantāṇī. In "just as" (yathā taṃ), here "taṃ" is merely a particle. The meaning here in brief is: just as should be answered by a learned disciple, just so they have been answered. "Point by point" means having plunged into and entered into the ten topics of discussion. In "with a cloth cushion" (celaṇḍupakena), here "cela" is called cloth, "aṇḍupaka" is a pad. Having made a cloth pad on the head and having caused the venerable one to sit there, even while carrying him about, the fellows in the holy life would get to see him; even for those who thus obtained seeing, it would be for their gain indeed - thus by the supposition of an impossibility, he showed a means for frequent seeing. For without thus carrying him about, one wishing to ask a question or wishing to hear the Teaching would have to go about searching "Where is the elder standing, where is he seated?" But those thus carrying him about, at whatever moment they wished, having taken him down from the head, having caused him to sit on a costly seat, are able to ask a question or to hear the Teaching. Thus by the supposition of an impossibility, he showed a means for frequent seeing.

"And the fellows in the holy life know me as Sāriputta" means: the son of the brahmin woman Sārī - and thus the fellows in the holy life know me. "Like the Teacher" (satthukapena) means like the Teacher. Thus with just a single term, the Venerable Puṇṇa raised up the Elder Sāriputta as if placing him against the disc of the moon. For the Elder's status as a supreme speaker of the Teaching became well-known on this occasion. For one calling a minister or chaplain "great" would say "like a king"; an ox "the measure of an elephant"; a reservoir "the measure of the ocean"; light "the measure of the light of the moon and sun" - beyond this there is no talk of their greatness. One calling even a disciple "great" would say "the counterpart of the

Teacher" - beyond this there is no talk of his greatness. Thus the Venerable Puṇṇa, with just a single term, raised up the elder as if placing him against the disc of the moon.

"Even this much would not have occurred to us": for one who has attained analytical knowledge, there is no such thing as lack of discernment. But whatever simile was brought, that we would not bring; we would speak only the meaning. For a simile is brought for those who do not know - this is the intention here. But in the commentary, having rejected even this, a simile is indeed brought even in the presence of Buddhas; but he, honouring the elder, spoke thus.

"Profound questions have been asked point by point" means asked having plunged into and plunged into the ten topics of discussion. But is the asking of a question weighty, or the answering? Having learnt and asking is not weighty, but the answering is weighty. Or, having made it with cause and with reason, both the asking and the answering are weighty indeed. "Gave thanks" means having become of equal mind, they gave thanks. Thus the teaching was concluded according to the very same connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Rathavinīta Sutta is completed.

5. Explanation of the Nivāpa Sutta

261. "Thus have I heard" - this is the Discourse on the Fodder. Therein, "trapper" means one who sows grass seeds in the forest for the purpose of catching deer, thinking "I shall easily catch the deer that come to eat this grass." "Fodder" means sowing. "Sown" means what has been sowed. "Deer herds" means a crowd of deer. "Having intruded" means having entered. "Infatuated" means infatuated through the infatuation of craving; the meaning is that craving, having entered the heart, has brought about the state of infatuation. "They will become intoxicated" means they will become intoxicated with the vanity of conceit. "Heedlessness" means the state of abandoned mindfulness. "They will become subject to be done with as wished" means they will become those to be dealt with as we wish. "In this fodder" means in this fodder ground. There is, it is said, a certain grass called fodder-grass that thrives in drought; the more the drought intensifies, the more it becomes dense like a forest of wild rice, like a mass of clouds. Hunters, having ploughed and sown it in a place convenient for water, having made a fence, having fitted a gate, guard it. Then when in the great drought all grasses become dry, and even water enough to moisten the tongue becomes difficult to obtain, then the deer herds, eating dry grasses and old leaves, wandering about as if trembling, having smelled the scent of the fodder-grass, without regard for slaughter, imprisonment, and the like, enter overwhelming the fence. For the fodder-grass is very much dear and agreeable to them. The trapper, having seen them, appears as if heedless for two or three days, and stands with the gate opened. Inside the fodder ground there are also water pits here and there. The deer, having entered through the open gate, having merely eaten a little and drunk a little, depart. On the next day, thinking "They do nothing," flicking their ears, having eaten and drunk, they go unhurriedly. On the next day, thinking "There is no one who does anything," having eaten and drunk as much as they wish, having entered a

circular thicket, they lie down. The hunters, having known their state of heedlessness, having shut the gate, having surrounded them, proceed beating from one end to the other. Thus they become subject to be done with as wished by the trapper in that fodder ground.

262. "There, monks" means monks, among those deer herds. "The first deer herds" - there are no deer herds named "first" or "second" as such. But the Blessed One, having arranged them according to the order of their coming, showed them by assigning the names first, second, third, and fourth. "Power and control" means because of the state of being able to do as one wishes; For here mastery itself is what is intended by both "power" and "control".

263. "Fearful enjoyment" means from enjoyment through fear. "Strength and energy" means the air element that moves back and forth; that declined - this is the meaning.

264. "We should make our dwelling place in dependence on" means even for those lying down inside and eating there is only fear, and even for those coming from outside and eating there is only fear; but we should make our dwelling place on one side in dependence on that fodder ground - thus they thought. "They made their dwelling place in dependence on" means hunters are not heedful at all times. We, having lain down here and there in circular thickets and at the bases of fences, when these have departed for the purpose of washing their faces or for the purpose of carrying out the task of eating, having entered the fodder site, having eaten just enough, we shall enter our dwelling place - thus, in dependence on the fodder site, in the thickets, at the bases of fences, and so on in the jungle, they made their dwelling place. "They ate" means having known the time of heedlessness of the hunters according to the method stated, having entered very quickly, they ate. "Treacherous" means practised in deceit. "Possessing supernormal power" means as if possessing supernormal power. "Non-humans" means demons. These are not deer herds. "Their coming or their going" means they come from this particular place, they go there - this about them we do not know. "With stick-nets" means with stick-net snares. "They surrounded all around with a large area" means these are exceedingly deceitful, they will not go far, they will be lying down nearby itself - thus they surrounded all around with a large area, a great expanse, around the fodder field. "They saw" means having thus surrounded, having shaken the net of snares all around, looking, they saw. "Where they" means in whatever place they went for shelter, they saw that place - this is the meaning.

265. "What if we were to where there is no access" means it is said that they thought thus - "Even for those lying down inside and eating there is only fear, even for those coming from outside and eating there is only fear, even for those dwelling nearby and eating there is only fear, for they too, having been surrounded with a bark-net, were captured indeed." Therefore this occurred to them - "What if we were to make our sleeping place here and there where there is no access and no domain for the trapper and the trapper's company." "Would disturb others" means others dwelling further and further away would be disturbed. "Those disturbed would disturb others" means they too, being disturbed, would disturb others dwelling further and further away. "Thus all the deer herds would altogether abandon this fodder that has been sown" means thus all the deer groups and deer herds would give up and abandon this fodder sown by us. "We should disregard" means we should be uninvolved in their

capture; for when they come in one way or another, a young offspring or an old one or a weak one or one separated from the herd can be caught, but when they do not come, there is nothing. "The trapper and the trapper's company, monks, disregarded" means having thought thus, they remained uninvolved.

267. "That fodder sown by Māra and those worldly gains": here, either "fodder" or "worldly gains" is a designation for the five types of sensual pleasure, which have become the material gains of the round of rebirths. Māra does not wander about sowing the types of sensual pleasure like seeds, but he exercises control over those who are greedy for the types of sensual pleasure; therefore the types of sensual pleasure are called Māra's fodder. Therefore it was said - "That fodder sown by Māra." "Did not escape from Māra's power and control" means they came under Māra's control, subject to be done with as wished. This is the simile that has come for the going forth together with sons and wife.

268. "Liberation of mind declined" - here, "liberation of mind" means the arisen intention "I shall dwell in the forest"; that declined - this is the meaning. "So in that simile I speak of these second" - this is a simile for the brahminical righteous going forth. For brahmins, having practised the holy life of a student for forty-eight years, out of fear of the cutting off of the round of rebirths, thinking "We shall join the tradition," having sought wealth, having taken a wife, dwelling in the midst of a house, when one son was born, thinking "Our son is born, the round of rebirths is not cut off, the tradition is joined," they either go forth again having departed, or they dwell that very dwelling together with their wife.

269. "Thus indeed, monks, the third ascetics and brahmins also did not escape": like the former ones, they too did not escape from Māra's power and control; they became subject to be done with as wished. But what did they do? Having gone to villages, market towns, and royal cities, dwelling in hermitages built in various park and garden sites, they taught sons of good families various kinds of crafts such as elephant-craft, horse-craft, chariot-craft, and so on. Thus, just as the third deer herds were surrounded with a bark-net, they, having been surrounded by the net of wrong view of Māra the Evil One, became subject to be done with as wished.

270. "So in that simile I speak of these fourth" - this is a simile brought for this teaching.

271. "Blinded Māra" does not mean he broke Māra's eyes. But Māra is unable to see that the mind of a monk who has attained the meditative absorption serving as a basis for insight occurs in dependence on this particular object. Therefore it was said - "blinded Māra." "Having destroyed his track, Māra's eye" means by that same method, just as Māra's eye becomes trackless, without footprint, without support, without object, thus "having destroyed" is the meaning. "Gone beyond the sight of the Evil One" means by that same method he has gone beyond the sight of Māra the Evil One. For he is unable with his own physical eye to see the knowledge-body of that monk who has attained the meditative absorption serving as a basis for insight. "And having seen with wisdom, his mental corruptions are utterly eliminated" means having seen the four noble truths with path wisdom, the four mental corruptions are utterly eliminated. "One who has crossed over attachment in the world" means in the world, by the state of being attached and clinging to beings, it has come to be

reckoned as "attachment." Or alternatively, "attachment" - in what sense is it attachment? Because it is spread out, it is attachment; because it is diffused, it is attachment; because it is extensive, it is attachment; because it is broad, it is attachment; because it is unrighteous, it is attachment; because it is difficult to cross, it is attachment; because it carries away poison, it is attachment; because it speaks falsely, it is attachment; because it has poison as its root, it is attachment; because it has poison as its fruit, it is attachment; because it has poison as its enjoyment, it is attachment; or that craving is extensive regarding visible form, sound, odour, flavour, tangible object - thus it is attachment. The craving that has come to be reckoned as "attachment" in this way, he has crossed over, gone out of, passed over. Therefore it is said - "one who has crossed over attachment in the world."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Nivāpa Sutta is completed.

6. Explanation of the Pāsarāsi Sutta

272. "Thus have I heard" - this is the Discourse on the Heap of Snares. Therein, "it would be good if we, friend" - they speak making a request. These, it is said, were five hundred monks, country dwellers, who had arrived at Sāvattthī thinking "We shall see the one of ten powers." But seeing the Teacher had been obtained by them; they had not yet heard a talk on the Teaching. They, out of respect for the Teacher, were unable to say "Venerable sir, give us a talk on the Teaching." For Buddhas are venerable, difficult to approach like a lion, the king of beasts, wandering alone, like an elephant in rut, like a venomous snake with hood spread, and like a great mass of fire. And this too was said -

"Like a terrible venomous snake, like a lion, the king of beasts;
Like a tusked elephant, a serpent, thus the Buddhas are difficult to approach."

Thus, those monks, being unable to request the Teacher, who is difficult to approach, by themselves, requesting the Venerable Ānanda, said "It would be good if we, friend."

"Perhaps" means perhaps you might obtain. But why did the Elder say to those monks "You should approach the hermitage of the brahmin Rammaka"? Because of the obviousness of his activities. For the activities of the one of ten powers were well-known to the Elder; the Elder knows "Today the Teacher, having dwelt at Jeta's Grove, will take the day residence at the Eastern Park; today, having dwelt at the Eastern Park, he will take the day residence at Jeta's Grove; today he will enter for almsfood alone; today, surrounded by the community of monks, he will set out on a journey through the country at this time." But does he have the knowledge of others' mental states for the purpose of knowing thus? There is not. But he knows by inference, through grasping the method of the activities done. For on whatever day the Blessed One, having dwelt at Jeta's Grove, wishes to take the day residence at the Eastern Park, then he shows the manner of setting in order the lodging requisite articles, and the Elder sets in order the broom, refuse, sweepings, and so on. When, having dwelt at the Eastern Park, it is the time for coming to Jeta's Grove for the day residence too, the same method applies.

But when he wishes to enter for almsfood alone, then right early, having attended to his toilet, having entered the perfumed chamber, having shut the door, having attained fruition attainment, he sits down. The Elder, having known by that sign "Today the Blessed One is seated having seen a kinsman capable of being enlightened," gives a signal to the monks: "Today, friends, the Blessed One wishes to enter alone; you should be ready for the alms round." But when he wishes to enter surrounded by the community of monks, then, having made the door of the perfumed chamber half-shut, having attained fruition attainment, he sits down; the Elder, having known by that sign, gives a signal to the monks for the purpose of taking up bowls and robes. When he wishes to set out on a journey through the country, then he eats one or two morsels extra, and at all times, having ascended the walking path, he walks up and down back and forth; the Elder, having known by that sign, gives a signal to the monks: "The Blessed One, friends, wishes to journey through the country; do what is to be done by you."

The Blessed One, during the first twenty years after enlightenment, was without a fixed residence; afterwards, for twenty-five years, uninterruptedly dwelling in dependence on Sāvattthī itself, he uses two places in a single day. Having dwelt at Jeta's Grove at night, on the following day, surrounded by the community of monks, having entered Sāvattthī for almsfood through the southern gate, having gone out through the eastern gate, he takes the day residence at the Eastern Park. Having dwelt at the Eastern Park at night, on the following day, having entered Sāvattthī for almsfood through the eastern gate, having gone out through the southern gate, he takes the day residence at Jeta's Grove. Why? Out of compassion for two families. For by no other man established in the state of human existence like Anāthapiṇḍika, and by no other woman established in the state of womanhood like Visākhā, has there been a relinquishment of wealth with reference to the Truth-finder. Therefore the Blessed One, out of compassion for them, uses these two places in a single day. But on that day he dwelt at Jeta's Grove; therefore the Elder - "Today the Blessed One, having walked for almsfood in Sāvattthī, in the evening time will go to the Eastern Porch for the purpose of bathing his limbs; then I, having requested the Blessed One standing after bathing his limbs, will take him to the hermitage of the brahmin Rammaka. Thus these monks will obtain a talk on the Teaching in the presence of the Blessed One for hearing" - having thought thus, he said thus to those monks.

"The mansion of Migāra's mother" means the mansion of Visākhā. For she is called "Migāra's mother" because she was placed in the position of mother by the millionaire Migāra. "Having emerged from seclusion" - it is said that in that mansion, between the royal bedchambers of the two great disciples, was the royal bedchamber of the Blessed One. The Elder, having opened the door, having swept the inner room, having removed the wilted flower rubbish, having prepared the beds and chairs, gave a signal to the Teacher. The Teacher, having entered the royal bedchamber, mindful and fully aware, having adopted the lion's posture on his right side, having allayed the disturbance, having risen, having attained fruition attainment, having sat down, in the evening time he emerged from that. With reference to that it was said "having emerged from seclusion."

"To bathe" - for whoever bathes by rubbing his limbs with bath powder, clay, and so on, or by scrubbing with a vessel, a fist, and so on, he is said to "bathe." Whoever, without doing so, bathes just naturally, he is said to "sprinkle all over." Even on the Blessed One's body, muddy dirt that should be removed does not adhere; but the Blessed One descends into water merely for the purpose of adjusting to the temperature. Therefore he said - "To bathe the limbs." "The Eastern Porch" means the eastern porch.

It is said that the monastery at Sāvattthī is sometimes large and sometimes small. For thus it was one yojana in extent in the time of the Blessed One Vipassī, three leagues for Sikhī, half a yojana for Vessabhū, one league in measure for Kakusandha, half a league in measure for Koṇāgamana, twenty usabhas in measure for Kassapa, and in the time of our Blessed One it became eight karīsas in measure. That city too is sometimes to the east of that monastery, sometimes to the south, sometimes to the west, sometimes to the north. But in Jeta's Grove, in the perfumed chamber, the place where the four bed-legs stood was immovable.

For there are four immovable shrine places: the place of the seat at the Great Enlightenment Tree, the place of the setting in motion of the Wheel of the Teaching at Isipatana, the place where the steps rested at the time of the descent from the heavenly realm at the gate of the city of Saṅkassa, and the place of the bed-legs. But this Eastern Porch was the porch at the eastern gate in the time of the monastery of twenty usabhas of Kassapa, the One of Ten Powers. Even now it is known as the Eastern Porch. In the time of Kassapa, the One of Ten Powers, the Aciravatī, flowing having encircled the city, having reached the Eastern Porch, having broken through with water, created a great water lake with level fords and gradually deepening. Therein, one bathing place was for the king, one for the townspeople, one for the community of monks, one for the Buddhas - thus there are separate bathing places, delightful, with sand resembling scattered silver plates. Thus the Blessed One, together with the Venerable Ānanda, approached this Eastern Porch of such a kind to bathe his limbs. Then the Venerable Ānanda presented a bathing cloth. The Blessed One, having removed the red double cloth, put on the bathing cloth. The Elder took the outer robe together with the double cloth into his own hands. The Blessed One descended into the water. Simultaneously with his descent, all the fish and turtles in the water became gold-coloured. It was as if streams of liquid gold were being poured from mechanical pipes, and as if a golden cloth were being spread out. Then, having shown the Blessed One the bathing practice, when he had bathed and come out, the Elder presented the red double cloth. The Blessed One, having put that on, having tied a waistband resembling a lightning creeper, having folded the outer robe edge by edge, having made it resemble the interior of a lotus, having taken the offered robe at the two corners, stood. Therefore it was said - "Having bathed his limbs at the Eastern Porch, having come out, he stood wearing a single robe."

But the body of the Blessed One standing thus shone as if laughing with splendour at a lake of blooming lotuses and water lilies, at the coral tree in full bloom on every branch, and at the sky illuminated by the rays of stars. And his garland of thirty-two excellent marks, resplendent within the encircling fathom-radiance, shone exceedingly, like a garland of thirty-two moons strung together and placed, like a garland of thirty-two suns, and like thirty-two wheel-turning monarchs, thirty-two

kings of gods, and thirty-two Great Brahmās placed in succession; this is called the ground for praise of beauty. In such instances, it is proper for a competent speaker of the Teaching to speak fully, having brought forth the meaning, similes, and reasons, whether of the beauty of the Buddhas' bodies or the beauty of their virtues, whether in prose passages or in verses - in such instances, the strength of the speaker of the Teaching should be understood.

273. "Drying his limbs" means bringing them to their natural state, making them waterless; the meaning is making them dry. For when one puts on a robe with a wet body, marks arise on the robe, and the requisite articles become spoiled. But on the bodies of the Buddhas, muddy dirt does not adhere; Like a drop of water placed on a lotus petal, the water rolls off and goes. Even this being so, out of respect for the training, the Blessed One, thinking "This is indeed the duty of one gone forth," having taken the outer robe at both corners, having covered the body in front, stood. At that moment the Elder thought - "The Blessed One, having put on the outer robe, from the moment of setting forth to go towards the Migāramātu mansion, will be difficult to turn back; For thwarting the intention of the Buddhas is like stretching out one's hand for the purpose of seizing a lion that wanders alone; Like handling the trunk of a noble elephant in rut; And like seizing the neck of a venomous snake of fierce power - it is a weighty matter. Right here, having spoken the praise of the hermitage of the brahmin Rammaka, I shall request the Blessed One for the purpose of going there." He did so. Therefore it was said - "Then the Venerable Ānanda, etc. out of compassion."

Therein, "out of compassion" means dependent on compassion for the five hundred monks who had gone to that hermitage, thinking "We shall hear a talk on the Teaching in the presence of the Blessed One"; the meaning is having shown kindness towards them. "In talk on the Teaching" means they were seated together speaking the praise of one or another of the ten perfections and of the Great Renunciation. "Waiting for" means looking out for. "I am the Buddha" means without entering suddenly, he stood until that talk was concluded - this is the meaning. "Knocked on the door-bolt" means he gave a signal on the door panel with the tip of his fingernail. "They opened" means because they were seated with ears attentive, they came at that very moment and opened.

"On the prepared seat" means during the time of the Buddha, it is said, wherever even a single monk dwells, everywhere a Buddha's seat was already prepared. Why? The Blessed One, it is said, attends to those who, having taken a meditation subject in his presence, are dwelling in a comfortable place - "Such and such a one, having taken a meditation subject in my presence, has gone; will he be able to produce a distinction or not?" Then he sees him having given up the meditation subject and thinking unwholesome thoughts; thereupon, thinking "How indeed could unwholesome thoughts, having overcome this son of good family who is dwelling having taken a meditation subject in the presence of a teacher such as myself, cause him to wander on in the suffering of the round of rebirths without discernible beginning," for the purpose of assisting him, having shown himself right there, having exhorted that son of good family, having flown up into the sky, he goes back again to his own dwelling place. Then those monks, being thus exhorted, thought - "The Teacher, having known our minds, having come, shows himself standing right near

us; At that moment, the search for a seat saying 'Venerable sir, please sit here, please sit here' is indeed a burden." They dwell having already prepared a seat. Whoever has a chair, he prepares that. Whoever does not have one, he prepares a bed or a plank or a piece of wood or a stone or a heap of sand. Those not obtaining even that, having gathered together old leaves, having spread a rag-robe there, place it. But here there was a seat that was already prepared in the ordinary way; with reference to that it was said - "He sat down on the prepared seat."

"What were you engaged in" means "with what discussion were you seated together?" - this is the meaning. "Kāya netthā" is also a reading; its meaning is "with which one here?" "Kāya notthā" is also a reading; its meaning too is just the former one. "Interrupted discussion" means another, different discussion in between the meditation subject, attention, recitation, interrogation and so on. "Interrupted" means unfinished on account of my arrival, not having reached its peak. "Then the Blessed One arrived" means then at that time the Blessed One came. "A talk on the Teaching" means a talk on the Teaching based upon the ten subjects of discussion. "Noble silence" - but here the second meditative absorption too is noble silence, and also the root meditation subject. Therefore, a monk who sits having attained that meditative absorption, or who sits having taken up the root meditation subject, should be understood as sitting in noble silence.

274. "Monks, there are these two kinds of quest" - what is the connection? Those monks, thinking "We shall hear a talk on the Teaching in his presence," placed the burden upon the Elder; the Elder made the journey to the hermitage for them. Having sat down there, having gone beyond mere animal talk, they sat down for a talk on the Teaching. Then the Blessed One began this teaching in order to show "This quest of yours is called the noble quest." Therein, "And what, monks, is the ignoble quest" - here, just as a man skilled in the road, showing first the path of loss to be avoided, says "Leaving the left, take the right." Thus the Blessed One, through skilfulness in teaching, having first explained the ignoble quest to be avoided, thinking "Afterwards I shall explain the other," having broken the order of the synopsis, spoke thus. "Subject to birth" means having the intrinsic nature of being born. "Subject to ageing" means having the intrinsic nature of decaying. "Subject to disease" means having the intrinsic nature of disease. "Subject to death" means having the intrinsic nature of death. "Subject to sorrow" means having the intrinsic nature of sorrowing. "Subject to defilement" means having the intrinsic nature of becoming defiled.

"Sons and wife" means sons and wife. This same method applies everywhere. "Gold and silver" - here, however, "gold" means gold. "Silver" means whatever is used as a medium of exchange, such as copper coins and so on. "These clingings, monks, are subject to birth" - these are called the clingings of the five types of sensual pleasure; he shows that all of them too are subject to birth. In the sections on subject to disease and so on, gold and silver are not taken, for it does not have diseases such as head ailments and so on, nor death termed as passing away as in the case of beings, nor does sorrow arise. But because it becomes defiled by defilements such as iron and so on, it is taken in the section on subject to defilement. Likewise, because it is temperature-originated, in the section on subject to birth. And taking its stain, because of decaying, in the section on subject to ageing.

275. "This, monks, is the noble quest" - monks, this should be understood as the

noble quest both because of its faultlessness and because it should be sought by noble ones.

276. Why did he begin with "I too, monks"? To show the great renunciation beginning from the root. For thus it occurred to him - "Monks, I too formerly pursued the ignoble quest. I, having abandoned that, having pursued the noble quest, attained omniscience. The group of five also pursued the ignoble quest. They, having abandoned that, having pursued the noble quest, attained the plane of one who has eliminated the mental corruptions. You too have ascended the path of both myself and the group of five. The noble quest is your quest" - thus he began this teaching to show his own great renunciation beginning from the root.

277. Therein, "while still young" means while still youthful. "With jet-black hair" means with very black hair, having become one whose hair was the colour of collyrium - this is the meaning. "With the blessing" means with the good fortune. "In the first stage of life" means in the first stage of the three stages of life. "Of the unwilling" means of those not wishing; the genitive case is used in the sense of disregard. "Those who have tears on their faces" are "with tearful faces"; of those with tearful faces; the meaning is "of those whose faces were wet with tears." "Of the weeping" means of those who were crying and lamenting. "Seeking what is wholesome" means searching for "what is wholesome." "The unsurpassed state of supreme peace" means the excellent state termed peace, the highest; the meaning is searching for Nibbāna. In "I approached Āḷāra Kālāma," here "Āḷāra" is his name; he was tall and tawny-eyed, it is said. Therefore his name was "Āḷāra." "Kālāma" is his clan. "Let the venerable one dwell" means let the venerable one dwell. "In which an intelligent person" means in which Teaching a wise person. "His own teacher's doctrine" means the doctrine of one's own teacher. "Having attained, would dwell" means having obtained, would dwell. To that extent, permission was given by him. "That Teaching" means that tradition of their doctrine. "I learnt thoroughly" means I learnt just by hearing.

"With mere lip-recitation" means by the mere movement of the lips for the purpose of receiving what was spoken by him; the meaning is by the mere moving of the lips back and forth repeatedly. "With mere repetition of what was spoken" means by the mere repeating of what was spoken by him. "The doctrine of knowledge" means the doctrine of "I know." "The doctrine of the elders" means the doctrine of firmness; this statement means "I am an elder herein." "Both I and others" means not only I alone; many others too speak thus. "Merely through faith alone" means without having realised through wisdom, by pure faith alone. The Bodhisatta, it is said, while learning the Teaching by speech itself, understood "Kālāma's Teaching is not merely a matter of scriptural learning by speech; certainly he is an obtainer of the seven attainments." Therefore this occurred to him.

"He declared the plane of nothingness" means he made known to me the seven attainments ending with the plane of nothingness. "Faith" means faith for the purpose of producing these seven attainments. The same method applies to energy and so on as well. "I would strive" means I would make an effort. "Before long, having realised that Teaching by direct knowledge myself, having attained, dwelt in it" - the Bodhisatta, it is said, having aroused energy, in just a few days, as if extending seven golden ladders, produced the seven attainments; therefore he spoke thus.

"It is a gain for us, friend" - Kālāma was, it is said, not envious. Therefore, without making envy thinking "This one has newly arrived; how did he produce this teaching?" being devoted, declaring his confidence, he said thus. "Let us both together look after this community" means having said "This community is great; let even two people look after it," he gave a signal to the community, and having divided in the middle, he gave, saying "I too am an obtainer of the seven attainments, the Great Man too of just seven; this many people learn the preliminary work in the presence of the Great Man, this many from me." "With the highest" means with the supreme. "With honour" means Kālāma's attendants, it is said, both women and men, come bringing perfumes, garlands and so on. Kālāma - "Go, venerate the Great Man," he says. They, having venerated him, with whatever is left over, they venerate Kālāma. They bring very costly beds and chairs; having had those too given to the Great Man, if anything is left over, he takes it himself. In every place visited, having had the best lodging looked after for the Bodhisatta, he takes the remainder himself. Thus he honoured him with the highest honour. In the passage beginning with "This teaching does not lead to disenchantment," the meaning is that this teaching of the seven attainments does not lead to becoming disenchanted with the round of rebirths, nor to the purpose of becoming dispassionate, nor to the purpose of the cessation of lust and so on, nor to the purpose of peace, nor to the purpose of directly knowing what should be directly known, nor to the highest enlightenment of the four paths, nor to the realisation of Nibbāna.

"Only to rebirth in the plane of nothingness" means it leads only as far as rebirth in the plane of nothingness existence, which has a life span measuring sixty thousand cosmic cycles, and not beyond that. Thus this is indeed subject to the nature of returning again; and the state to which it leads is indeed not freed from birth, ageing and death, indeed surrounded by the snare of Death. And from then on, the Great Being, just as a man who is inwardly hungry, having obtained delightful food, even though being fond of it, having eaten it, having vomited it up on account of bile or on account of phlegm or on account of flies, does not produce the thought "I will eat even one more morsel of food"; just so, even though having produced these seven attainments with great endeavour, having seen this danger consisting of the distinction of returning again and so on in them, he did not even produce the thought "I will advert to this teaching again, or I will attain it, or I will determine it, or I will emerge from it, or I will review it." "Not being satisfied with" means having repeatedly considered "Enough with this, enough with this." "Disenchanted" means having become disenchanted. "Departed" means I went away.

278. "Rāma does not declare this Teaching": here too the Bodhisatta, while learning that Teaching itself, understood - "This Teaching of the eight attainments is not merely learnt by Udaka through speech alone; certainly he is an obtainer of the eight attainments." Therefore this occurred to him - "Rāma does not etc. dwelt knowing and seeing." The remainder here should be understood by the method stated in the former section.

279. "Towards Uruvelā, the market town of Senāni" - here "Uruvelā" means a great boundary, the meaning is a great heap of sand. Or "uru" is called sand; "velā" means boundary; the sand (uru) brought because of going out of limits - thus the meaning here should be understood as "Uruvelā." In the past, it is said, when a Buddha had

not yet arisen, ten thousand sons of good family, having gone forth into the going forth as hermits, dwelling in that region, one day having assembled together, made an agreement - "Bodily action and verbal action are obvious even to others, but mental action is not obvious. Therefore, whoever thinks a sensual thought or a thought of anger or a thought of violence, for him there is no other accuser; he, having accused himself by himself, having brought sand in a bowl-container, should scatter it in this place - this is his punishment." From then on, whoever thinks such a thought, he scatters sand there in a bowl-container; thus there gradually a great heap of sand arose. Then later generations, having enclosed that, made it a shrine site; with reference to that it was said - "'Uruvelā' means a great boundary, the meaning is a great heap of sand." With reference to that very thing it was said - "Or 'uru' is called sand, 'velā' means boundary. The sand (uru) brought because of going out of limits - thus the meaning here should be understood as 'Uruvelā.'"

"Senānigama" means the market town of the army. It is said that for those of the first aeon, in that place there was an army encampment; therefore that region is called "Senānigama." "Senāni-gāma" is also a reading. Senānī is the name of Sujātā's father; the meaning is his village. "Tadavasariṃ" means I arrived there. "A delightful piece of land" means a delightful piece of land adorned with various kinds of fully blooming aquatic and terrestrial flowers. "And a pleasing jungle thicket" means I saw a jungle thicket resembling a peacock's tail-fan, inspiring confidence. "And a flowing river" means I saw the flowing river Nerañjarā with water pure, blue, cool, like a mass of gems. "Pure" means completely clean, free from mud. "With good fords" means endowed with beautiful fords that are gradually deep. "Delightful" means like a silver plate, with sand strewn about, abundant in fish and turtles, pleasing to behold. "And all around a village as food resort" means I saw all around that region, not far away, a village as food resort, well-provided with coming and going, where almsfood was easily obtainable for those who had gone forth and arrived. "Alaṃ vata" means surely suitable. "Sat down right there" - he said this with reference to sitting on the seat of enlightenment. For in the discourse above, "right there" refers to the place of the performance of austerities, but here it refers to the seat of enlightenment. Therefore he said - "sat down right there." "This is suitable for striving" means the meaning is that, having thus reflected "this place is suitable for the purpose of striving," he sat down.

280. "Attained" means I attained, I obtained. "And knowledge and vision arose in me" means the knowledge of omniscience capable of seeing all phenomena arose in me. "Unshakable is my liberation" means my liberation of the fruition of arahantship is unshakable by reason of its unshakability and by reason of having an unshakable object; for it is unshakable by reason of unshakability because it is not shaken by lust and so on, and it is also unshakable because the unshakable Nibbāna is its object. "This is the last birth" means this is the very last birth. "There is now no more rebirth" shows that "now there is for me no more conception" - thus reviewing knowledge too has arisen in me.

281. "Attained" means penetrated. "Teaching" means the Teaching of the four truths. "Deep" - this is an expression rejecting the state of being shallow. "Difficult to see" - because of its very depth, it is difficult to see, to be seen with difficulty; it is not possible to see it easily. Because of its very difficulty to see, it is difficult to

understand, to be comprehended with difficulty; it is not possible to comprehend it easily. "Peaceful" means quenched. "Sublime" means unsatiating. This pair was said with reference to the supramundane alone. "Unattainable by mere reasoning" means it cannot be traversed or plunged into by reasoning; it is to be traversed only by knowledge. "Subtle" means smooth. "To be experienced by the wise" means to be known by wise persons who have practised the right practice. "Delighting in attachment" - beings cling to the five types of sensual pleasure. Therefore those are called "attachments." The one hundred and eight thoughts of craving are called "attachments"; therefore they are called "attachments." They delight in those attachments - thus "delighting in attachment." Devoted to attachments - thus "rejoicing in attachment." Well pleased with attachments - thus "pleased with attachment." For just as a king who has entered a well-adorned park endowed with trees laden with flowers and fruits and so on delights in each and every splendour, is delighted, pleased and greatly pleased, does not feel discontent, does not wish to leave even in the evening; just so beings delight in these attachments to sensual pleasures and attachments to craving, and dwell delighted and without discontent in the round of rebirths. Therefore the Blessed One, showing them the twofold attachment as if it were a pleasure ground, said beginning with "delighting in attachment."

"Yadidaṃ" is an indeclinable particle; with reference to the state - "yaṃ idaṃ," with reference to dependent origination - "yo ayaṃ" - thus the meaning should be understood. "Specific conditionality, dependent origination" - the conditions of these are specific conditions; specific conditions themselves are specific conditionality; and that specific conditionality and dependent origination - thus "specific conditionality, dependent origination." This is a designation for the conditions beginning with activities. "The stilling of all activities" and so on - all refers to Nibbāna itself. Because, having come to that, all the agitations of all activities are stilled and appeased, therefore it is called "the stilling of all activities." And because, having come to that, all clingings are relinquished, all craving is eliminated, all defilement-lusts fade away, all suffering ceases; therefore it is called "the relinquishment of all clinging, the elimination of craving, dispassion, cessation." Moreover, that craving weaves and stitches together existence with existence, or action together with its fruit - thus having made it so, it is called "weaving" (vāna); what has departed from that weaving is Nibbāna. "That would be weariness for me" - that which is called teaching to those who do not understand, that would be weariness for me, that would be harming for me - this is the meaning. It means there would be bodily weariness and bodily harming. But in the mind, both of these do not exist for Buddhas. "So much so" (apissu) is an indeclinable particle in the sense of augmentation; it makes clear: "Not only did this occur to him, but these verses too came to mind." "Maṃ" means "my." "Simple" (anacchariyā) means following in succession. "Came to mind" (paṭibhaṃsu) means they became the resort of the knowledge reckoned as inspiration; they reached the state of being able to be reflected upon.

"With difficulty" (kicchena) means with suffering, not by the difficult practice. For the Buddhas, even all four paths are only easy practice. But this was said with reference to the practice of the path leading up to it, during the time of fulfilling the perfections, while still possessing lust, hate, and delusion, giving to beggars who came again and again such things as his adorned and prepared head by cutting it off, taking out the

blood from his throat, plucking out his well-anointed eyes, his son who was the lamp of the family lineage, his beloved wife, and so on, and also undergoing cutting, breaking, and so on in individual existences similar to the Khantivādī. In "halaṃ," here the letter "ha" is merely an indeclinable particle; the meaning is "enough" (alaṃ). "To proclaim" (pakāsitum) means to teach; thus it has been said: enough to expound the Teaching attained with difficulty; sufficient to teach; what is the use of teaching? "By those overcome by lust and hate" (rāgadosaparetehi) means by those pervaded by lust and hate, or by those followed by lust and hate.

"Going against the stream" (paṭisotagāmiṃ) means the Teaching of the four truths that has gone thus - against the stream of permanence and so on - as impermanent, suffering, non-self, and unattractive. "Infatuated with lust" (rāgarattā) means infatuated by sensual lust, lust for existence, and lust for views. "Will not see" (na dakkhanti) means they will not see it by this intrinsic nature as impermanent, suffering, non-self, and unattractive; when they do not see, who will be able to make them grasp it thus? "Enveloped by a mass of darkness" (tamokhandhena āvuṭṭā) means overpowered by the heap of ignorance.

282. "To living at ease" (appossukkatāya) means by the state of being without eagerness; the meaning is by the unwillingness to teach. But why did his mind incline thus? Is he not the one who, being liberated, said "I shall liberate"; having crossed over, "I shall help others cross over"?

"What need have I to realise the Teaching here in an unknown guise;
Having attained omniscience, I shall help the world with its gods to cross over."

Having made the aspiration, having fulfilled the perfections, he attained omniscience. This is true, but his mind inclined thus through the power of reviewing. For having attained omniscience, as he reviewed the thicket of defilements of beings and the profundity of the Teaching, the thicket of defilements of beings and the profundity of the Teaching became evident in every way. Then, as he reflected "These beings, like a gourd filled with rice-gruel, like a pot filled with buttermilk, like a rag soaked with fat and oil, like a hand smeared with eye ointment, are filled with defilements, exceedingly defiled, infatuated with lust, corrupted by hate, deluded by delusion - how indeed will they penetrate it?" - through the power of reviewing the thicket of defilements too, his mind inclined thus.

"This Teaching is deep like the mass of water that sustains the earth, difficult to see like a mustard seed placed concealed by a mountain, difficult to understand like placing tip upon tip of a hair split a hundredfold. Indeed, for me striving to penetrate this Teaching, there is no gift that was not given, there is no morality that was not guarded, there is no perfection whatsoever that was not fulfilled. For me, even while scattering the forces of Māra as if effortlessly, the earth did not tremble; even while recollecting past lives in the first watch, it did not tremble; even while purifying the divine eye in the middle watch, it did not tremble; but in the last watch, only while penetrating dependent origination, the ten-thousandfold world system trembled for me. Thus, even by one such as me, with sharp knowledge, this Teaching was penetrated only with difficulty - how then will the mundane multitude penetrate it?" It should be understood that through the power of reviewing the profundity of the Teaching too, his mind thus inclined.

Furthermore, his mind inclined thus also because of the desire for Brahmā to request him to teach. For the Blessed One knows - "When my mind inclines to living at ease, the Great Brahmā will request me for a proclamation of the Teaching, and these beings hold Brahmā in reverence; they, thinking 'The Teacher, it seems, was not desirous of expounding the Teaching, then the Great Brahmā, having requested him, caused him to teach; peaceful indeed, sir, is the Teaching, sublime indeed, sir, is the Teaching,' will listen attentively." It should be understood that dependent on this reason too, his mind inclined to living at ease, not to expounding the Teaching.

"Of Sahampati" - it is said that in the Dispensation of the Blessed One Kassapa, the elder named Sahaka, having produced the first meditative absorption, was reborn as a brahmā with a lifespan of a cosmic cycle in the plane of the first meditative absorption. There they recognise him as "Brahmā Sahampati." With reference to that, he said - "Of Brahmā Sahampati." "Alas, it is perishing" - it is said that he uttered this sound in such a way that the brahmā gods of the ten-thousandfold world system, having heard it, all assembled together. "Where indeed" means in whatever world. "Appeared before" means he appeared together with those ten thousands of brahmās. "With little dust in their eyes" - in the eye made of wisdom, there is little, slight dust of lust, hate, and delusion in them; those of such intrinsic nature are "with little dust in their eyes." "Through not hearing" means by reason of not hearing. "There will be" shows that those who had formed aspirations through the ten ways of making merit under former Buddhas, who had reached maturity like lotuses awaiting the touch of the sun's rays, longing only for the proclamation of the Teaching, worthy of entering upon the noble plane at the conclusion of a four-line verse - not one, not two, but many hundreds of thousands will be those who understand the Teaching.

"Appeared" means became manifest. "Devised by those with stains" means devised by the six teachers who had stains. For they, having arisen earlier, as if spreading thorns throughout the whole of Jambudīpa, as if sprinkling poison, expounded the impure teaching of wrong view. "Open" means open up this. "The door to the Deathless" means the noble path that is the door to the Deathless, to Nibbāna. "Let them hear the Teaching awakened to by the Stainless One" - he requests: "Let these beings hear the Teaching of the four truths, awakened to by the Stainless One, the Perfectly Enlightened One, who is stainless due to the absence of the stains of lust and so on - thus, Blessed One."

"Standing on a rocky mountain peak" means on a solid rocky mountain peak, just as he stood. For indeed there is no task of raising and stretching the neck and so on for the purpose of seeing for one standing there. "Such a simile" means a corresponding simile of a rocky mountain. Now here this is the meaning in brief - Just as a man with eyes, standing on a rocky mountain peak, might see the populace all around, so too you, O wise one, O Blessed One of beautiful wisdom, the all-seeing one through the knowledge of omniscience, having ascended the palace made of the Teaching, yourself free from sorrow, look upon, consider, examine the populace sunk in sorrow, overcome by birth and ageing. Now here this is the intention - Just as indeed, having made a great field all around at the foot of a mountain, and having made huts there on the embankments of the paddy fields, they might light fires at night. And there would be darkness possessed of four factors; then, for a man with eyes standing on the summit of that mountain and looking down at the ground, neither the field, nor

the embankments of the paddy fields, nor the huts, nor the people sleeping there would be visible. But in the huts only the mere flames of fire would be visible. Thus, for the Truth-finder who, having ascended the palace of the Teaching, surveys the orders of beings, those beings who have not done good, even though seated beside his right knee in the same dwelling, do not come into the range of the Buddha-eye; they are like arrows shot in the night. But those persons accessible to instruction who have done good, even though standing far from him, come into range, like that fire and like the Himalaya mountain. And this too was said -

"The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night."

"Rise up" - he speaks requesting the Blessed One to undertake a wandering journey for the purpose of expounding the Teaching. Among "hero" and so on, the Blessed One is a hero because of possessing energy. Victor in battle because of having conquered the Māras of the son of a god, of death, and of mental defilements. A caravan leader because of the ability to lead those accessible to instruction for the purpose of crossing over the wilderness of birth and so on. He should be understood as free from debt because of the absence of the debt of sensual desire.

283. "Request" means entreaty. "With the Buddha-eye" means with the knowledge of the diversity of faculties and with the knowledge of the inclinations and underlying tendencies. For indeed the name "Buddha-eye" belongs to these two knowledges, "all-seeing eye" to omniscient knowledge, and "eye of the teaching" to the three path knowledges. In "with little dust in their eyes" and so on: those for whom, in the manner already stated, the dust of lust and so on in the eye of wisdom is little, they have little dust in their eyes. Those for whom that is great, they have much dust in their eyes. Those whose faculties beginning with faith are sharp, they have sharp faculties. Those whose faculties are soft, they have soft faculties. Those for whom those very same dispositions beginning with faith are beautiful, they are of good disposition. Those who observe the reason that has been explained, who are able to be instructed with ease, they are easy to instruct. Those who see the world beyond and fault as danger, they are called those who see the danger in the world beyond and in fault.

Now here is the canonical text: "A person with faith has little dust in their eyes, a person without faith has much dust in their eyes. One who has put forth strenuous energy... lazy... having established mindfulness... unmindful... concentrated... unconcentrated... wise... an unwise person has much dust in their eyes. Likewise a person with faith has sharp faculties... etc. a wise person sees the danger in the world beyond and in fault, an unwise person does not see the danger in the world beyond and in fault. "World" means the world of aggregates, the world of sense bases, the world of elements, the world of successful existence, the world of successful origination, the world of failed existence, the world of failed origination; one world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds -

the twelve sense bases. Eighteen worlds - the eighteen elements. "Faults" means all mental defilements are faults, all misconducts are faults, all volitional activities are faults, all actions leading to existence are faults. Thus in this world and in this fault a sharp perception of fear is present, just as towards a murderer with drawn sword. By these fifty ways one knows, sees, directly knows, and penetrates these five faculties. This is the Truth-finder's knowledge of the diversity of faculties."

"In a pond of water lilies" means in a waterlily pond. The same method applies to the others as well. "Nourished while submerged within" means those which are nourished while just submerged within. "Having risen above the water, standing" means having surpassed the water, standing. Therein, those that have risen above and are standing, they are standing awaiting the touch of the sun's rays, and are those that will bloom today. Those that stand level with the water, they are those that will bloom tomorrow. Those that have not risen above the water and are nourished while submerged within, they are those that will bloom on the third day. But there are also others called diseased waterlilies and so on that have not risen above the water, which will never bloom and will only become food for fish and turtles. Those have not been included in the canonical text. But they have been brought in and explained, thus they are illustrated.

For just as those flowers are fourfold, just so there are four persons: one who understands quickly, one who understands through elaboration, one who needs to be guided, and one for whom the word is the maximum. Therein, "whatever person for whom there is full realisation of the teaching as soon as it is uttered, this is called a person who understands quickly. Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching, this is called a person who understands through elaboration. Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is gradually full realisation of the teaching, this is called a person who needs to be guided. Whatever person for whom, even though hearing much, even though reciting much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum." Therein, the Blessed One, surveying the ten-thousandfold world system resembling a waterlily pond and so on, saw thus: "Those who understand quickly are like those that will bloom today, those who understand through elaboration are like those that will bloom tomorrow, those who need to be guided are like those that will bloom on the third day, those for whom the word is the maximum are like flowers that become food for fish and turtles." And while seeing, he saw in every respect thus: "This many have little dust in their eyes, this many have much dust in their eyes, and among those too, this many are those who understand quickly."

Therein, for three persons, the Blessed One's proclamation of the Teaching accomplishes its purpose in this very individual existence. For those for whom the word is the maximum, it serves for the purpose of habituation in the future. Then the Blessed One, having understood that the proclamation of the Teaching brings benefit to these four persons, having aroused the desire to teach, again divided all beings in all three existences into two portions by way of the capable and the incapable. With

reference to whom it was said - "Which are those beings who are incapable? Those beings who are possessed of obstruction by kamma, possessed of obstruction by mental defilements, possessed of obstruction by kamma results, faithless, without desire, lacking wisdom, incapable of entering upon the fixed course, the right path, in wholesome mental states, these beings are incapable. Which are those beings who are capable? Those beings who are not possessed of obstruction by kamma, etc. these beings are capable." Therein, having set aside all incapable persons and having comprehended with knowledge only the capable persons, "this many are of lustful temperament, this many are of hateful, deluded, discursive-thinking, faith, and intelligence temperament" - thus he made six portions; having done thus, he thought: "I shall expound the Teaching."

"Replied" means I spoke back. "Open" means opened. "Doors to the Deathless" means the noble path. For that is the door to Nibbāna, which is termed the Deathless. It shows that "that has been opened and established by me." "Let them release faith" means let all release and give up their own faith. In the last two verses, this is the meaning: for I, perceiving weariness of body and speech, did not speak this sublime, highest Teaching, though well-practised by oneself. But now let all people bring forth the vessel of faith, I shall fulfil their aspirations.

284. "This occurred to me, monks" means this occurred to him - "To whom should I first expound the Teaching" - this applied thought connected with the proclamation of the Teaching arose - this is the meaning. But when did this arise? In the eighth week after becoming a Buddha.

Herein this is the progressive discourse - The Bodhisatta, it is said, on the day of the Great Renunciation, having seen the women's quarters opened, with an agitated heart, having addressed Channa saying "Bring Kaṇḍaka," with Channa as companion, mounted on the back of the king of horses, having departed from the city, having shown the place called the Kaṇḍaka-turning-back shrine, having crossed over three kingdoms, having gone forth on the bank of the river Anomā, wandering on a journey gradually, having walked for almsfood in Rājagaha, seated on Mount Paṇḍava, having been asked his name and clan by the king who was the lord of Magadha, told "Accept this kingdom," having said "Enough, great king, I have no need of a kingdom; I have gone forth having abandoned the kingdom, having devoted myself to striving for the welfare of the world, I shall become one who removes the veil in the world," having been given the acknowledgment "Then, having become a Buddha, may you first come to my realm," having approached Kālāma and Udaka, not finding substance in their proclamation of the Teaching, having departed from there, even though performing austerities at Uruvelā for six years, being unable to penetrate the Deathless, he nourished his body by resorting to gross food.

And at that time, in the village of Uruvelā, a householder's daughter named Sujātā made an aspiration at a certain banyan tree - "If I, having gone to a family house of equal birth, shall obtain a son in my first pregnancy, I will make an oblation." That aspiration of hers was fulfilled. She, thinking "I will make an oblation right early on the full moon day of Vesākha," prepared milk-rice towards the break of dawn. While that milk-rice was being cooked, exceedingly great bubbles arose, turning to the right, and moved about. Not even a single drop went outside. The Great Brahmā held an umbrella. The four world-guardians, with swords in hand, took up protection. Sakka,

bringing firebrands, kindled the fire. Deities, having collected nutritive essence from the four continents, infused it therein. The Bodhisatta, waiting for the time for the alms round, having gone right early, sat down at the foot of the tree. A nurse who had gone to the foot of the tree for the purpose of cleaning, having come back, reported to Sujātā - "A deity is seated at the foot of the tree." Sujātā, having adorned herself with all ornaments, having served milk-rice in a golden dish worth a hundred thousand, having covered it with another golden bowl, having lifted it up, having gone and seen the Great Man, having placed it together with the bowl in his hands, having paid homage, having said "Just as my wish has been fulfilled, so may it be fulfilled for you too," departed.

The Bodhisatta, having gone to the bank of the Nerañjarā, having placed the golden dish on the bank, having bathed, having come out, making forty-nine portions, having eaten the milk-rice, he threw it saying "If I today become a Buddha, let the dish go against the stream." The dish, having gone against the stream, having paused for a moment, having entered the abode of the serpent king Kāla, having pushed up the dishes of the three Buddhas, it stood.

The Great Being, having spent the day residence in a jungle thicket, in the evening time, having taken eight handfuls of grass given by a brahmin, having ascended the ground of enlightenment, stood on the southern side. That spot trembled like a drop of water on a lotus leaf. The Great Being, thinking "This is not able to bear my virtue," went to the western side; that too trembled in the same way. He went to the northern side; that too trembled in the same way. He went to the eastern side; there a place the size of a cross-legged seat was motionless, like a well-embedded gate-post. The Great Being, thinking "This is the place for the breaking and destruction of mental defilements of all Buddhas," grasped those grasses at the top and shook them. They were as if outlined by a painter with the tip of a brush. The Bodhisatta, having determined the fourfold energy, thinking "Without attaining enlightenment, I will not break this cross-legged posture," having folded his legs crosswise, sat down.

At that very moment, Māra, having created a thousand arms, having mounted the elephant named Girimekhala which was one hundred and fifty yojanas in height, having taken the forces of Māra extending nine yojanas, looking with a sidelong glance, overwhelming like a mountain, approached. The Great Being thought: "While I was fulfilling the ten perfections, there is no witness - whether ascetic or brahmin or god or Māra or Brahmā; but in the individual existence as Vessantara, on seven occasions the great earth was my witness; even now this very senseless great earth, resembling a log of wood, is my witness" - and he stretches out his hand. The great earth, at that very instant, like a bronze plate struck with an iron rod, releasing hundreds and thousands of sounds, having cried aloud, turning over, cast the forces of Māra upon the rim of the world-circle. The Great Being, while the sun was still remaining, having scattered the forces of Māra, in the first watch the knowledge of past lives, in the middle watch having purified the divine eye, in the last watch having brought down knowledge into dependent origination, having comprehended the round of rebirths and its end, at the break of dawn having become a Buddha, thinking "For many hundreds of thousands of tens of millions of cosmic cycles, effort was

made by me for the sake of this divan," he sat for a week in a single cross-legged posture. Then for certain deities, the uncertainty arose: "Are there still other qualities that produce Buddhahood?"

Then the Blessed One, on the eighth day, having emerged from the attainment, having known the uncertainty of the deities, for the purpose of dispelling their uncertainty, having flown up into the sky, having displayed the Twin Miracle, having dispelled their uncertainty, having stood in the northern direction slightly inclined to the east from the divan, gazing with unwinking eyes at the divan and the Bodhi tree - the place of attaining the fruit of the perfections fulfilled over four incalculable aeons and a hundred thousand cosmic cycles - he spent a week; that place became known as the Unwinking Shrine.

Then, between the divan and the place where he stood, walking up and down on the jewel walking path extending from east to west, he spent a week; that place became known as the Jewel Walking Path Shrine. Then in the western direction, the deities built a jewel house; there, having sat down on a divan, investigating the Canon of the Higher Teaching, and in particular herein the Paṭṭhāna of infinite methods, he spent a week; that place became known as the Jewel House Shrine. Thus, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week he went from the foot of the Bodhi tree to the goatherd's banyan tree; there too, investigating the Teaching and experiencing the bliss of liberation, he sat down; and investigating the Teaching, herein he thus comprehended the method and path in the higher teaching - first the treatise named the Compendium of Mental States, then the treatise of Analysis, the Treatise on Elements, the Designation of Human Types, the treatise named Points of Controversy, the treatise named the Book of Pairs, then the great treatise named Conditional Relations.

Therein, when his mind had descended into the smooth and subtle Conditional Relations, rapture arose; when rapture had arisen, the blood became bright; when the blood was bright, the skin became bright. When the skin was bright, rays the size of a pinnacled building and more arose from the eastern side of the body and, like a herd of Chaddanta elephants charging through the sky, rushed through infinite world-systems in the eastern direction; arising from the western side of the body, in the western direction; arising from the right shoulder, in the southern direction; arising from the left shoulder, in the northern direction, they rushed through infinite world-systems; from the soles of the feet, coral-sprout-coloured rays, having emerged, having pierced through the great earth, having split the water in two, having burst through the mass of wind, rushed into open space; from the head, a blue-coloured circle of rays, like a revolving garland of gems, having arisen, having pierced through the six heavenly worlds, having pierced through the nine Brahma worlds, the Great Fruit realm, and the five Pure Abodes, having surpassed the four immaterial realms, rushed into open space. On that day, in immeasurable world-systems, immeasurable beings were all of golden colour. And moreover, those rays that emerged from the Blessed One's body on that day go to infinite world-systems even to this very day.

Thus the Blessed One, having spent a week at the goatherd's banyan tree, then sat for another week at Mucalinda; just as he had sat down, a great untimely rain cloud arose, filling the entire interior of the world-circle. Such a great rain cloud, it is said, rains on just two occasions only - either when a universal monarch has arisen or when

a Buddha has arisen. Here it arose at the time of a Buddha. But when it had arisen, Mucalinda the king of serpents thought - "This cloud has arisen just as the Teacher entered my dwelling; it is fitting to obtain a shelter for him." He, though able to create a mansion made of the seven precious things, thinking "If this were done, there would be no great fruit for me; I shall perform bodily service for the Possessor of the Ten Powers," having assumed a great individual existence, having encircled the Teacher seven times with his coils, held his hood above. The space inside the enclosure below was the size of the Brazen Palace. The disposition of the king of serpents was that the Teacher would dwell in whatever posture he wished. Therefore he encircled such a great space. In the middle a jewelled divan was prepared; above there was a cloth canopy decorated with golden stars, with garlands of scent and garlands of flowers brought together. In the four corners, lamps were burning with scented oil; in the four directions, sandalwood caskets were placed open. Thus the Blessed One, having spent that week there, then sat for another week at the Rājāyatana tree.

In the eighth week, having chewed the tooth-stick and medicinal myrobalan brought by Sakka, the lord of the gods, having washed his face, having eaten the almsfood for Tapussa and Bhallika in the costly stone bowls brought by the four world-guardians, having returned again, while seated at the goatherd's banyan tree, this thought arose, which was the habitual practice of all Buddhas.

Therein, "wise" means possessed of erudition. "Accomplished" means possessed of lucidity. "Intelligent" means endowed with wisdom that arises on each occasion. "One who has long had little dust in his eyes" means a purified being, one of defilement-free nature, because of the suppression by attainment. "Will understand" means will discern, will penetrate. "And knowledge arose in me" means the knowledge of omniscience arose in me too. The Blessed One, it is said, not reaching a conclusion merely by what was told by the deity, himself also looking with the knowledge of omniscience, saw that he had died at the end of the seventh day from now and was reborn in the plane of nothingness. With reference to that he said - "And knowledge and vision arose in me." "Has suffered a great loss" means because of having fallen away from the path and fruit that could have been attained within the period of seven days, there would be a great loss for him - thus he has suffered a great loss. Because of having been reborn at an inopportune moment, even if one were to go, there is no ear-sensitivity for him to hear the Teaching being taught; here there are not even feet for coming to the place of expounding the Teaching - thus it shows that he has suffered a great loss. "Died last evening" means died at midnight. "And knowledge arose in me" means the knowledge of omniscience arose in me too. Here too, it is said, the Blessed One, not reaching a conclusion by the deity's words, himself looking with the knowledge of omniscience, saw that "Yesterday at midnight, having died, Udaka Rāmaputta was reborn in the plane of neither-perception-nor-non-perception." Therefore he spoke thus. The remainder is exactly the same as the former method. "Of great service" means very helpful. "Attended on me when I was resolute in striving" means they attended on one whose individual existence was directed for the purpose of striving, by sweeping the residential compound at the dwelling place, by taking the bowl and robes and following along, and by giving water for washing the face, tooth-sticks, and so on. But who were those called the group of five? Those who

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Rāma, Dhaja, Lakkhaṇa, Jotimantī,
Yañña, Subhoja, Suyāma, Sudatta;
These at that time were eight brahmins,
Possessing the six factors, they explained the sacred verses.

At the time of the Bodhisatta's birth, there were eight brahmins who were both interpreters of dreams and interpreters of characteristics. Among them, three declared in two ways - "One endowed with these characteristics, if dwelling in a house, becomes a king, a universal monarch; if going forth, a Buddha." Five brahmins made a definite declaration - "One endowed with these characteristics does not remain in a house; he becomes a Buddha only." Among them, the former three went according to the passage of the sacred verses, but these five went beyond the passage of the sacred verses. They, having given up the gifts they had received to their relatives, with unwavering conviction - "This great man will not dwell in a house; he will certainly become a Buddha" - went forth into the ascetic life of a recluse with reference to the Bodhisatta. Some say they were their sons. That was rejected by the commentary.

These, it is said, even in their young age knew many sacred verses; therefore those brahmins placed them in the position of teacher. They, thinking "Later it will not be possible for us to go forth after abandoning the tangle of children and wife," having gone forth while still young, went about enjoying delightful lodgings. From time to time, however, they would ask: "Has the great man, friend, made the great renunciation and gone forth?" People would say: "Where will you see the great man? He is enjoying success like a god amidst threefold entertainment in three mansions." Having heard this, thinking "The great man's knowledge has not yet reached maturity," they dwelt living at ease. But why here did the Blessed One say "The group of five monks have been of great service"? Does he expound the Teaching only to those who have been helpful, and not teach to those who have not been helpful? No, he does teach. For he looked upon Ālāra Kālāma and Udaka Rāmaputta by way of familiarity. But in this Buddha-field, apart from Aññāsikoṇḍañña, there is no one able to realise the Teaching first. Why? Because of a decisive support of such a kind.

Formerly, it is said, at the time of making merit, there were two brothers. They cultivated the crop together. Therein, the elder had the thought: "The gift of the first-fruits of the crop should be given by me on nine occasions in one crop." He, having given the first-fruits of the seed at sowing time, consulted with the younger brother at the time of the grain forming - "At the time of the grain forming, we shall split open the grain and give." The younger one said: "You wish to destroy the young crop." The elder, having known the younger brother's state of non-compliance, having divided the field, from his own portion, having split open the grain, having extracted the milk, having combined it with ghee and molasses, gave it; at the time of flattened rice, having made flattened rice, he gave it; at the reaping, the first-fruits of the reaping; at the sheaf-making, the first-fruits of the sheaves; at the bundling and so on, the first-fruits of the bundles, the first-fruits of the threshing floor, the first-fruits of the produce, the first-fruits of the granary - thus in one crop he gave the gift of the first-fruits on nine occasions. But the younger one gave after taking out from the granary. Among those two, the elder was born as the Elder Aññāsikoṇḍañña, the younger one as the wandering ascetic Subhadda. Thus, because of having given the gift of the

first-fruits on nine occasions in one crop, apart from the Elder, there is no one able to realise the Teaching first. "The group of five monks have been of great service" - this, however, was said merely by way of recollecting their service.

"At Isipatana in the Deer Park" - in that place, it is said, when a Buddha had not arisen, the Individually Self-awakened Ones, having spent seven days in the attainment of cessation on Mount Gandhamādana, having emerged from cessation, having chewed a betel-creeper wooden toothbrush, having washed their faces at Lake Anotatta, having taken their bowls and robes, having come through space, alight there. There, having put on their robes, having walked for almsfood in the city, having completed their meal duty, even at the time of departure, having flown up from that very place, they go. Thus, "the sages alight here and fly up" - that place came to be reckoned as "Isipatana." But because it was given for the purpose of safety for deer, it is called a "deer park." Therefore it was said "at Isipatana in the Deer Park."

285. "Between Gayā and the Bodhi tree" means in a place in the opening between Gayā and the Bodhi tree, at a distance of three leagues. For Gayā is three leagues from the seat of enlightenment. Bārāṇasī is eighteen yojanas. Upaka saw the Blessed One in between the seat of enlightenment and Gayā. But because of being connected with the word "antarā," the accusative case was used. And in such instances, the grammarians employ only a single word "antarā" as in "he goes between the village and the river." That word must be connected with the second term also. When not connected, the accusative case is not obtained. But here it was stated having already connected it. "Travelling on the highway" means travelling on the road called a highway; the meaning is "travelling on a long road." For in the analysis of the time for travelling a journey, from the statement "one should eat thinking 'I will travel half a yojana,'" etc., even half a yojana constitutes a highway. But Gayā is three leagues from the seat of enlightenment.

"The all-conquering one" means one who stands having overcome all phenomena of the three planes. "The all-knowing one" means I have known, I have understood all phenomena of the four planes. "Untainted by all phenomena" means untainted by the smearing of mental defilements in all phenomena of the three planes. "Having abandoned all" means one who stands having abandoned all phenomena of the three planes. "Liberated through the elimination of craving" means liberated by way of object in Nibbāna, the elimination of craving. "Having directly known by myself" means having known all phenomena of the four planes by oneself. "Whom should I point to as teacher" means whom else should I point to saying "this is my teacher."

"I have no teacher" means in supramundane states there is no one called a teacher for me. "There is no one who is my match" means there is no one called a counterpart person for me. "Perfectly Enlightened One" means one who has by himself awakened to the four truths by the method with cause. "Become cool" means become cool through the quenching of the fire of all mental defilements. Quenched because of the very quenching of mental defilements. "The city of Kāśi" means the city in the Kāśi country. "I will beat the drum of the Deathless" means I am going, thinking "I will beat the drum of the Deathless for the attainment of the wheel of the Teaching." "You deserve to be the infinite conqueror" means it is fitting to be the infinite conqueror. "May it be so, friend" means, friend, may it indeed be so.

"Departed" means he went to the country called Vaṅkahāra.

There he made his dwelling in dependence on a certain deer-hunter's village. The chief hunter attended upon him. And in that province there were fierce flies. Then they made him dwell in a jar, and the deer-hunter, going far away to hunt, having commanded his daughter named Chāvā "Do not be negligent towards our Worthy One," departed together with his sons and brothers. And that daughter of his was beautiful, endowed with well-proportioned limbs. On the second day, Upaka, having come to the house, having seen that girl who had performed all the services and approached to serve food, overcome by lust, being unable even to eat, having taken the meal in a vessel, having gone to his dwelling place, having put the meal aside, lay down without food, thinking "If I obtain Chāvā, I shall live; if not, I shall die." On the seventh day, the huntsman, having come, asked his daughter about the news of Upaka. She said: "Having come for just one day, he has not come again." The huntsman, thinking "I shall approach him just as I have come and ask," having gone at that very moment, asked while stroking his feet: "What is it, venerable sir, are you unwell?" Upaka just kept turning over, groaning. He said: "Speak, venerable sir, whatever I am able to do, all that I shall do." Upaka said: "If I obtain Chāvā, I shall live; if not, death right here is better." "But do you know, venerable sir, any craft?" "I do not know." "Venerable sir, it is not possible for one not knowing any craft to establish the household life."

He said - "I do not know any craft, but I shall be a meat-carrier for you, and I shall sell meat." The huntsman, saying "That itself pleases us too," having given him an upper garment, having brought him to the house, gave him his daughter. In the course of their living together, a son was born. They gave him the name Subhadda. Chāvā, at the time of his crying, saying such things as "Son of a meat-carrier, son of a deer-hunter, do not cry," mocked Upaka with a song for soothing the child. "My dear, you think me helpless. I have a friend named the Infinite Conqueror. I shall go to his presence," he said. Chāvā, having known "Thus this one is distressed," spoke again and again. He, one day, without even informing her, departed facing towards the Middle Country.

And the Blessed One at that time was dwelling at Sāvattthī in Jeta's Grove, the great monastery. Then the Blessed One commanded the monks beforehand - "Whoever, monks, comes asking for 'the Infinite Conqueror,' you should show me to him." And Upaka too, asking "Where does the Infinite Conqueror dwell?" having gradually come to Sāvattthī, having stood in the middle of the monastery, asked "Where is the Infinite Conqueror?" The monks led him to the presence of the Blessed One. He, having seen the Blessed One - said: "Do you recognise me, Blessed One?" "Yes, Upaka, I recognise you. But where have you been living?" "In the Vaṅkahāra province, venerable sir." "Upaka, you have become old. Will you be able to go forth?" "I shall go forth, venerable sir." The Blessed One, having given him the going forth, gave him a meditation subject. He, working at the meditation subject, having become established in the fruition of non-returning, having died, was reborn in the Aviha realm. At the very moment of rebirth, he attained arahantship. For seven persons, merely upon being reborn in the Aviha realm, attained arahantship; he was one of them.

For this was said:

"Seven monks, liberated, have been reborn in Aviha;
With lust and hate eliminated, they have crossed over attachment in the
world.

Upaka and Palagaṇḍa, and Pukkusāti, those three;
Bhaddiya and Khaṇḍadeva, and Bahuraggi and Saṅgiya;
They, having abandoned the human body, have overcome the divine bond."

286. "They made an agreement" means they made an agreement. "One given to luxurious living" means one practising for the purpose of abundance of robes and so on. "Strayed from striving" means strayed, dropped, fallen away from striving. "Reverted to luxurious living" means reverted for the purpose of the state of abundance of robes and so on. "But yet a seat should be set out" means they said: but yet for him, one born in a high family, merely a seat should be set out. "Were not able" means overpowered by the majestic power of the Buddha, by the glory of the Buddha, they were not able to abide by their own agreement. "They addressed by name and as 'friend'" means they say "Gotama" and "friend". The meaning is: they speak such talk as "Friend Gotama, we at Uruvelā during the time of striving went about having taken your bowl and robes, we gave water for washing the face and a wooden toothbrush, we swept the dwelling that had been lived in; afterwards who performed the duty practice for you? Did you not worry when we departed?" "By that conduct" means by that difficult conduct. "By that practice" means by that difficult practice. "By that performance of austerities" means by the difficult performance of taking food such as a handful by handful of mung bean soup and so on. "Do you recall me no" means do you recall indeed of me. "Spoken in such a way as this" means this such kind of utterance - this is the meaning. Did I indeed, having come by night or by day during the striving at Uruvelā, for the purpose of winning you over, for the purpose of your enjoyment - "Friends, do not think thus, a light or a sign appears to me" - did I make any such kind of utterance? This is the intention. They, having gained mindfulness by just a single statement, with respect arisen, having believed "Come now, certainly this one has become a Buddha," said "No indeed, Venerable Sir." "I was able, monks, to convince the group of five monks" means I, monks, was able to make the group of five monks know that I am a Buddha. At that time, however, the Blessed One arrived on the very Observance day. Having made known his own Buddhahood, having made the Elder Koṇḍañña a bodily witness, he spoke the Discourse on the Turning of the Wheel of the Teaching. At the conclusion of the discourse, the Elder together with eighteen crores of brahmā gods became established in the fruition of stream-entry. The teaching was concluded while the sun was still remaining. The Blessed One entered the rains retreat right there.

"I would exhort two monks" and so on was stated for the purpose of illustrating that from the first day of the lunar fortnight onwards they did not even enter the village for the purpose of almsfood. For the Blessed One remained within the monastery itself for the purpose of purifying the stains that had arisen in those monks' meditation subjects. Whenever stains in the meditation subject arose, those monks too went to the presence of the Blessed One and asked. The Blessed One too went to their sitting place and dispelled the stain. Then, when they were being exhorted by the Blessed One who had thus had his food brought out, the Elder Vappa became a stream-enterer on the first day of the lunar fortnight. The Elder Bhaddiya on the

second, the Elder Mahānāma on the third, the Elder Assaji on the fourth. But on the fifth of the fortnight, having assembled all of them together, he spoke the Discourse on the Characteristic of Non-self. At the conclusion of the discourse, all became established in the fruition of arahantship. Therefore he said - "Then, monks, the group of five monks, being thus exhorted by me, etc. attained the unsurpassed freedom from bondage, Nibbāna, etc. there is now no more rebirth." This much of the narrative the Blessed One, which he had previously said - "You too have ascended the path of both myself and the group of five; the noble quest is your quest" - brought forth showing this one single connection.

287. Now, since the quest for the five types of sensual pleasure is not only for householders, but even for those in homelessness, for those who consume the four requisites without reviewing them, there is the ignoble quest by way of the five types of sensual pleasure, therefore, in order to show that, he said beginning with "Monks, there are these five types of sensual pleasure." Therein, regarding the new items such as bowl, robes, and so on, four types of sensual pleasure beginning with "forms cognisable by eye" and so on are obtained. But flavour here is the flavour of enjoyment. In agreeable almsfood and medicine, all five are obtained. In lodging, four, as with the robe. But flavour here too is just the flavour of enjoyment. Why did he begin with "Whatever, monks"? Having thus shown the five types of sensual pleasure, now, in order to refute those who might say thus: "From the time of going forth, whence is there an ignoble quest? For those gone forth there is only the noble quest," in order to show that "even for those gone forth, consuming the four requisites without reviewing is indeed the ignoble quest," he began this teaching. Therein, "bound by greed" means bound by the greed of craving. "Infatuated" means infatuated through the infatuation of craving. "Immersed" means plunged in by craving. "Not seeing the danger" means not seeing the danger. "Without wisdom of escape": escape is called reviewing knowledge. They are devoid of that.

Now, showing a simile that establishes that meaning, he said beginning with "Just as, monks." Therein the comparison of the simile should be understood thus: For the ascetics and brahmins are like a forest deer; the four requisites are like a snare set in the forest by a hunter; the time of consuming the four requisites without reviewing them is like the time of lying down having spread over that hunter's heap of snares. The time when the ascetics and brahmins are subject to be done with as wished by Māra is like the time when the deer cannot go wherever it wishes when the hunter comes; the meaning is the state of having come under Māra's control. But the reviewing consumption of the four requisites by ascetics and brahmins is like the time when an unbound deer lies down on a heap of snares; the not coming under Māra's control by ascetics and brahmins should be understood as like the deer's going wherever it wishes when the hunter comes. "Confidently" means fearless, without suspicion. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Pāsārāsī Sutta is completed.

Ariyapariyesanā is also a name for this very same discourse.

7. Explanation of the Cūḷahatthipadopama Sutta

288. "Thus have I heard" - this is the Shorter Discourse on the Simile of the Elephant's Footprint. Therein, "with an all-white chariot drawn by mares" means: "The horses yoked were white with white ornaments. The chariot was white, the ornaments were white, the retinue was white, the reins were white, the goad-stick was white, the umbrella was white, the turban was white, the garments were white, the sandals were white, and he was being fanned with a white yak-tail fan" - with a chariot yoked to four mares, entirely white, as thus stated.

Now a chariot is of two kinds - a warrior's chariot and a decorative chariot. Therein, a warrior's chariot is quadrangular in shape, not very large, capable of holding two or three persons. A decorative chariot is large, long in length, broad in breadth. Therein, with an umbrella-bearer, a yak-tail fan-bearer, and a palm-leaf fan-bearer, thus eight or ten can comfortably stand or sit or lie down; this too was indeed a decorative chariot. That entire chariot, with its wheels, cage, and pole, was encased in silver. The mares were by nature of white colour. Their ornamental trappings too were of such a kind, made of silver. The reins too were well encased with silver tubes. The goad-stick too was encased in silver. The brahmin too, having put on a white garment, wore a white upper robe, anointed himself with white ointment, adorned himself with a white garland, with signet rings on his ten fingers, earrings in his ears - thus such ornaments of his too were made of silver. His retinue brahmins too, numbering about ten thousand, likewise had white garments, ointments, garlands, and ornaments. Therefore it was said "with an all-white chariot drawn by mares."

"Was driving out of Sāvathī" means he, it is said, once every six months circumambulated the city. "In so many days from now he will circumambulate the city" - an announcement is made well beforehand. Having heard that, those who had not departed from the city do not depart. Those who had departed, they too come back, thinking "We shall see the splendid achievement of one with merit." On the day the brahmin goes around the city, then right early they sweep the city streets, scatter sand, strew them with flowers with parched corn as the fifth, set up full pitchers, raise plantain trees and flags, and make the whole city fumigated and perfumed. The brahmin, right early, having bathed his head, having eaten his morning meal, having adorned himself with white garments and so on in the manner already stated, descends from the mansion and mounts the chariot. Then those brahmins, all with white garments, ointments, garlands, and ornaments, having taken white parasols, surround him. Then, for the purpose of assembling the public, first of all they scatter various fruits for the young children, and immediately after that small coins; immediately after that they scatter kahāpaṇa coins. The great multitude gathers together. Shouts of acclamation and wavings of garments occur. Then the brahmin, while those performing auspicious rites and blessings and so on perform blessings and benedictions, goes around the city with great splendour. Meritorious people, having ascended mansions of one storey and so on, having opened window shutters resembling parrot wings, look on. The brahmin too, as if overwhelming the city with his achievement of fame, glory, and splendour, faces towards the southern gate. Therefore it was said "was driving out of Sāvathī."

"In the middle of the day" means the daytime of the day, the meaning is the midday time. "The wandering ascetic Pilotika" means the wandering ascetic who obtained the name "Pilotikā" thus by virtue of the feminine gender conventional expression. That

wandering ascetic, it is said, was young, standing in the first stage of life, gold-coloured, an attendant of the Buddha, and right early, having attended upon the Truth-finder and the great elders, having taken his requisites such as the tripod and water-jug and so on, having gone out from Jeta's Grove, he set out towards the town. He saw him coming from afar. "He said this" means having recognised him as having gradually come near, praising his clan, he spoke this utterance to him: "Well now, from where is the venerable Vacchāyana coming?" "He is wise, I imagine" - the meaning here is: does the venerable Vacchāyana consider the ascetic Gotama wise, or not?

"Who am I, sir" means: sir, who indeed am I in knowing the ascetic Gotama's lucidity of wisdom? "And who could know the ascetic Gotama's lucidity of wisdom" means: from where could I know the ascetic Gotama's lucidity of wisdom, for what reason could I know? Thus in every way he makes clear his own state of not knowing. "Surely he who could would himself be such as he" means: whoever could know the ascetic Gotama's lucidity of wisdom, he too surely, having fulfilled the ten perfections and attained omniscience, would be just such a Buddha himself. For one wishing to measure Sineru or the Himalayas or the earth or space, it is fitting to obtain a stick or a rope of that very measure. He makes clear that even for one knowing the ascetic Gotama's wisdom, it is fitting to obtain omniscience knowledge equal to his knowledge. But here the repetition was made on account of esteem. "Lofty" means higher, foremost. "Who am I, sir" means: sir, who indeed am I in praising the ascetic Gotama? "And who could praise the ascetic Gotama" means: for what reason could I praise him? "Praised by the praised" means he is praised by his own virtues which are praised by the whole world, being more superior than all virtues; there is no function of praising him by others. For just as a campaka flower or a blue water-lily or a lotus or red sandalwood is pleasing and fragrant by the splendour of its own colour and scent, there is no function of extolling it with visiting colours and scents. And just as a jewel gem or the disc of the moon shines by its own light alone, there is no function of illuminating it by another. Thus the ascetic Gotama is praised and extolled by his own virtues which are praised by the whole world, brought to the foremost position of the whole world; there is no function of praising him by another. Or "praised by the praised" also means praised by the praised.

Who are the praised? King Pasenadi of Kosala was praised by the inhabitants of Kāsi and Kosala; Bimbisāra by the inhabitants of Aṅga and Magadha. The Licchavis of Vesālī were praised by the inhabitants of the Vajji country. The Mallas of Pāvā, the Mallas of Kusinārā, and other various warriors were praised by their respective provinces. The brahmins beginning with Caṅkī by groups of brahmins; the male lay followers beginning with Anāthapiṇḍika by groups of male lay followers numbering many hundreds; the female lay followers beginning with Visākhā by female lay followers numbering many hundreds; the wandering ascetics beginning with Sakuludāyin by many hundreds of wandering ascetics; the great female disciples beginning with the Elder Nun Uppalavaṇṇā by many hundreds of nuns; the great disciples beginning with the Elder Sāriputta by many hundreds of monks; the gods beginning with Sakka by many thousands of gods; the Brahmās beginning with the Great Brahmā by many thousands of Brahmās were praised. All of them extol, commend, and praise the one of ten powers; therefore the Blessed One is called "praised by the praised."

"Reason" means benefit and advantage. Then the wandering ascetic, describing the reason for his own confidence, said beginning with "Just as, sir, a skilled elephant tracker." Therein, "elephant tracker" means a man dwelling in the elephant forest who has not learnt the craft. But later, a man who has learnt the craft has come as an "elephant tracker." "Four footprints" means four footprints of knowledge, tracks of knowledge; the meaning is places trodden upon by knowledge.

289. In "wise nobles" and so on, "wise" means possessed of erudition. "Subtle" means smooth, of subtle intelligence, capable of penetrating subtle distinctions of meaning. "Experienced in controversy" means both those who have cognised the doctrines of others and those who have gained familiarity in debate with others. "Like hair-splitters" means resembling archers who can hit a hair. "They go about, methinks, demolishing" means the meaning is that, like an archer who can hit a hair splitting a hair, they go about as if demolishing even the subtle wrong views of others with their own wisdom. "They construct a question" means they make a question of two terms, three terms, or four terms. "We will refute him" means we will impute a fault. "They do not even ask the ascetic Gotama a question" - Why do they not ask? The Blessed One, it is said, while expounding the Teaching in the midst of the assembly, surveys the disposition of the assembly, and then he sees - "These wise nobles have come having made a hidden, secret question into a waist-pouch core." He, though unasked by them, regarding such questions - in asking there are this many faults, in answering this many, in meaning, in terms, in syllables this many - "one asking these questions would ask thus, one answering would answer thus" - having inserted the questions brought as a waist-pouch core into the middle of the talk on the Teaching, he demolishes them. The wise nobles become delighted, thinking "It is better indeed for us that we did not ask these questions, for if we were to ask, the ascetic Gotama would cast us away having made us without a footing."

Furthermore, Buddhas, when expounding the Teaching, pervade the assembly with friendliness; through the suffusion of friendliness, the minds of the public become confident in the one with the ten powers; and Buddhas have attained the highest form, are accomplished in appearance, sweet-voiced, soft-tongued, with well-covered teeth, and they expound the Teaching as if sprinkling the heart with the Deathless. Therein, for those whose minds are confident through the suffusion of friendliness, it occurs thus - "We shall not be able to take an opposing position against the Blessed One who speaks such an unambiguous talk, an unfailing talk, a talk leading to liberation" - through their own confident state itself they do not ask.

"Surely" (aññadatthu) means definitely. "They become disciples" means they become disciples by way of going for refuge. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the fruition of arahantship, which is the final goal of the holy life of the path; for it is for the sake of that that they go forth. "Indeed, friend, we were nearly lost" means, friend, if we had not approached, by this mere trifle of not approaching, by the mere failure to attend upon, we would have been lost. The meaning is: but by the mere act of approaching we were not lost. The second term is merely a synonym for the former. In "not being ascetics" and so on, because of not having calmed evil things, they were indeed not ascetics. And

because of not having warded off, they were indeed not brahmins. The meaning is: because of not having destroyed the enemies that are mental defilements, they were indeed not Worthy Ones.

290. "Uttered an inspired utterance" means he made an utterance. For just as whatever oil a measure is not able to hold, having overflowed, flows away - that is called "overflow"; and whatever water a lake is not able to hold, having submerged it, flows away - that is called "flood." Just so, whatever word born of joy the heart is not able to hold, having become excessive, not remaining within, comes forth outside - that is called "inspired utterance." The meaning is that he sent forth such a word born of joy. "The simile of the elephant's footprint" means the elephant's footprint is the simile of this teaching - thus it is the simile of the elephant's footprint. It shows that it is not complete in detail to this extent. "Elephant tracker" means one who has learnt the craft of elephants, a wandering ascetic in the elephant forest. Then why is "skilled" not stated here? Because of showing the distinction later as "whoever is skilled." For whoever enters, but whoever is skilled, he does not yet come to the conclusion. Therefore, without saying "skilled" here, it was stated later.

291. "Dwarfs" means short, not long even in length, she-elephants with large bellies. "High scraping marks" means the place rubbed on the trunk region of banyan trees and the like, seven or eight fathoms in height. "Tall kāḷārikā" means being tall with legs like sticks, and kāḷārikā on account of the sparseness of their tusks. Of those, it is said, one tusk is raised and one is lowered. And both are sparse, not close together. "High tusk slashes" means the place cut by fangs, like a place struck by a hatchet, on the trunk region of banyan trees and the like, seven or eight fathoms in height. "Tall ones called kaṇerukā" means being tall with long legs like sticks, and kaṇerukā on account of the bud-like nature of their tusks; those, it is said, have bud-shaped fangs. Therefore they are called kaṇerukā. "He comes to the conclusion" means that elephant tracker thinks: "The elephant whose track I have been following - this is indeed that one, not another." For that regarding which, having seen the first footprint, I did not come to the conclusion "This will be the footprint of dwarfs," and that regarding which, having seen further on in the area before that, I did not come to the conclusion "It will be of kāḷārikā, it will be of kaṇerukā" - all that is the footprint of this very great elephant; having seen the great elephant, he comes to the conclusion.

"Just so" - here this is the correlation of the simile: For the proclamation of the Teaching from the beginning up to the abandoning of the hindrances should be understood as like the elephant forest. One who practises meditation is like the skilled elephant tracker; The Perfectly Enlightened One is like the great elephant; The meditative absorptions and direct knowledges are like the large elephant's footprint. Just as the elephant tracker's state of not having reached a conclusion, even having seen the elephant's footprint here and there, thinking "It will be the footprint of dwarfs, it will be the footprint of kāḷārikā, of kaṇerukā" - so is the meditator's state of not having reached a conclusion, thinking "These meditative absorptions and direct knowledges exist even for outside wandering ascetics." Just as the elephant tracker's reaching a conclusion upon seeing the great elephant, thinking "The footprint seen by me here and there is of this very great elephant, not of another" - so is the noble disciple's reaching a conclusion only upon attaining arahantship. And this correlation of the simile is proper to make even standing at the end. It is proper in this place too.

But having taken the canonical passage that came in sequence, it was made right here. Therein, "here" is an indeclinable particle denoting a place or region. This is sometimes used with reference to the world. As he said - "Here a Truth-finder arises in the world." Sometimes the Dispensation. As he said - "Here only, monks, is an ascetic, here is a second ascetic." Sometimes a place. As he said -

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

Sometimes it is merely an expletive particle. As he said - "Here, monks, suppose I had eaten, having been invited to admonish." But here it should be understood as stated with reference to the world. This is what is meant: "Brahmin, in this world a Truth-finder arises, a Worthy One, etc. the Enlightened One, the Blessed One."

Therein, the word "Truth-finder" was expanded upon in the Mūlapariyāya, "Worthy One" and so on were expanded upon in the Visuddhimagga. "Arises in the world" - here, however, "the world" is threefold: the world of space, the world of beings, and the world of activities. But here the world of beings is intended. And even though the Truth-finder arises in the world of beings, he arises not in the world of gods, not in the Brahma world, but only in the human world. Even in the human world, not in another world-circle, but in this very world-circle. And even there, not in all places: "In the eastern direction there is a market town named Gajaṅgala. Beyond that is Mahāsāla, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - in the Middle Country thus demarcated, three hundred yojanas in length, two hundred and fifty yojanas in breadth, nine hundred yojanas in circumference, he arises. And not only the Truth-finder alone, but Individually Enlightened Ones, chief disciples, the eighty great elders, the Buddha's mother, the Buddha's father, the wheel-turning monarch, and other brahmins and householders who have attained substance arise right here. Therein, the Truth-finder, from the eating of the milk-rice food given by Sujātā up to the path of arahantship, is called "arising." At the fruition of arahantship he is called "arisen." Or from the Great Renunciation up to the path of arahantship. Or from the Tusita abode up to the path of arahantship. Or from the feet of Dīpaṅkara up to the path of arahantship, he is called "arising." At the fruition of arahantship he is called "arisen." Here, "arises" is said with reference to the state of having arisen at the very first; "the Truth-finder has arisen in the world" - this is the meaning here.

"He this world" means he, the Blessed One, this world; he points out what is now to be spoken. "With its gods" means together with the gods, including the gods. In the same way, together with Māra, including Māra. Together with Brahmā, including Brahmā. Together with ascetics and brahmins, including ascetics and brahmins. "Generation" because of being born; that generation. Together with gods and humans, including gods and humans. Therein, by the expression "including the gods,"

the inclusion of the five sensual-sphere gods should be understood. By the expression "including Māra," the inclusion of the sixth sensual-sphere god. By the expression "including Brahmā," the inclusion of the Brahmās beginning with the Brahmakāyika Brahmās. By the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil. By the expression "generation," the inclusion of the world of beings. By the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here, by three terms, the world of beings together with the world of space; by two, it should be understood that only the world of beings is included by way of generation.

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

And furthermore, here by the expression "including the gods," he states the realised nature of the entire world by way of the superior delimitation. Thereupon, for those to whom it occurred - "Māra is of great might, the lord of the six sensual spheres, the wielder of power. Has he too been realised by him?" Dispelling their doubt, he said "including Māra." But for those to whom it occurred - "Brahmā is of great might, with one finger he pervades light in one thousand world-systems, with two, etc. with ten fingers he pervades light in ten thousand world-systems, and he experiences the unsurpassed happiness of meditative absorption and attainment. Has he too been realised?" Dispelling their doubt, he said "including Brahmā." Thereupon, those who thought - "Many ascetics and brahmins are opponents of the Dispensation - have they too been realised?" Dispelling their doubt, he said "the generation including ascetics and brahmins." Thus, having made known the realised nature of the successively superior ones, then, taking the conventional gods and the remaining humans, making known the realised nature of the remaining world of beings by way of the superior delimitation, he said "including gods and humans." This is the order of meaning here. But the ancients said - "With its gods" means the remaining world together with the deities. "With its Māras" means the remaining world together with Māra. "With its Brahmās" means the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms by three ways, then encompassing them again by two terms, he said "the generation with its ascetics and brahmins, with its gods and humans." Thus, by all five terms, in this and that way, the three-element world alone has been encompassed.

Regarding "having realised by direct knowledge himself, proclaims" - "himself" means by oneself, having become one not needing to be guided by another. "By direct knowledge" means having directly known; the meaning is having known through superior knowledge. "Having realised" means having made evident. By this, the rejecting of inference and so on is made. "Proclaims" means awakens, informs, makes known. "He expounds the Teaching, good in the beginning, etc. good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the

unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only. Even in the beginning, having made it good, auspicious, and blameless only, he teaches. In the middle too, and in the end too, having made it good, auspicious, and blameless only, he teaches - this is what is meant.

Therein, there is a beginning, middle, and end of the teaching, and there is of the Dispensation. As for the teaching, even in a verse of four lines, the first line is called the beginning, the next two are called the middle, and the one at the end is called the end. For a discourse with a single connection, the introduction is the beginning, "he said this" is the end, and what is between the two is the middle. For a discourse with multiple connections, the first connection is the beginning, the connection at the end is the end, and one or two or many in the middle are just the middle. But for the Dispensation, morality, concentration, and insight are called the beginning. And this too was said - "And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight." But the noble path, stated thus: "There is, monks, a middle practice fully awakened to by the Truth-finder," is called the middle, and fruition and Nibbāna are called the end. In "This is the purpose of this holy life, brahmin, this is the substance, this is the final goal," here fruition is stated as the final goal. In "For, friend Visākha, the holy life is lived grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal," here Nibbāna is stated as the final goal. Here, the beginning, middle, and end of the teaching is intended. For the Blessed One, when expounding the Teaching, having shown morality in the beginning, shows the path in the middle and Nibbāna at the end. Therefore it was said - "He expounds the Teaching, good in the beginning, good in the middle, good in the end." Therefore, another speaker of the Teaching too, when speaking the Teaching -

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

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

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

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

Thus, without corrupting the tenfold phrasing stated in this way, making the phrasing complete, he expounds the Teaching. Therefore he is said to "expound the Teaching with phrasing."

"Complete in its entirety": here "kevala" is a designation for "whole." "Paripuṇṇa" is a term meaning "neither deficient nor excessive." This is what is meant - "He teaches what is wholly complete; not even a single teaching is incomplete." "Pure" means free from impurity. For whoever teaches in dependence on this proclamation of the Teaching thinking "I shall obtain material gain or honour," his teaching is impure. But the Blessed One, without regard for worldly material gains, with a tender heart through the suffusion of welfare by the development of friendliness, teaches with a mind established in the nature of uplifting. Therefore he is said to "teach the pure Teaching." "He reveals the holy life": here "holy life" means the entire Dispensation included in the threefold training. Therefore, "he reveals the holy life" means he expounds the Teaching, good in the beginning, etc. pure, and thus teaching, he reveals the holy life that is the entire Dispensation included in the threefold training - thus the meaning here should be understood. "Holy life" means conduct that has become supreme in the sense of being the foremost. Or it is said to be the conduct of those who are supreme, such as the Buddhas and so on.

"That Teaching" means that Teaching endowed with the accomplishment of the aforementioned qualities. "A householder hears, or" - why does he point out the householder first? Because of their being prideless and because of their abundance. For mostly those gone forth from families of the warrior caste generate conceit in dependence on birth. Those gone forth from brahmin families generate conceit in dependence on sacred hymns. Those gone forth from families of low birth are unable to become established because of their own inferior birth. But householder boys, having ploughed the ground with sweat emitting from their armpits and salt crystallising on their backs, are ones whose conceit and arrogance have been put down. They, having gone forth, without generating conceit or arrogance, having learnt the word of the Buddha according to their strength, doing the work of insight, are able to become established in arahantship. And those who have gone forth having departed from other families are not many; it is householders who are many. Thus, because of their being prideless and because of their abundance, he points out the householder first.

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

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

292. "Having attained the training and way of life of monks" means that which is the training reckoned as higher morality of monks, and that, where they live together having one livelihood and common conduct, that way of life reckoned as the training rules laid down by the Blessed One - having attained both of these by way of training therein, he is one who has attained the training and way of life of monks. "Attained" means fulfilling the training and not transgressing the way of life, having reached both of these - this is the meaning. In the passages beginning with "having abandoned the killing of living beings," the discussion on killing living beings and so on has been elaborated above. "Having abandoned" means having given up this immorality reckoned as the volition of killing living beings. "He abstains" means from the time of abandoning onwards, he is simply abstaining from that immorality. "With rod laid down, with knife laid down" means one who has laid down the rod and laid down the knife, because of not resorting to taking up a rod or a knife for the purpose of injuring others. The meaning is: one who has put aside the rod and put aside the knife. And here, apart from the rod, all remaining implements should be understood as "knife" because of their nature of harming beings. But when monks go about carrying a walking staff or a wooden toothbrush or scissors, that is not for the purpose of injuring others. Therefore, he is reckoned simply as one with rod laid down and knife laid down. "Conscientious" means endowed with shame characterised by abhorrence of evil. "Compassionate" means one who has attained compassion, that is, a mind of friendliness. "Concerned for the welfare of all living beings" means compassionate towards all living beings with their welfare in mind. Through that state of being compassionate, he has a mind of welfare towards all living beings. This is the meaning. "Dwells" means moves, maintains.

"He takes only what is given" - thus he is one who takes what is given. "Even in mind he expects only what is given" - thus he is one who expects what is given. "He steals" - thus he is a thief. Not by stealing, but by non-stealing. By the very state of non-stealing, by being pure. "Oneself" means by one's own individual existence; what is meant is that having made one's individual existence non-stealing and pure, he

dwells.

"Unchaste conduct" means conduct that is not the foremost. One who practises the foremost, the excellent conduct is a "practitioner of the holy life." "Keeping far away" means one whose conduct is far from unchaste conduct. "Sexual intercourse" means unwholesome practices that have come to the designation of "sexual intercourse" because they are to be indulged in by those who have received the conventional expression "a pair" on account of their similarity through the obsession of lust. "Village practice" means the practices of those who dwell in villages.

"He speaks the truth" - thus he is a truth-speaker. "He connects truth with truth, joins them together" - thus he is devoted to truth. The meaning is that he does not speak falsely now and then. For whatever man sometimes speaks falsely, sometimes truthfully, because his truth is interrupted by false speech, truth is not joined with truth. Therefore he is not devoted to truth. But this one is not like that; even for the sake of his life, not having spoken falsely, he connects truth with truth indeed - thus he is devoted to truth. "Reliable" means firm, of firm speech - this is the meaning. For one person is not of firm speech, like turmeric dye, like a stump buried in a heap of chaff, and like a gourd placed on a horse's back. Another is of firm speech, like an inscription on rock, like a gate post; even when his head is being cut with a sword, he does not speak two different things; this one is called reliable. "Trustworthy" means one who is to be relied upon, one who is to be believed - this is the meaning. For a certain person is not trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "do not believe his word." Another is trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "if it was said by him, this itself is the standard; now there is nothing to be further examined; it is just so" - this one is called trustworthy. "Not a deceiver of the world" means by that truthfulness he does not deceive the world - this is the meaning.

"For the division of these" means for the division of those in whose presence what was heard from those referred to as "having heard from here." "Or one who reunites those who are divided" means having approached one by one two friends, or those having the same preceptor and so on, who have become divided for whatever reason, and having said such things as "For you who are born in such a family, who are so very learned, this is not proper," he is a maker of reconciliation. "A promoter" means a promoter of reconciliation; having seen two people who are united, having said such things as "For you who are born in such a family, who are endowed with such virtues, this is befitting," he is a maker of strengthening. This is the meaning. "Concord is his delight" - thus "rejoicing in concord." The meaning is that where there are no united people, he does not even wish to dwell there. "Samaggarāmo" is also a reading; the meaning here is the same. "Delighting in concord" means delighted among those who are united; the meaning is that he does not even wish to go elsewhere, leaving them. One who rejoices having seen or having heard those who are united - thus "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

"Nelā": "ela" is called fault; "there is no ela in it" thus "nelā"; the meaning is faultless. As the "ela" stated here in "Faultless, with white covering." "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in

the ear like the piercing of a needle. Through the sweetness of meaning, without generating irritation in the whole body, it generates affection - thus "affectionate." It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane"; also "urbane" as delicate like a woman brought up in a city; also "urbane" as "this belongs to the city." The meaning is the talk of city-dwellers. For city-dwellers are indeed proper in their talk; they call one who is merely a father "father," they call one who is merely a mother "mother," they call one who is merely a brother "brother." Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people."

"He speaks at the right time" - thus "one who speaks at the right time"; the meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, real, and of intrinsic nature - thus "one who speaks what is factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching." He speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline." "Nidhāna" is called a place of depositing; "there is nidhāna in it" - thus "worth treasuring"; the meaning is he speaks words fit to be treasured in the heart. "Timely": and even though speaking such words, he does not speak at an improper time thinking "I will speak words worth treasuring"; but the meaning is he speaks having waited for the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation, he speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal": accomplished in meaning, because it cannot be exhausted even by one analysing it by many methods; or alternatively, whatever benefit that speaker of what is beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal; it is said that he does not set aside one thing and speak of another.

293. "Damaging seed and plant life" means abstained from injuring the fivefold seed-kingdom - namely, root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds - and from injuring any growing plants such as green grass, trees and so on, by way of cutting, breaking, cooking and so on. The meaning is: abstained from damaging them. "One who eats one meal a day" means there are two meals - the morning meal and the evening meal. Of these, the morning meal is delimited by the end of midday, and the other from midday onwards up to dawn. Therefore, even if one eats ten times within the period before midday, one is still one who eats one meal a day. With reference to that it was said "one who eats one meal a day." The meal of the night is "night"; abstaining from that is "abstaining from eating at night." When midday has passed, food eaten up until sunset is called eating at the improper time. Because of abstaining from that, he is abstained from eating at the improper time. Because of not being in conformity with the Dispensation, seeing that which has become an obstacle is "seeing shows." "Watching dancing, singing, music and shows" means dancing, singing, and music by way of dancing oneself and causing others to dance

and so on, and the seeing that has become a show of dancing and so on, even those occurring by way of peacock-dancing and so on. For dancing and so on - whether to perform them oneself, or to cause others to perform them, or to watch them being performed - is not proper for either monks or nuns. Among garlands and so on, "garland" means whatever flower. "Perfume" means whatever kind of perfume. "Cosmetic" means that which colours the skin. Therein, one who puts on adorns is called "wearing." One who fills in deficient places is called "decorating." One who accepts by way of perfume and by way of skin-colouring is called "embellishing." "Occasion" is called "reason." Therefore, the meaning is: abstained from that volition of immorality by which the great multitude engages in wearing garlands and so on.

"High bed" is called that which exceeds the proper measure. "Luxurious bed" means a not allowable covering. The meaning is: abstained from that. "Gold" means gold. "Silver" means a coin, a copper small coin, a lac small coin, a wooden small coin - those which are used as a medium of exchange. Abstained from the acceptance of both of those; he neither takes it himself, nor causes others to take it, nor consents to it being deposited for him. This is the meaning. "Accepting raw grain" means the acceptance of raw grain of seven kinds, reckoned as rice, paddy, barley, wheat, millet, beans, and kudrūsaka. And not only the acceptance of these, but even the touching of them is not proper for monks. "Accepting raw meat" means here, apart from those specifically permitted, only the acceptance of raw meat and fish is not proper for monks, not the touching of them.

"Accepting women and girls" means here, "woman" means one who has gone to a man; the other is called a "girl." Both the acceptance and the touching of them is not allowable. "Accepting female and male slaves" means here, their acceptance in the capacity of female and male slaves is not proper. But when it is said "I give a caretaker of legally allowable things" or "I give a monastery attendant," then it is proper. In the sections beginning with goats and sheep and ending with fields and sites, the method of what is allowable and not allowable should be examined by means of the monastic discipline. Therein, a field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land not prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated lakes and so on are also included. Messenger duty is called the work of a messenger, taking a letter or a message of householders and going here and there. Going as a messenger is called the minor going of one sent from house to house. Pursuit means the doing of both of those. Therefore, "from the pursuit of messenger duty and going as a messenger" - thus the meaning here should be understood.

"Buying and selling" means buying and selling. In the sections beginning with false weighing, "false" means fraud. Therein, false weighing is fourfold: appearance fraud, limb fraud, grip fraud, and concealed fraud. Therein, appearance fraud means having made two scales similar in appearance, when taking he takes with the larger one, and when giving he gives with the smaller one. Limb fraud means when taking he presses the scales at the back end with his hand, and when giving at the front end. Grip fraud means when taking he grasps the rope at the base, and when giving at the tip. Concealed fraud means having made the scales hollow and having inserted iron filings inside, when taking he places that at the back end, and when giving at the

front end. "Kaṃsa" is called a gold bowl; fraud with that is false metal. How? Having made one gold bowl, he makes two or three other copper bowls gold-coloured, then having gone to the countryside and having entered some wealthy family, having said "buy golden vessels," when the price is asked, they wish to give at a fair price. Then when it is said by them "how is the golden nature of these to be known?" - Having said "examine and take them," he rubs the gold bowl on a stone and gives all the bowls and departs.

False measure is threefold by way of interior fraud, crest fraud, and rope fraud. Therein, interior fraud is found at the time of measuring ghee, oil and so on. For when taking those, with a measure having a hole at the bottom, having said "pour slowly," he lets much leak into the inner vessel and takes; When giving he covers the hole, fills it quickly, and gives. Crest fraud is found at the time of measuring sesame seeds, rice grains and so on. For when taking those, he slowly raises the crest and takes, and when giving he fills quickly and cutting the crest gives. The rope-fraud is obtained at the time of measuring fields and land. For those not receiving a bribe measure even a small field making it large.

Among cheating and so on, "cheating" means accepting a bribe in order to make owners into non-owners. "Deceiving" means the deceiving of others by various means. Herein there is one story - A certain hunter, it is said, comes having taken a deer and a young deer. A certain cheat said to him: "What, my dear, is the deer worth, what is the young deer worth?" When it was said "The deer is two coins, the young deer is one," having given one coin and having taken the young deer, having gone a little way, he turned back and said: "I have no need, my dear, for the young deer; give me the deer." Then "give two coins." He said - "Was not one coin given to you first by me?" "Yes, it was given." "Take this young deer too; thus that coin and this young deer worth one coin - there will be two coins." He, having considered "he speaks reason," took the young deer and gave the deer.

"Fraud" means cheating by means of a counterfeit, by the power of craft or by the power of deceit making what is not a waist-band to be a waist-band, what is not a gem to be a gem, what is not gold to be gold. "Crooked dealings" means crooked practice; this is the name for those very things such as cheating and so on. Therefore, crooked dealings in cheating, crooked dealings in deceiving, crooked dealings in fraud - thus the meaning here should be understood. Some say that showing one thing and exchanging it for another is "crooked dealings." But that is included under deceiving itself. Among cutting and so on, "cutting" means cutting off of hands and so on. "Killing" means murder. "Imprisoning" means binding with ropes and so on. "Highway robbery" is twofold: snow highway robbery and thicket highway robbery. When, at the time of snowfall, having become concealed by snow, they rob people travelling on the road, this is snow highway robbery. When, concealed by thickets and so on, they rob, this is thicket highway robbery. "Plunder" is called the plundering of villages, market towns and so on. "Violence" means a violent act; having entered a house, placing a knife on people's chests, and seizing desired goods. Thus from this cutting, etc. he abstains from violence.

294. "He is content" means this monk is endowed with the twelvefold contentment with whatsoever requisites regarding the four requisites as stated below. For a monk endowed with this twelvefold contentment with whatsoever requisites, eight

requisites are proper: three robes, a bowl, an adze for cutting wooden toothbrushes, one needle, a waistband, and a water strainer. And this too was said -

"The three robes and a bowl, an adze, a needle, and a waistband;

With a water strainer these are eight, for a monk devoted to exertion."

All of those serve both for tending the body and for tending the belly. How? First, the three robes, by wearing as a lower garment and putting on as an upper garment, at the time of going about, tend the body, nourish it - thus they serve for tending the body. Having filtered water with the corner of the robe, at the time of drinking and at the time of taking edible fruits and non-fruits, they tend the belly, nourish it - thus they serve for tending the belly. The bowl too, by drawing up water with it, at the time of bathing and at the time of preparing the furnishings of the hut, serves for tending the body. Having taken food, at the time of eating, it serves for tending the belly. The adze too, with it, at the time of cutting wooden toothbrushes and at the time of preparing the limbs, legs, robe-poles, hut-sticks, and furnishings of beds and chairs, serves for tending the body. At the time of cutting sugar-cane and chipping coconuts and so on, it serves for tending the belly. The needle too, at the time of sewing robes, serves for tending the body. Having pierced a cake or a fruit, at the time of eating, it serves for tending the belly. The waistband, having tied it, at the time of going about, serves for tending the body. Having tied up sugar-cane and so on, at the time of taking them, it serves for tending the belly. The water strainer, having filtered water with it, at the time of bathing and at the time of preparing the furnishings of the lodging, serves for tending the body. At the time of filtering drinking water, and having taken sesame seeds, rice grains, flattened rice and so on with it, at the time of eating, it serves for tending the belly. This is the extent of requisites for one with eight requisites.

But for one with nine requisites, when entering a sleeping place, a bed-sheet that remains there or a key is proper. For one with ten requisites, a sitting cloth or a piece of leather is proper. For one with eleven requisites, a walking stick or an oil tube is proper. For one with twelve requisites, an umbrella or sandals are proper. And among these, it should not be said that only the one with eight requisites is content, and the others are discontent, greedy, and heavily burdened. For they too are of few wishes, content, easy to support, and of frugal living. But the Blessed One did not teach this discourse with reference to them; he taught it with reference to the one with eight requisites. For he, having put the small adze and the needle into the water strainer, having placed them inside the bowl, having hung the bowl on his shoulder, having made the three robes connected to his body, departs at ease wherever he wishes. There is nothing that he needs to turn back and collect. Thus, showing the frugal living of this monk, the Blessed One said beginning with "He is content with a robe for tending the body."

Therein, "for tending the body" means with just enough for tending the body. "For tending the belly" means with just enough for tending the belly. "He goes having taken only these with him" means he goes having taken just the eight requisites, all of them, having made them connected to his body. There is no attachment or bond such as "my monastery, my residential cell, my attendant." He, like an arrow released

from a bowstring, like a rutted elephant departed from the herd, using whatever lodging, jungle thicket, tree-root, or forest slope he wishes, stands alone, sits alone. In all postures, alone, without a companion.

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

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

Now, establishing that meaning by a simile, he said beginning with "seyyathāpi." Therein, "a winged bird" means a bird endowed with wings. "Flies" means flies up. Now here this is the meaning in brief - Birds, having known "in such and such a region there is a tree with fully ripened fruits," having come from various directions, piercing and shaking its fruits with claws, wings, beaks and so on, eat them. "This will be for today, this will be for tomorrow" - such a thought does not occur to them. But when the fruits are exhausted, they neither set up a guard for the tree, nor do they leave a wing or a claw or a beak there; then, having become without concern for that tree, whichever one desires whichever direction, it, with its wings as its only burden - flies off and goes. Just so, this monk, unattached and without concern, departs. Therefore it was said "he goes having taken only these with him." "Noble" means faultless. "Internally" means in one's own individual existence. "Blameless happiness" means faultless happiness.

295. "He, having seen a form with the eye" means he, a monk endowed with this noble aggregate of morality, having seen a form with eye-consciousness - this is the meaning. Whatever should be said regarding the remaining terms, all that has been stated in the Visuddhimagga. "Untainted happiness" means happiness not sprinkled by mental defilements; it is also said to be unscattered happiness. For the happiness of faculty-restraint is unscattered because it occurs in regard to the seen and so on merely by way of just the seen and so on. "He, when going forward and returning" means he, a monk endowed with the restraint of the faculties with mind as the sixth, acts with full awareness by way of mindfulness and full awareness in these seven instances beginning with going forward and returning. Whatever should be said regarding that has been stated in the Establishment of Mindfulness itself.

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

Therein, "secluded" means empty, with little noise, with little disturbance - this is the meaning. For with reference to this very thing, in the Vibhaṅga, it was said: "Secluded" means even if a lodging is near, and it is not crowded by householders or those gone forth, therefore it is called "secluded." "One sleeps and also sits here" - thus "lodging" (senāsana); this is a designation for beds, chairs, and so on. Therefore he said - "Lodging" means a bed is also a lodging, a chair too, a mattress too, a pillow too, a dwelling-place too, a lean-to too, a mansion too, a long building too, a cave too, a watchtower too, a pavilion too, a rock cell too, a bamboo thicket too, a tree-root too, a temporary shed too is a lodging; or wherever monks withdraw to, all this is a lodging. Furthermore, "a dwelling-place, a lean-to, a mansion, a long building, a cave" - this is called dwelling-lodging. "A bed, a chair, a mattress, a pillow" - this is called bed-and-chair-lodging. "A carpet, a piece of leather, a grass spread, a leaf spread" - this is called spread-lodging. "Or wherever monks withdraw to" - this is called space-lodging. Thus lodging is fourfold; all that is included by the term "lodging." But showing what is suitable for this monk who is like a bird, belonging to the four directions, he said "a forest, the root of a tree" and so on.

Therein, "forest" means "having gone out beyond the gate, all this is forest" - this is the forest that has come by way of the nuns. "A forest lodging is named as the last five hundred bow-lengths" - but this is suitable for this monk; its characteristic has been stated in the Visuddhimagga in the description of the ascetic practices. "The root of a tree" means any secluded tree-root giving dense shade. "Mountain" means a rock. For there, having done the water-function at the natural rock-tanks, for one seated in the cool shade of a tree, with the various directions visible, being fanned by a cool breeze, the mind becomes fully focused. "Grotto" - "ka" is called water; split by that, a mountain region broken by water, which they also call "river-basin" and also "river-glen." For there the sand is like a silver plate, at the top the forest thicket is like a canopy of jewels, and water flows like a mass of gems. Having descended into such a grotto, having drunk water, having cooled the limbs, having heaped up sand, having spread out a rag-robe, for one seated practising the ascetic duty, the mind becomes fully focused. "Mountain cave" means between two mountains, or in just one, a great opening like a tunnel. The characteristic of a cemetery has been stated in the Visuddhimagga. "Deep forest" means having gone beyond the place frequented by people, where they neither plough nor sow. Therefore he said - "Deep forest" is a designation for distant lodgings, etc. "Open space" means uncovered; but if one wishes, one makes a robe-hut here and dwells. "Heap of straw" means a pile of straw. For from a great heap of straw, having dragged out straw, they make shelters resembling an overhanging rock cell; and also having placed straw on top of shrubs, bushes and so on, seated underneath, they practise the ascetic duty; with reference to that, this was said.

"After the meal" means after the food. "Having returned from the alms round" means having returned from the quest for almsfood. "Cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend. Then whatever feelings would arise for him moment by moment on account of the bending of those, those do not arise. When those do not arise, the mind becomes fully focused, the meditation subject does not go to ruin, and it undergoes growth and

prosperity. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject, or the meaning is having made it near the face. In that very Vibhaṅga it is said - "This mindfulness is established, well established at the tip of the nose or at the upper lip; therefore it is said 'having established mindfulness in front of him.'" Or alternatively, "pari" has the meaning of possession, "mukha" has the meaning of deliverance, "sati" has the meaning of establishing; therefore it is said "mindfulness in front of the face" - thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Herein this is the summary: "having made mindfulness that is possessed of deliverance."

"Covetousness in the world": here, in the sense of crumbling and disintegrating, the five aggregates of clinging are the world; therefore, having abandoned lust regarding the five aggregates of clinging, having suppressed sensual desire - this is the meaning here. "With a mind free from covetousness" means free from covetousness because of having been abandoned by way of suppression, not like eye-consciousness - this is the meaning. "He purifies the mind of covetousness" means he frees the mind from covetousness. In such a way that it releases and, having released, does not grasp again - thus he does, this is the meaning. In "having abandoned anger and malice" and so on too, the same method applies. "Anger" (byāpāda): by this the mind is repelled, like rotten food made with flour and so on, it gives up its former natural state. "Malice" (padosa): it becomes corrupted through the attainment of alteration, or it corrupts and destroys another. Both of these are indeed designations for wrath. Sloth is sickness of consciousness. Torpor is sickness of the mental factors. Sloth and torpor together are sloth and torpor. "Perceiving light" means endowed with a perception that is free from mental hindrances and pure, capable of perceiving the light seen during the day even at night. "Mindful and fully aware" means endowed with mindfulness and knowledge. Both of these are stated because of being supportive of the perception of light. Restlessness and remorse together are restlessness and remorse. "One who has crossed over doubt" means one who stands having crossed over and passed beyond sceptical doubt. "How is this? How is this?" - thus it does not occur - this is one free from doubt. "Regarding wholesome mental states" means regarding blameless mental states. "Are these indeed wholesome? How are these wholesome?" - thus he does not doubt sceptically, he is not uncertain - this is the meaning. This is the summary here; however, whatever should be said regarding these mental hindrances by way of the distinction of verbal meaning, characteristic, and so on, all that has been stated in the Visuddhimagga.

297. "That weaken wisdom" means these five mental hindrances, when arising, do not allow unarisen mundane and supramundane wisdom to arise, and even arisen eight attainments or five direct knowledges they cut off and cast down; therefore they are called "weakeners of wisdom." "The Truth-finder's footprint, thus too" means this too is called the Truth-finder's footprint of knowledge, the track of knowledge, the place trodden upon by knowledge. "The Truth-finder's track" means the place rubbed by the Truth-finder's comfortable sole of knowledge. "The Truth-finder's scratch" means the place scratched by the Truth-finder's fang of knowledge.

299. "Understands as it really is" means he understands according to the intrinsic nature. "But the noble disciple has not yet come to the conclusion" means since these meditative absorptions and direct knowledges are common even to outsiders, he has not yet come to the conclusion. Even at the moment of the path, because the task has not been completed, he has not yet come to the conclusion. "Yet he comes to the conclusion" means but rather, at the moment of the path, like an elephant tracker seeing a great elephant, he comes to the conclusion regarding the three jewels in this manner: "The Blessed One is the Perfectly Enlightened One." "Has come to the conclusion" means thus, coming to the conclusion at the moment of the path, at the moment of the fruition of arahantship, through the completion of all tasks, he has come to the conclusion regarding the three jewels in every way. The remainder is of manifest meaning only.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Cūḷahatthipadopama Sutta is completed.

8. Explanation of the Mahāhatthipadopama Sutta

300. "Thus have I heard" - this is the Discourse on the Greater Simile of the Elephant's Footprint. Therein, "of land-dwelling" means of those that walk on the surface of the earth. "Of living beings" means of living beings that have feet. "Footprints" means feet. "Are included in" means they go into containment, into inclusion. "Is declared the foremost" means it is declared the best. "That is to say, in terms of its greatness" means it is declared the foremost by way of greatness, not by way of qualities - this is the meaning. "Whatever wholesome mental states" means whatever mundane or supramundane wholesome mental states. "Are included in" - here the classification is fourfold - classification by birth, classification by co-birth, classification by function, and classification by reckoning. Therein, "Let all the warriors come, all the brahmins" - thus classification by way of the same birth is called classification by birth. "All the Kosalans, all the Magadhans" - thus classification by way of the region of co-birth is called classification by co-birth. "All the charioteers, all the archers" - thus classification by way of function is called classification by function. "The eye sense base goes to the reckoning of which aggregate? The eye sense base goes to the reckoning of the aggregate of matter. If the eye sense base goes to the reckoning of the aggregate of matter, then indeed sir, it should be said that the eye sense base is included by the aggregate of matter" - this is called classification by reckoning. In this passage too, this very one is intended.

But is it not that, since it has come thus in the answer to the question "Of the four noble truths, how many are wholesome, how many are unwholesome, how many are indeterminate?" - "The truth of origin is unwholesome, the truth of the path is wholesome, the truth of cessation is indeterminate, the truth of suffering may be wholesome, may be unwholesome, may be indeterminate" - the wholesome of all four planes partakes of only one and a half truths? Then why did the Great Elder say that they go to the reckoning of the four noble truths? Because of being included within the truths. For just as "This more than one hundred and fifty training rules, monks, comes up for recitation fortnightly, in which sons of good family desiring their own welfare train. There are these three trainings, monks: the training in higher morality, the training in higher consciousness, the training in higher wisdom" - here

this more than one hundred and fifty training rules is just the one training in higher morality alone, yet even one training in that is shown to be training in the three trainings, because of being included within the trainings. And just as the footprints of jackals, hares, deer, and so on that have descended into one portion of the four portions of a single elephant's footprint, or that have descended into two, three, or four portions, are all simply included in the elephant's footprint. Because of not being separated from the elephant's footprint, because of being included within it. Just so, mental states that have gone to the reckoning of even one, or two, or three, or four truths are simply gone to the reckoning of the four truths; because of being included within the truths - thus even regarding wholesome mental states that have gone to the reckoning of one and a half truths, he said "all of them are included in the four noble truths." Regarding the synopsis terms such as "in the noble truth of suffering" and the analytic explanation terms such as "birth too is suffering," whatever should be said, that has already been stated in the Visuddhimagga. Only here, however, the order of the teaching should be understood.

301. For just as a skilled basket maker, having obtained a well-grown bamboo, having cut it in four ways, then having set aside three portions and having taken one, would split it in five ways, and from those too having set aside four and having taken one, splitting it would make five slices, then having set aside four of those and having taken one, having split it in two ways as the inner part and the outer part, having set aside the outer part and having taken the inner part, would then make various kinds of bamboo articles such as caskets, fans, palm-leaf fans, and so on - it should not be said that he will not bring the outer part and the other four slices and the other four portions and the other three portions to use. But it is not possible to bring them to use all at once; he will bring them to use gradually. Just so, this Great Elder too, like a basket maker having obtained a well-grown bamboo and making four portions, having undertaken this great discourse, established the matrix by way of the four noble truths. Just as the basket maker's setting aside three portions and having taken one and making it into five ways, so is the Elder's setting aside three noble truths and having taken the one truth of suffering and dividing it in five ways by way of the aggregates. Then just as that basket maker, having set aside four portions and having taken one part, split it in five ways, thus the Elder, having set aside the four immaterial aggregates, analysing the aggregate of matter, made it into five as the four primary elements and the materiality derived from the four primary elements. Then just as that basket maker, having set aside four slices and having taken one, split it in two ways as the inner part and the outer part, thus the Elder, having set aside the derived materiality and the three elements, analysing the one solid element, showed it in two ways by way of internal and external. Just as that basket maker, having set aside the outer part and having taken the inner part, made various kinds of bamboo articles, thus the Elder, having set aside the external solid element, in order to show the internal solid element having analysed it in twenty ways, said beginning with "And what, friends, is the internal solid element?"

But just as the basket maker will gradually bring to use the outer part and the other four slices and the other four portions and the other three portions, for it is not possible to bring them to use all at once, thus the Elder too will gradually show by analysing the external solid element and the other three elements and the derivative materiality and the other four immaterial aggregates and the other three noble

truths, for it is not possible to show them all at once. Furthermore, this order should be made clear also by the simile of the princes -

There was, it is said, a great king, and he had more than a thousand sons. He, having placed their ornamental requisites in four chests, entrusted them to his eldest son - "This, dear son, is the ornamental goods of your brothers; when such a festival has arrived, you should give to those who ask saying 'Give us ornaments.'" He, saying "Very well, Sire," stored them in the treasure chamber. On such a festival day, the princes, having gone to the presence of the king, said "Give us ornaments, dear father, we shall celebrate the festival." "Dear sons, I have placed the ornaments in the hands of your eldest brother; having had them brought, adorn yourselves." They, having agreed saying "Very well," having gone to his presence, said "It is said that the ornamental goods are in your hands; give them to us." He, thinking "I shall do so," having opened the inner room, having brought out the four chests, having set aside three and having opened one, then having brought out five caskets, having set aside four and having opened one, then when five small boxes had been brought out, having set aside four and having opened one, having placed the lid to the side, then having brought out various kinds of ornaments such as hand ornaments and foot ornaments and so on, he gave them. Although he does not yet distribute and give from the other four small boxes, from the other four caskets, and from the other three chests, he will give them gradually, for it is not possible to give them all at once.

Therein, the Blessed One should be seen as like the great king. And this too was said - "I am a king, Sela," said the Blessed One, "the unsurpassed king of righteousness." The Elder Sāriputta is like the eldest son. And this too was said - "Whatever, monks, one speaking rightly would say, 'The Blessed One's son, legitimate, born from his mouth, born of the Teaching, created by the Teaching, heir to the Teaching, not an heir to worldly gain' - it is of Sāriputta indeed that one speaking rightly would say, the Blessed One's son, etc. not an heir to worldly gain." The community of monks should be seen as like the more than a thousand princes. And this too was said -

"More than a thousand monks attend upon the Fortunate One;
Teaching the stainless Teaching, Nibbāna, fearless from any quarter."

Just as the occasion when the king, having placed the ornaments for those sons in four chests, placed them in the hands of the eldest son, so is the occasion when the Blessed One placed them in the hands of the General of the Teaching for the elucidation of the four truths; therefore he said - "Sāriputta, monks, is able to declare, teach, describe, establish, reveal, analyse, and make manifest the four noble truths in detail." Just as the occasion when those princes, at such a time, having approached that king, asked for ornaments, so is the occasion when the community of monks, having come at the time of entering the rains retreat, asked for a proclamation of the Teaching. It is said that this discourse was taught when entering the rains retreat was approaching. Just as the occasion when the king said "Dear sons, I have placed the ornaments in the hands of your eldest brother; having had them brought, adorn yourselves," so too by the Perfectly Enlightened One, "Associate, monks, with

Sāriputta and Moggallāna; keep company, monks, with Sāriputta and Moggallāna. They are wise monks, helpers of their fellows in the holy life" - thus is the occasion when the monks were sent to the presence of the General of the Teaching.

Just as the time when the princes, having heard the king's words, went to the presence of the elder brother and requested ornaments, so is the time when the monks, having heard the Teacher's words, approached the General of the Teaching and requested the proclamation of the Teaching. Just as the elder brother's opening the inner room and bringing out the four chests and placing them, so is the General of the Teaching's undertaking this discourse and placing the matrix by way of the four noble truths. Just as setting aside three chests and opening one and thereupon taking out five caskets, so is the showing of the five aggregates when, having set aside three noble truths, he analyses the noble truth of suffering. Just as setting aside four caskets and opening one and thereupon taking out five small boxes, so is the showing of five portions by way of the four primary elements and derivative materiality when, having set aside the four immaterial aggregates, he analyses the one aggregate of matter.

302. Just as having set aside four caskets and having opened one, having placed the lid to the side, and giving ornaments such as hand ornaments and foot ornaments and so on, so having set aside the three primary elements and derivative materiality, for one analysing the one solid element, having set aside the external for the time being like the lid, for the purpose of showing the internal solid element in twenty ways by its different intrinsic natures, the utterance beginning with "And what, friends, is the internal solid element?"

But just as for that prince, afterwards gradually taking out from those four caskets, four boxes, and three chests, and giving ornaments, so too for the Elder, the showing by afterwards gradually analysing and displaying the other three primary elements, the derivative materiality, the four immaterial aggregates, and the three noble truths should be understood. Now as for this that was stated beginning with "And what, friends, is the internal solid element?" Therein, "internally" and "individually" - both of these are designations for what is one's own only. "Hard" means stiff. "Solidified" means rough. "Grasped" does not mean only what is originated by kamma; rather, without distinction, this is the inclusion of the body-octad. For whether the body-octad is clung-to or not clung-to, by virtue of being taken, seized, and adhered to, all is indeed called grasped. That is: Head hairs, body hairs, etc. Undigested food, excrement - this is the meditation subject analysed for the son of good family practising the element meditation subject, so far by way of the internal solid element. But here, whatever should be done by one who wishes to undertake attention, develop insight, and attain arahantship - all that has been explained in detail in the Visuddhimagga. But the brain is not included in the Pāli text here. Having brought that too, having defined it by way of colour, shape, and so on in the very manner stated in the Visuddhimagga, it should be attended to thus: "This too is senseless, indeterminate, empty, stiff - just the solid element." "Or whatever else" - this was stated for the purpose of including the solid element that follows in the other three portions. "Now both the internal solid element" means whatever is this internal solid

element of the aforementioned kind. "And the external" means whatever external solid element that has come in the Vibhaṅga by the method beginning with "iron, copper, tin, lead."

To this extent, the internal solid element was shown by the Elder in detail in twenty ways by its different intrinsic natures, and the external in brief. Why? For in whatever instance beings' attachment, desire, longing, prepossession, grasping, and adherence is powerful, there, for the purpose of uprooting those attachments and so on, Buddhas or disciples of the Buddha speak in detail. But where it is not powerful, there, because of the absence of a task to be done, they speak in brief. Just as a farmer ploughing a field, where the plough gets stuck because of the strength of root networks, there, having halted the oxen, having cleared away the soil, cutting and cutting the root networks and pulling them out, makes much effort. Where those are not present, there, having applied strong effort, striking the oxen on the back, he just ploughs. This should be understood in the same way.

"It is just the solid element" - this twofold element, being of one characteristic in the meaning of stiffness, in the meaning of hardness, in the meaning of roughness, is just the solid element. By "friends," he shows the internal combined together with the external. Because the absence of sentience of the external solid element is obvious, but not of the internal, therefore for one who grasps it as alike with the external, as just senseless, the discernment is easy. Like what? Just as an untamed ox yoked together with a tamed ox wriggles and struggles for only a few days, then before long it submits to training. Thus, for one who grasps the internal too as alike with the external, the absence of sentience does not become apparent for only a few days, but before long the absence of sentience of it becomes obvious. "That - this is not mine" means that both should be seen as it really is with right wisdom thus: this is not mine, this I am not, this is not my self. "As it really is" means according to its intrinsic nature; for that is of the intrinsic nature of impermanence and so on; therefore the meaning is: it should be seen thus - impermanent, suffering, non-self.

"There comes a time, friends" - why did he begin this? Having shown the destruction of the external solid element by means of the external liquid element, for the purpose of showing the destruction of the grasped solid element deposited in the body, which is even more distinctive than that. "Becomes agitated" means growing by means of the universe-contraction of water, it becomes agitated. "At that time the external solid element disappears" means at that time, in the hundred thousand million world-systems, being dissolved by alkaline water, having become water-following, all the solid element that was established in the form of mountains and so on disappears. Having dissolved, it becomes just water. "So great" means so large.

Two hundred thousand and four myriads;
This much in thickness is this earth reckoned.

Thus great in thickness alone, but in breadth, of the measure of a hundred thousand million world-systems. "Impermanence" means the state of non-existence after having been. "The nature of destruction" means the intrinsic nature of going to elimination. "The nature of fall" means the intrinsic nature of going to fall. "The nature of change" means the intrinsic nature of abandoning its natural state. Thus by all these terms, only the characteristic of impermanence is stated. But what is

impermanent, that is suffering. What is suffering, that is non-self - thus all three characteristics have indeed come. "Lasting for a moment" means of limited duration. Therein, the limited duration of this body should be known in two ways: by the limitedness of duration and by the limitedness of substance. For this one lived in a past mind-moment, does not live, will not live. In a future mind-moment one will live, does not live, did not live. In a present mind-moment one lives, did not live, will not live - so it is said.

"Life and individuality, and pleasure and pain entirely;
Associated with a single consciousness, the moment passes quickly."

This was said for the purpose of showing this very limited duration. Thus the limited duration should be known by the limitedness of duration.

But its limitedness of substance should be known by the state of being tied to the in-breath and out-breath and so on. For the life of beings is tied to the in-breath, life is tied to the out-breath, life is tied to the in-breath and out-breath, life is tied to the primary elements, life is tied to edible food, life is tied to consciousness - this has been expanded upon in the Visuddhimagga.

"Grasped by craving" means of that which is taken, grasped, and adhered to by craving as "I" or "mine" or "I am." "For him there is simply nothing of that here" means then for that monk, seeing by having applied the three characteristics thus, the threefold grasping of craving, conceit, and wrong view beginning with "I" regarding the internal solid element here simply does not exist - the meaning is it certainly does not exist. And just as by means of the liquid element, so too by means of the heat element and the air element, the disappearance of the external solid element occurs. But here only one has come. The others too should be understood in meaning.

"If, friends" - here, establishing the discernment at the ear-door for that monk who practises the element meditation subject, he shows the power. "Revile" means they revile with the ten grounds for reviling. "Abuse" means they abuse verbally, saying "You have done this and that, and we shall do this and that to you." "Irritate" means they strike against. "Harass" means they cause suffering; all this is stated as striking against by speech alone. "He thus" means that practitioner of the element meditation subject thus fully understands. "This has arisen in me" means arisen in the sense of being presently occurring and arisen in the sense of having come into activity. "Born of ear-contact" means the feeling of impulsion at the ear-door born from ear-contact by way of decisive support. "Contact is impermanent" means he sees it as impermanent in the sense of non-existence after having been ear-contact. Feeling and so on too should be understood as associated with ear-contact itself. "With the element as its object" means the object that is reckoned as the element. "Springs forward" means descends into. "Becomes clear" means becomes clear regarding that object, or else this is merely a locative expression. By way of euphonic conjunction, "dhātārammaṇamevā" is said; "dhātārammaṇeyevā" - this is the meaning here. "Becomes resolved" means he obtains the decision "it is thus by way of elements"; he does not find pleasure, he does not become corrupted. For this one, when an object has come into the range at the ear-door, makes the discernment by way of root full understanding, visiting, and temporary. The detailed discussion of that has been

stated in the section on mindfulness and full awareness in the Satipaṭṭhāna. But that was stated there by way of the eye-door; here it should be understood by way of the ear-door.

For even if, for the practitioner of the element meditation subject who has thus made the discernment and is a powerful insight meditator, when an object has come into the range at the eye-door and so on, unwise adverting arises, having reached determining, having obtained repetition for one or two turns, consciousness descends into the life-continuum itself; it does not arise by way of lust and so on. This is one who has reached the summit, a sharp insight meditator. For another, impulsion runs for one turn by way of lust and so on, but at the end of the impulsion, when he adverts thus "my impulsion has run by way of lust and so on," the object becomes discerned itself; on a further turn it does not run thus. For another, having adverted thus for one turn, again on the second turn impulsion runs indeed by way of lust and so on, but at the end of the second turn, when he adverts thus "my impulsion has run," the object becomes discerned itself; on the third turn it does not arise thus. But here the first is overly sharp, the third is overly dull; by way of the second, however, this meaning should be understood in this discourse, in the Laṭukikopama, and in the Indriyabhāvanā.

Having thus shown the power of the practitioner of the element meditation subject by way of discernment at the ear-door, now explaining at the body-door, he said beginning with "If, friends." For having encountered an undesirable object, one is wearied on two occasions - at the ear-door and at the body-door. Therefore, just as a man who is the owner of a field, having taken a spade and going about the field, without giving a lump of clay here and there, only at the weak spots breaks the ground with the spade and gives a lump of clay with grass. Just so the great elder, thinking "Sons of good family in the future who are eager to train and devoted to striving, having established restraint at these doors, will quickly make an end of birth, ageing, and death," began this teaching, teaching restraint firmly at just these two doors.

Therein, "behave towards" means they make effort against. "With contact of hands" means with a blow of the hand; the same method applies to the others as well. "Of such a nature" means of such an intrinsic nature. "In this body of such a nature" means according to the inherent nature. "Occur" means they proceed. In the passage beginning with "thus recollecting the Buddha": even one recollecting by the method beginning with "Thus indeed is the Blessed One" recollects the Buddha; even one recollecting thus "But this was said by the Blessed One" recollects indeed. Even one recollecting by the method beginning with "Well proclaimed by the Blessed One is the Teaching" recollects the Teaching; even one recollecting the exhortation of the Simile of the Saw recollects indeed. Even one recollecting by the method beginning with "Practising well" recollects the Community; even one recollecting the virtue of a monk who endures the cutting of the saw recollects indeed.

"Equanimity based on the wholesome does not become established" - here insight equanimity is intended. "Equanimity based on the wholesome becomes established" - here six-factored equanimity is meant. This, however, although for one who has eliminated the mental corruptions it occurs by way of non-attachment and so on towards desirable and undesirable objects, yet this monk, through the power of

energy, by the accomplishment of meditative development, places his own insight in the position of the six-factored equanimity of one who has eliminated the mental corruptions - thus insight itself has become what is called six-factored equanimity.

303. In the description of the liquid element, "having the nature of liquid" means the characteristic of the nature of moistness and fluidity that has gone into all liquids. But regarding what should be said concerning "bile, phlegm" and so on, all that, together with the method of meditation, has been stated in the Visuddhimagga. "Becomes agitated" means it grows by the force of floods, or water rises up from the ocean. This is its natural agitation. But at the time of the universe-contraction by water, a hundred thousand million world-circles become entirely filled with water. "Recede" means they go down below; like water placed on an oven, they reach elimination and destruction. The remainder should be understood by the former method.

304. In the description of the heat element, "having the nature of heat" means the characteristic of hotness that is found in all forms of heat. Or heat itself having gone to the state of heat is "having the nature of heat." The same method applies to "having the nature of liquid" in the former and "having the nature of air" in the latter. "By which" means by which having the nature of heat. When that is agitated, this body is heated; it becomes overcome by warmth in the form of one-day fever and so on. "By which one ages" means by which this body ages, reaching deficiency of the faculties, utter elimination of strength, and the condition of wrinkles, grey hair, and so on. "By which one is consumed" means by which, when agitated, this body burns, and that person, crying out "I am burning, I am burning," longs for an ointment of hundred-times-washed ghee, Gosīta sandalwood, and so on, and for a fan of palm leaves. "By which what is eaten, drunk, chewed, and tasted is properly digested" means by which that which is eaten, such as cooked rice and so on, or drunk, such as beverages and so on, or chewed, such as flour sweetmeats and so on, or tasted, such as ripe mangoes, honey, molasses, and so on, goes to proper digestion; the meaning is that it goes to separation into flavour and so on. This is the summary here. But whatever should be said in detail, all that, together with the method of meditation, has been stated in the Visuddhimagga.

"Haritantaṃ" means just green vegetation. The meaning is that it is extinguished having come upon moist grass and so on. "Panthantaṃ" means just the highway. "Selantaṃ" means a mountain. "Udakantaṃ" means water. "Or a delightful piece of land" means a piece of land free from grass, bushes, and so on, secluded, in the open air. "Without fuel" means without nutriment, without clinging. This too is stated as a natural transformation of heat; but at the time of the universe-contraction by heat, having burnt a hundred thousand million world-circles, not even so much as ashes remains. "With strips of sinew" means with leather scrapings. "They seek fire" means having taken such subtle fuel, they search for fire, which, having obtained even a small amount of warmth, blazes up. The remainder here too should be understood by the former method.

305. In the description of the air element, "upward-moving winds" means winds that ascend upwards, producing belching, hiccups, and so on. "Downward-moving winds" means winds that descend downwards, carrying away excrement, urine, and so on. "Winds in the belly" means the winds outside the intestines. "Winds in the abdomen" means the winds inside the intestines. "Coursing through the limbs" means winds

that, following the network of veins, pervade the limbs throughout the whole body, producing bending, stretching, and so on. "In-breath" means the nasal wind entering inwards. "Out-breath" means the nasal wind going out externally. This is the summary here. But whatever should be said in detail, all that, together with the method of meditation, has been stated in the Visuddhimagga.

"It carries away villages" means it goes, taking away even the whole village, crushing it to bits. The same method applies to towns and so on as well. Here, the disturbance of the air element is shown by way of the destruction of a hundred thousand koṭis of world-systems at the time of the contraction of the universe by wind. "With a bellows" means with one that generates fire. "At the drip-edge" means at the edge of the roof, because indeed water flows from it; therefore it is called "drip-edge." The remainder here too should be construed by the former method.

306. "Just as, friends" - what does this show here? The soulless nature of the primary elements spoken of above. "Timber" means building materials. "Creepers" means binding creepers. "Grass" means roofing grass. "Clay" means plastering clay. "Space being enclosed" means the space stands having surrounded these timber and so on both inside and outside - this is the meaning. "It goes by the term 'house'" means "house" is merely a concept. But when the timber and so on are heaped up separately, they are called simply "a heap of timber," "a heap of creepers." "Just so" means just so, the space stands having surrounded bones and so on both inside and outside; dependent on those very bones and so on, it goes by the term "materiality," it goes by the conventional expression "body." Just as a house that has gone by the term "dwelling" dependent on timber and so on is called "a warrior's dwelling" or "a brahmin's dwelling," so too this is called "a warrior's body" or "a brahmin's body"; no being or soul whatsoever is found herein.

"Friends, the internal eye" - why was this begun? Above, derivative materiality, the four immaterial aggregates, and three noble truths were not spoken of; now, this teaching was begun in order to speak of those. Therein, "the eye is intact" means when the eye-sensitivity has ceased, or is damaged, or is obstructed by bile, phlegm, or blood, the eye is unable to become a condition for eye-consciousness; it is simply impaired. But that which is able to become a condition for eye-consciousness is called "intact." "And external forms" means external forms originating from four sources. "Corresponding attentiveness" means the attention that arises having turned the life-continuum, dependent on that eye and forms - the functional mind-element consciousness at the eye-door that is able to turn the life-continuum - this is the meaning. That does not occur even when forms have not come into range, or even when one is otherwise engaged. "Corresponding" means conforming with that. "Section of consciousness" means portion of consciousness.

In the passage beginning with "whatever of one so constituted" and so on, he shows the four truths by way of the doors. Therein, "of one so constituted" means of one who has arisen together with eye-consciousness, meaning one who possesses eye-consciousness - this is the meaning. "Materiality" means materiality originating from three sources at the moment of eye-consciousness, since eye-consciousness does not produce materiality; but at the immediately following mind-moment, materiality originating from four sources is also obtained. "Is included" means goes into the reckoning. Feeling and so on are only those associated with eye-consciousness.

Consciousness too is just eye-consciousness. And here "activities" means volition alone is stated. "Inclusion" means inclusion together. "Assemblage" means coming together. "Combination" means a heap. "Whoever sees dependent origination" means whoever sees the conditions. "He sees the Teaching" means he sees the dependently arisen phenomena. "Desire" and so on are all simply synonyms for craving; for craving is called "desire" by way of producing desire. It is called "attachment" by way of producing attachment. It is called "attraction" by way of producing attraction. It is called "holding" by way of plunging into, swallowing, and firmly grasping. "Removal of desire and lust" and "abandoning of desire and lust" are synonyms for Nibbāna itself. Thus three truths have come in the Pāḷi text itself; the truth of the path should be accepted by bringing it in. Whatever right view, thought, speech, action, livelihood, effort, mindfulness, concentration - the penetration through development in these three states - this is the path. "Much has been accomplished" means to this extent too, much of the Blessed One's Dispensation has been accomplished. In the sections beginning with "Friends, the internal ear" and so on, the same method applies.

But at the mind-door, the internal mind means the life-continuum consciousness. Even when that has ceased, being unable to be a condition for the advertent consciousness, and even when occurring having reached a state of weak strength, it is called impaired. But that which is able to be a condition for advertent is called intact. "And external mental phenomena" means a mind-object. "Not yet of the corresponding" - this is spoken with reference to the time of the life-continuum itself. The second instance is stated with reference to one who is thinking about something else, whether through reviewing a well-practised meditative absorption, or through attention to a well-practised meditation subject, or through recitation of well-practised words of the Buddha and so on. In this instance, "materiality" can also be of fourfold origination. For mind-consciousness originates materiality; feeling and so on are associated with mind-consciousness; and consciousness is mind-consciousness itself. But here activities are taken by way of contact and volition only. The remainder should be understood by the method already stated. Thus the Great Elder, having come along meditating on only a portion below, standing at this point, dividing and showing all the teaching that was omitted below by way of each respective door, concluded the discourse according to the very same connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Mahāhatthipadopama Sutta is completed.

9. Explanation of the Mahāsāropama Sutta

307. "Thus have I heard" - this is the Discourse on the Greater Simile of the Heartwood. Therein, "recently departed" means having split the Community and having performed the deed of drawing blood, not long after he had departed, having become separate while still in his own outward form.

"Here, monks, a certain son of good family" - although it is not specified as "such and such a son of good family," it should be understood that this was said with reference to Devadatta himself. For he is a son of good family by birth, because of being born in the Okkāka lineage through the unbroken succession of Mahāsammata. "Overcome" means one into whose interior birth has entered; he is called overcome by birth. The

same method applies also in the case of ageing and so on. In the case of material gain, honour and so on too, "material gain" means the four requisites. "Honour" means the state of those very same being well prepared. "Fame" means the speaking of praise. "Brings into existence" means produces. "Unknown" means they are not recognised in the place where two or three people are standing; they do not obtain even so much as food and clothing. "Of little influence" means with few attendants; they do not obtain anyone going before or behind them.

"What should be done with the substance by means of the substance" means whatever is to be made with the substance of a tree, such as axles, wheels, yokes, ploughs, and so on. "Has grasped the branches and leaves of the holy life" means the four requisites are called the branches and leaves of the holy life of the Dispensation, whose substance is the path and fruition; he grasped that. "And by that he has reached the conclusion" means by that very thing, thinking "enough, to this extent the substance has been attained by me," he has reached the conclusion.

310. "He attains knowledge and vision" means Devadatta possessed the five direct knowledges, and the divine eye stands at the summit of the five direct knowledges; that is called "knowledge and vision" in this discourse. "They dwell not knowing, not seeing" means they dwell not knowing any subtle matter, not seeing even a dust-goblin at the very least.

311. "He attains perpetual deliverance" means "What is perpetual deliverance? The four noble paths and the four fruits of asceticism, and Nibbāna - this is perpetual deliverance" - thus stated, he attains, accomplishes, and obtains the nine supramundane states. For mundane attainments become liberated from opposing states only at each and every moment of attainment; therefore, "What is temporal deliverance? The four meditative absorptions and the four immaterial-sphere attainments - this is temporal deliverance" - thus they are called temporal deliverance. But supramundane states do not become liberated from time to time; for paths and fruitions once liberated remain liberated indeed. Nibbāna is perpetually liberated indeed from all mental defilements - thus these nine states are called perpetual deliverance.

"Unshakeable liberation of mind" means the liberation of the fruition of arahantship. "This is the purpose of that" means "for that purpose"; this holy life is for the purpose of the fruition of arahantship. What is meant is "this is the purpose of that." "This is the substance" means this fruition of arahantship is the substance of the holy life. "This is the final goal" means this fruition of arahantship is the final goal of the holy life; this is the ultimate point, there is nothing further to be attained beyond this - thus he concluded the teaching according to the very same connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Mahāsāropama Sutta is completed.

10. Explanation of the Cūḷasāropama Sutta

312. "Thus have I heard" - this is the Shorter Discourse on the Simile of the Heartwood. Therein, "Piṅgalakoccha" means that brahmin was of tawny complexion. "Koccha" however was his name, therefore he is called "Piṅgalakoccha." In "having

followings" and so on, a community reckoned as a multitude of those gone forth belongs to them, thus they are "having followings." That very same group belongs to them, thus they are "having groups." Teachers of that group by way of training them in conduct, thus "teachers of groups." "Well-known" means recognised, renowned. "They are of few wishes, content, through fewness of wishes they do not even wear a garment" - by this and such method, fame that has arisen belongs to them, thus "famous." "Founders of sects" means founders of views. "Highly honoured" means regarded thus: "These are good, excellent, good persons." "Of many people" means of the uninstructed, blind, foolish worldling. Now, showing them, he said beginning with "as follows - Pūraṇa." Therein, "Pūraṇa" is the name of that one who claims to be a teacher. "Kassapa" is his clan. It is said that he was born completing ninety-nine slaves of a certain family; therefore they gave him the name "Pūraṇa." And because he was an auspicious slave, there was no one to say "wrong-doing" to him, nor "what was not done was not done." He thought "Why do I live here?" and ran away. Then thieves robbed him of his clothes. He, not knowing how to conceal himself even with a leaf or grass, entered a village just as he was born. People, having seen him, thinking "This ascetic is a Worthy One, of few wishes, there is none equal to him," approached him bringing cakes, food and so on. He, thinking "This has arisen for me through the state of not wearing a cloth," from then on, even having obtained a cloth, did not wear it, and took up that very state as his going forth. In his presence, five hundred other people also went forth; with reference to that, he said "Pūraṇa Kassapa."

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

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

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

"Saṅjaya" is his name. "The son of Belaṭṭha" means Belaṭṭhaputta. "For us there is no defilement of knotting, no defilement of binding; we are free from the knot of defilements" - by the power of the name obtained through such a declaration, he is called a Nigaṇṭha (a knotless one). "The son of Nāṭa" means Nāṭaputta. "Directly knew" means they knew according to their acknowledgment, just so. This is what is meant - If that acknowledgment of theirs was leading to liberation, all of them directly

knew. If not, they did not directly know. Therefore, "Is their acknowledgment leading to liberation or not leading to liberation?" - this is the meaning of that question. Then the Blessed One, by stating the nature of their not leading to liberation, having rejected with "enough" because of the absence of purpose, declaring the meaning by means of a simile, in order to expound the Teaching itself, said "I will expound to you the Teaching, brahmin."

320. Therein, "for the realisation" means for the purpose of realising. "Does not generate desire" means he does not generate the desire-to-act. "Does not strive" means he does not make effort and exertion. "And he is sluggish" means he is of a shrinking disposition. "Lax" means one who grasps loosely; he takes the Dispensation loosely, he does not take it firmly.

323. "Here, brahmin, a monk, quite secluded from sensual pleasures": how have these mental states beginning with the first meditative absorption become more superior than knowledge and vision? Because they serve as the foundation for cessation. For previously the mental states beginning with the first meditative absorption serve as the foundation for insight, but here they serve as the foundation for cessation; therefore they should be understood as having become more superior. Thus the Blessed One concluded this discourse too according to the very same connection. At the conclusion of the teaching, the brahmin became established in the refuges.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The explanation of the Cūḷasāropama Sutta is completed.

The explanation of the third chapter is completed.



ABOUT THIS TRANSLATION

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