

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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13. Commentary on the Canon of Conduct (13. Cariyāpiṭaka-
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PaliVerse

5. The Collection of Minor Texts

13. Commentary on the Canon of Conduct

3. The Chapter on Yudhañjaya

1. Commentary on the Yudhañjaya Conduct

1. In the first discourse of the third chapter, "of immeasurable fame" means of unlimited renown and glory. "The prince Yudhañjaya" means the son of a king named Sabbadatta in the city of Ramma, Yudhañjaya by name.

For this Bārāṇasī became named Surundhana city in the Udaya Jātaka. In the Cūḷasutasoma Jātaka it was named Sudassana, in the Soṇananda Jātaka it was named Brahmavaḍḍhana, in the Khaṇḍahāla Jātaka it was named Pupphavatī, but in this Yudhañjaya Jātaka it was named Ramma city; thus its name sometimes changes. Therefore it was said - "A prince" means the son of a king named Sabbadatta in the city of Ramma. Now that king had a thousand sons. The Bodhisatta was the eldest son; the king gave him the viceroyalty. He, by the very method stated above, day by day carried on the great giving. Thus, as time went on, the Bodhisatta, one day, right early, having mounted an excellent chariot, going for amusement in the park with great splendour and glory, having seen dew-drops clinging in the form of a net of pearls on the tops of trees, tips of grass, ends of branches, spider webs and so on, having asked "My dear charioteer, what is the meaning of these?" having heard "These, sire, are called dew-drops that fall in the cold season," having played in the park for the daytime, returning in the evening time, not seeing them, having asked "My dear charioteer, where are those dew-drops? I do not see them now," having heard "Sire, when the sun rises, they all break up and go to dissolution," thinking "Just as these, having arisen, break up, so too the life-activities of these beings are just like dew-drops on the tips of grass; therefore it is fitting for me, while not yet oppressed by illness, ageing and death, to ask permission of my mother and father and go forth," having made the dew-drop itself his object, seeing the three existences as if ablaze, having come to his own house, having gone to the very presence of his father who was seated in the decorated and prepared judgment hall, having paid homage to his father, standing to one side, he requested the going forth. Therefore it was said -

"Having seen a dew-drop fallen in the sunshine, I was stirred.

2. "Having made that very thing predominant, I cultivated religious emotion; And having paid homage to my mother and father, I requested the going forth."

Therein, "by the heat of the sun" means because of the heat of the sun, on account of the contact with the sun's rays. "Sūriyātapenā" is also a reading. "Having seen them fallen" means having seen them destroyed; having looked with the eye of wisdom at what was formerly clinging in the form of a net of pearls and so on on the tops of trees and so on, being visible, and destroyed by the contact of the sun's rays. "I was

stirred" means just as these, so too the lives of beings are of a nature that breaks up quickly and quickly - thus by way of attention to impermanence, I attained religious emotion.

"Having made that very thing predominant, I cultivated religious emotion" means having made that very impermanence of the dew-drops predominant, the chief, the forerunner, the leader, just so, attending to the brief duration and limited time of all activities, I increased the religious emotion that had arisen once by generating it again and again. "I requested the going forth" means having thought "In the life of beings, which is not long-lasting like dew-drops on the tips of grass, while I am not yet overcome by illness, ageing and death, having gone forth, where these do not exist, that Deathless, the great Nibbāna, should be sought," having approached my mother and father, having paid homage, "Allow my going forth" - thus I requested the going forth from them. Thus, when the going forth was requested by the Great Being, there was a great uproar throughout the entire city - "The viceroy Yudhañjaya, it is said, wishes to go forth."

And at that time the inhabitants of the Kāsi country, having come to see the king, were dwelling at Rammaka. All of them too assembled together. Thus the king together with his retinue, the townspeople and the country-folk, the Bodhisatta's mother, the queen, and all the harem-ladies prevented the Great Being, saying "Do not, dear son, go forth." There the king said "If you are lacking in sensual pleasures, I will fulfil them for you; this very day proceed with the kingdom." To him the Great Being -

"Do not prevent me, O king, as I go forth, O bull among charioteers;
May I not, intoxicated by sensual pleasures, come under the control of
ageing."

Having spoken only of his own desire for the going forth, having heard that, while his mother together with the harem-ladies was lamenting pitifully -

"Like dew on the tip of grass, towards the rising of the sun;
So is the life of human beings, do not hinder me, mother."

Having told the reason for his own going forth, even though being entreated by them in various ways, because of his ever-increasing religious emotion, with a mind that did not draw back, indifferent in mind towards the more dear, great circle of relatives and the lofty royal sovereignty, he went forth. Therefore it was said -

3. "They request me with joined palms, together with the townspeople and countryfolk;
'This very day, son, proceed with the prosperous, flourishing great earth.'
4. "Together with the king and the harem, together with the townspeople and the country folk;
While they were lamenting pitifully, without concern I relinquished them."

3-4. Therein, "with joined palms" means with raised joined palms. "Together with the townspeople and countryfolk" means together with the townspeople and the inhabitants of the country, all the king's men request me, saying "Do not, Sire, go

forth." But the mother and father request: "This very day, son, proceed with the growth and attainment of expansion of villages, market towns and royal capitals, prosperous through the achievement of the substance of wealth, flourishing through the accomplishment of enjoyable results, instruct this great earth, having raised the parasol, exercise kingship." But thus "together with the king" means together with the royal retinue, likewise together with the harem, together with the townspeople, together with the countryfolk - in such a way that even for those merely hearing, how much more for those seeing, there is great compassion towards the great multitude - while they were thus lamenting pitifully, without attachment here and there, with consciousness unattached, he shows: "I then went forth."

5-6. Now, to show that he indifferently gave up the sovereignty resembling the splendour of a universal monarch, the more dear relatives and kinsmen, the loving possessions and attendants, and the great fame wished for by the world - for the purpose of which he relinquished them - he spoke two verses.

Therein, "the whole" means without remainder the women's quarters and the earth bounded by the ocean; giving them away with the intention of going forth, thinking "Thus perfect enlightenment can be attained by me" - because of enlightenment itself I did not grieve over anything; the meaning is: I did not generate even the slightest attachment therein. "Therefore" means because mother and father and that great fame and the kingdom were not disagreeable to me, but indeed dear; yet more dear to me by a hundredfold, a thousandfold, a hundred-thousandfold was the knowledge of omniscience itself; therefore together with mother and others, I then gave up the kingdom.

Having given up all that, when the Great Being was going forth for the going forth, his younger brother, the prince named Yudhiṭṭhila, having paid homage to his father and having obtained permission for the going forth, followed the Bodhisatta. Both of them, having gone out from the city, having turned back the great multitude, having entered the Himalayas, having made a hermitage in a delightful place, having gone forth in the going forth of sages, having produced the meditative absorptions and direct knowledges, having sustained themselves on forest roots, fruits and so on for as long as life, they became ones heading for the Brahma world. Therefore the Blessed One said -

"Both princes have gone forth, Yudhañjaya and Yudhiṭṭhila;
Having abandoned mother and father, having cut off attachment to Death."

Therein, "having cut off attachment to Death" means because it is a co-operative cause for Māra as death, having cut off by way of suppression the attachment of lust, hate and delusion belonging to him, both went forth.

At that time the mother and father were the great royal families, the prince Yudhiṭṭhila was the Elder Ānanda, Yudhañjaya was the Lord of the World.

The great gifts carried out before his going forth and the relinquishment of the kingdom and so on constitute the perfection of giving; bodily and verbal restraint constitutes the perfection of morality; the going forth and the achievement of meditative absorption constitute the perfection of renunciation; wisdom beginning with attention to impermanence and ending with the achievement of direct

knowledge, and wisdom that discerns the helpful and unhelpful qualities of giving and so on, constitute the perfection of wisdom; energy that accomplishes that purpose in all respects constitutes the perfection of energy; patience in knowledge and endurance-patience constitute the perfection of patience; non-deception of one's acknowledgment constitutes the perfection of truthfulness; unshakeable acceptance and determination in all respects constitutes the perfection of determination; through the state of having a mind for the welfare of all beings and by means of the divine abiding of friendliness constitutes the perfection of friendliness; by means of equanimity regarding the changes brought about by beings' activities and by means of the divine abiding of equanimity constitutes the perfection of equanimity - thus the ten perfections are obtained. But in particular, it should be understood as the perfection of renunciation. Likewise, just as in the Akitti conduct, here too the marvellous qualities of the Great Man should be specified as is fitting. Therefore it is said: "Thus wonderful indeed are these great sages, and marvellous; etc. in conformity with the Teaching."

The commentary on the conduct of Yudhañjaya is concluded.

2. Commentary on the Somanassa Conduct

7. In the second, "in Indapatta, the best of cities" means in the noble city so named. "Longed-for" means wished for by mother, father, and others for a long time, thus: "Oh, if only one son would be born!" "Beloved" means held dear. "Renowned as Somanassa" means his well-known name was "Somanassa."

8. "Virtuous" means endowed with the morality of the ten wholesome courses of action and with the morality of good conduct. "Accomplished in virtues" means endowed with, or complete in, virtues such as faith, great learning, and so on. "Having good discernment" means endowed with beautiful discernment reckoned as skilfulness in means and as the accomplishment of this and that which ought to be done. "Respectful to elders" means one who is disposed to showing reverence to those who are senior by birth, such as "mother and father are the elders in the family," and to those who are senior in virtues such as morality and so on. "Having shame" means endowed with shame characterised by abhorrence of evil. "And skilled in the means of inclusion" means skilled in supporting beings as is fitting by the four ways of supporting others reckoned as giving, pleasant speech, beneficent conduct, and impartiality. The connection is: "when I was of such a form, the son of the Kuru king named Reṇu, renowned as Somanassa."

9. "That king's favourite" means a favourite by that Kuru king, constantly, by the nature of being one who should be attended upon. "A deceitful ascetic" means a certain ascetic who earned his livelihood by hypocrisy characterised by the esteeming of non-existent virtues; he was one to be honoured by that king. "A park" means a fruit park, where cucumber, gourd, pumpkin, snake-gourd and other creeper fruits as well as taṇḍuleyyaka and other vegetables are planted. "A flower garden" means jasmine, atimuttaka and other flowering shrubs; by that he indicates a flower park. And here the meaning should be understood as: having made a park, having planted there flower shrubs and the aforesaid fruit shrubs, having collected the wealth obtained from that and storing it, he lives.

Herein this is the progressive discourse - At that time, an ascetic named Mahārakkhita, with a retinue of five hundred ascetics, having dwelt in the Himalayas, wandering on a journey through the country for the purpose of partaking of salt and sour things, having reached the city of Indapatta, having dwelt in the royal garden, walking for almsfood together with his retinue, reached the king's gate. The king, having seen the group of sages, being confident in their deportment, having caused them to sit down on the decorated great terrace, having served them with superior food, having said "Venerable sirs, dwell for this rains retreat in my park itself," having gone together with them to the park, having had dwelling places made, having given the requisites for those gone forth, departed. Thenceforth all of them eat at the king's residence.

But the king, being childless, desires sons; sons do not arise. By the elapse of the rains retreat, Mahārakkhita, having asked permission of the king saying "We shall go to the Himalayas," having departed, honoured by the king with hospitality, on the way, at the noon period of the day, having turned aside from the road, together with his retinue sat down beneath a tree giving dense shade. The ascetics raised up a discussion - "The king is childless; it would indeed be good if he were to obtain a prince." Mahārakkhita, having heard that talk, reflecting "Will there be a son for the king or not?" having known "There will be," said "Do not worry; today towards the break of dawn, one young god, having passed away, will be reborn in the womb of the king's queen-consort."

Having heard that, one fraudulent matted-hair ascetic, having thought "Now I shall become an attendant of the royal family," at the time of the ascetics' departure, having made a pretence of illness, having lain down, when it was said "Come, let us go," said "I cannot." Mahārakkhita, having known the reason for his lying down, saying "When you are able, you should come," having taken the group of sages, went to the Himalayas itself. The cheat, having turned back, having gone with speed, having stood at the king's gate, having had it announced to the king "The attendant ascetic of Mahārakkhita has come," having been summoned with speed by the king, having ascended the mansion, sat down on the prepared seat. The king, having paid homage to him, seated to one side, having asked about the health of the sages, said "Venerable sir, you have returned too soon; for what purpose have you come?"

"Great king, the group of sages, comfortably seated, raised up a discussion: 'It would indeed be good if a son, a guardian of the lineage, were to arise for the king.' I, having heard that talk, looking with the divine eye as to whether 'Will there be a son for the king or not?' having seen 'A young god of great supernormal power, having passed away, will be reborn in the womb of the queen-consort Sudhammā,' thinking 'Those not knowing might destroy the embryo; let me tell them,' I have come for the purpose of telling you. It has been told to you by me; I shall go." The king, full of mirth, with a confident mind, saying "Venerable sir, it is not possible to go," having led the deceitful ascetic to the park, having arranged a dwelling place, gave it to him. He, from then on, eating at the royal family, dwelt there; "The One with the Divine Eye" was his name.

At that time, the Bodhisatta, having passed away from the Tāvātimsa realm, took conception there, and on the name-giving day of the one born, they gave the name "Somanassa." He grows up with the care of a prince. The deceitful ascetic too, on one

side of the park, having planted various kinds of vegetables suitable for curry and fruit creepers and so on, selling them into the hands of green-grocers, collects wealth. Then, when the Bodhisatta was seven years old, the king's borderland was in revolt. He, having entrusted the prince saying "Dear son, do not be negligent towards the ascetic with the divine eye," departed to appease the borderland.

10-13. Then one day the prince, having gone to the park thinking "I shall see the matted-hair ascetic," having seen the fraudulent ascetic having put on one fragrant ochre robe as a lower garment, having wrapped one as an upper garment, having taken two pots with both hands, watering the vegetable plot, having known "This fraudulent ascetic, not practising his own ascetic duty, is doing the work of a greengrocer," having shamed him saying "What are you doing, greengrocer householder?" without paying homage, he departed.

The fraudulent ascetic, having thought "This one is already of such a nature now; afterwards, who knows what he will do - it is fitting to destroy him right now," at the time of the king's arrival, having thrown the stone slab to one side, having broken the drinking water pot, having scattered the grass of the hermitage, having smeared his body with oil, having entered the hermitage, having covered himself up to the head, lay down on the bed as if having reached great suffering. The king, having come, having circumambulated the city, without even entering his dwelling, having gone to the door of the hermitage thinking "I shall see my master, the one endowed with the divine eye," having seen that alteration, having entered inside thinking "What is this indeed?", having seen him lying down, while stroking his feet, asked - "By whom, venerable sir, have you been thus harassed? Whom today shall I send to the world of Yama? Tell me that quickly."

Having heard that, the fraudulent ascetic, groaning, having risen, said: "You have been seen by me, great king; having seen you, through trust in you I have reached this affliction; by your son have I been thus harassed." Having heard that, the king commanded the executioners - "Go, having cut off the prince's head and having cut his body into fragments, scatter them from street to street." They dragged away the prince who had been adorned by his mother and made to sit in her own lap - "Your murder has been commanded by the king." The prince, frightened by the fear of death, having risen from his mother's lap - "Show me to the king, there are matters of royal business," he said. They, having heard the prince's word, being unable to kill him, dragging him like a bull with a rope, having led him, showed him to the king. Therefore it was said "Having seen that deceiver" and so on.

Therein, "like a heap of chaff without rice-grains" means like a heap of chaff devoid of rice-grain particles; "like a tree" means like a tree, greatly hollow inside. "Like a plantain without core" - having seen the hermit devoid of the core of morality and so on, I thought there is not in this one the quality of meditative absorption and so on belonging to the virtuous, the good. Why? This one has departed from, has declined from asceticism, the state of an ascetic, even from the mere measure of morality; for thus this one has abandoned shame and bright qualities, one whose bright qualities reckoned as shame have been abandoned. "For the sake of livelihood" shows that "they thought 'This one goes about in the guise of a hermit solely for the sake of life alone.'" "Frontier-dwellers" means those for whom the frontier, the borderland, is the place of dwelling are frontier-dwellers, dwellers in the border regions. By those

frontier-dwelling forest people the borderland region was disturbed. Going to suppress and appease that borderland revolt, my father, the Kuru king, at that time instructed me saying "Dear son, Prince Somanassa, do not be negligent towards my master, the matted-hair ascetic of lofty austerity, of terrible austerity, with supremely peaceful faculties. For he is the giver of all our desires; therefore attend to him according to his wishes, agreeable to his mind, act in conformity with his mind" - this it shows.

14. "Having gone to attend upon him" means not having transgressed his father's word, having gone for the purpose of attending upon that fraudulent ascetic, having seen him pouring water on the vegetable plot, and having known "this is a greengrocer," "Is it well with you, householder?" means householder, is it well with your body? It must be well indeed, for thus you are pouring water on the vegetable plot. "Or what shall be brought for you, unwrought gold or gold?" means for thus you are following the livelihood of a greengrocer - this word I spoke.

15. "Because of that he was angry" means because of the householder's argument spoken by me, he, dependent on conceit, clinging to conceit, the cheat, was angry, enraged with me. And being angry, he said "I will have you killed today, or I will banish you from the kingdom."

Therein, "you today" means you, today, right now at the time of the king's arrival - this is the meaning.

16. "Having pacified the borderland" means having appeased the borderland, having entered the city, at that very moment having gone to the park, to the deceiver, the deceitful ascetic, "Is it bearable for you, venerable sir, has honour been shown to you" means honour was shown to you by the prince.

17. "How the prince should be destroyed" means how the prince should be destroyed, should be removed, should be caused to be killed - thus that evil one told that king. "Commanded" means having thought "When this ascetic with the divine eye is my husband, what will not be produced for me? Therefore I have no need of a son; even more than that, this itself is better" - he commanded.

18. How? "Having cut off his head right there" means in whatever place you see that boy, right there having cut off his head and having made his body into four pieces, making four portions, carrying from road to road, scattering from street to street, you should display it. Why? "That is the destination for those who scorned the matted-hair ascetic" means by whom this matted-hair ascetic was scorned, for those who scorned the matted-hair ascetic, that is the destination, that is the result, that is the outcome. Or "for those who scorned the matted-hair ascetic" means because of the scorning of the matted-hair ascetic, that is his result - thus here the meaning should be seen.

19. "There" means under that king's command, or in that contempt of the ascetic. "Torturers" means executioners; the meaning is executioners of thieves. "Fierce" means cruel. "Cruel" means extremely severe. "Merciless" is made as a synonym for that very thing. "Akaruṇā" is also a reading; the meaning is merciless. "While sitting in my mother's lap" means while sitting on the lap of my mother, Queen Sudhammā. "Nisinnassā" is the genitive case used in the sense of disregard. "Dragging me away, they lead me off" means those executioners of thieves, by the king's command,

dragging me - who had been adorned by my mother and made to sit in her own lap - like a bull with a rope, lead me to the place of execution. But when the prince was being led away, Queen Sudhammā, surrounded by a group of female servants, together with the harem-ladies, and even the citizens, saying "We shall not allow the innocent prince to be killed," went together with him.

20. "Binding with tight binding" means of those torturer men who were binding with tight binding. "I have matters for the king" means there are royal duties to be told by me to the king. "Therefore show me quickly to the king" - to them I spoke thus this utterance.

21. "They showed me to the king, the evil one who associates with evil" means they showed me to the king who associates with evil because of his association with the fraudulent hermit of evil morality and inferior conduct. "Having seen him, I convinced him" means having seen him, my father, the Kuru king, and having said "Why, O king, did you have me killed?" when he said "Why did you address my master, the hermit with the divine eye, with the term 'householder'? You made this and that alteration," having said "O king, what is my fault in calling a householder 'householder'?" having planted various flower shrubs for him, having made the garland-makers and green-grocers who daily sold those from his hand confirm the selling of flowers, leaves, fruits, unripe fruits and so on, having said "Investigate the flower business and the leaf business," and having entered his leaf-hut and having had my own men bring out the bundle of coins obtained from selling flowers and so on, I convinced the king and made known to him the true nature of that fraudulent hermit. "And brought him under my control" means by that convincing, so that he became disenchanted with him thinking "The prince indeed speaks the truth; this fraudulent hermit, having formerly appeared as though of few wishes, has now become one of great possessions," and thus came under my control, in this way I brought the king under my control.

Then the Great Being, having thought "Because of dwelling near such a foolish king, it is fitting to enter the Himalayas and go forth," asked permission of the king - "There is no need for me to dwell here, great king; allow me, I shall go forth." The king, having asked forgiveness of the Great Being saying "Dear son, your murder was commanded by me without consideration; forgive my offence," said "Take charge of this kingdom this very day." The prince, having said "O king, what use is there in human possessions? Formerly I experienced divine wealth and success for a long time; even there I had no attachment. I shall go forth indeed; I will not dwell near such a fool whose understanding depends on others," exhorting him -

"Action done without consideration, thought out without deliberation;
Like the failure of medicine, the result is evil.

"Action done with consideration, thought out with proper deliberation;
Like the success of medicine, the result is fortunate.

"A lazy householder enjoying sensual pleasures is not good, an unrestrained one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to wrath, that is not good.

"A warrior should act considerately, a lord of the land not inconsiderately;
For a king who acts considerately, fame and renown increase.

"Having considered, a lord should decree punishment; what is done in haste
torments, O protector of the earth;
And a man's purposes rightly established, they become without remorse
afterwards.

"For those who, having analysed the fields of action in the world, do what is
without remorse;
Praised by the wise, yielding happiness, these are approved by the Buddhas.

"The doorkeepers with swords bound came, the executioners to kill me, O lord
of men;
And while I was seated on my mother's lap, I was dragged away forcibly by
them, O king.

"For I have met with painful confinement and distress, though life is sweet,
having obtained it, O king;
With difficulty today I am released from murder, I am inclined only towards the
going forth."

He expounded the Teaching with these verses.

Therein, "without consideration" means without reflecting. "Without deliberation" means without determining. "Failure" means misfortune. "Result" means outcome. "Unrestrained" means uncontrolled, immoral. "Should decree" means should establish. "In haste" means with speed, forcibly. "And rightly established" means by right aspiration; the meaning is that a man's purposes done with a wisely established mind become without remorse afterwards. "Having analysed" means having discriminated with wisdom thus: "These are fitting to do, these are not fitting." "Fields of action" means actions. "Approved by the Buddhas" means approved by the wise, they are blameless. "Painful" means suffering, disagreeable; I have met with confinement, distress, and fear of death. "Having obtained" means having obtained life by the power of one's own knowledge. "Inclined only towards the going forth" means I am one whose mind is directed towards the going forth.

Thus, when the Teaching had been taught by the Great Being, the king addressed the queen - "Queen, you make the son turn back." The queen too approved of the prince's going forth itself. The Great Being, having paid homage to his mother and father, having asked forgiveness saying "If there is any fault of mine, forgive that," having taken leave of the public, departed facing towards the Himalayas. And when the Great Being had gone, the public, having beaten the fraudulent matted-hair ascetic, brought him to the destruction of life. The Bodhisatta too, being followed by the king's men - ministers, councillors and others from the city - with tearful faces, made them turn back. When the people had turned back, led by deities who came in human appearance, having passed beyond seven mountain ranges, in the Himalayas, in a hermitage created by Vissakamma, he went forth in the going forth of sages. Therefore it was said -

22. "He asked my forgiveness there, and gave me the great kingdom; I, having dispelled the darkness, went forth into homelessness."

Therein, "having dispelled the darkness" means having scattered the darkness of confusion, which is the opposite of seeing the danger in sensual pleasures. "Went forth" means approached. "Homelessness" means going forth.

23. Now, to show the purpose for which that royal sovereignty was given up at that time, he spoke the concluding verse "not disagreeable to me." Its meaning is by the same method as already stated.

But thus, when the Great Being had gone forth, up to the time he was sixteen years old, deities themselves attended on him in the royal family in the guise of attendants. He there, having produced the meditative absorptions and direct knowledges, was reborn in the Brahma world.

At that time the cheat was Devadatta, the mother was Mahāmāyā, the hermit Mahārakkhita was the Elder Sāriputta, Prince Somanassa was the Lord of the World.

In his conduct as Yudhañjaya, the ten perfections should be specified by the very method already stated. Here too, since the perfection of renunciation was outstanding, that alone was set forth in the teaching. Likewise, the ability in royal duties at the very age of seven, the discerning of the fraudulent matted-hair ascetic nature of that hermit, the absence of fear when killing was commanded by the king instigated by him, having gone to the king's presence and having made known by various methods his faultiness and one's own innocence in the midst of the public, and having established the king's nature of being led by others and his foolishness, even though asked for forgiveness by him, having attained a sense of urgency regarding dwelling in his presence and regarding the sovereignty of the kingdom, even though being entreated in various ways, having thrown away like a lump of spittle the sovereignty already in hand, having become one whose mind was not attached to anything, the going forth; having gone forth, having become one who delights in solitude, before long with little difficulty the production of the meditative absorptions and direct knowledges - such and so on are the powers and virtues of the Great Being that should be elucidated.

The commentary on the conduct of Somanassa is concluded.

3. Commentary on the Ayoghara Conduct

24. In the third, "raised in an iron house" means grown up in a great house made entirely of iron, built in the manner of a quadrangular hall for the purpose of avoiding danger from nonhuman spirits. "By name I was Ayoghara" means by virtue of being born and raised in the iron house, he was well-known by the name "Prince Ayoghara."

25-26. For at that time, the co-wife of the queen-consort of the King of Kāsi, having set up the aspiration in a previous existence "May she eat your offspring as each is born," was reborn in the realm of demonesses, and having obtained the opportunity, at the time of her giving birth, ate her sons on two occasions. But on the third occasion, the Bodhisatta took conception in her womb. The king, having consulted together with people "A certain demoness eats the queen's offspring as each is born;

what indeed should be done?" when it was said "Non-human spirits are indeed afraid of an iron house; it is fitting to build an iron house," having commanded the smiths, beginning with the pillars, having completed a great quadrangular hall, an iron house, with all house-building materials made entirely of iron, he established the queen, whose womb was fully mature, to dwell there. She gave birth there to a son bearing the marks of fortune and merit. They gave him the name "Prince Ayoghara." Having given him to wet-nurses and having arranged a great guard, the king brought the queen to the inner palace. The demoness too, having gone on water duty, while carrying water for Vessavaṇa, reached the destruction of life.

The Great Being, having grown up right there in the iron house, attained discretion, and right there learnt all the crafts. The king, having known that his son was of sixteen years of age, thinking "I shall give him the kingdom," commanded the ministers - "Bring my son to me." They, saying "Very well, Sire," having had the city decorated, having taken a ceremonial elephant adorned with all ornaments, having gone there, having adorned the prince, having caused him to sit on the elephant's back, having had him circumambulate the city, showed him to the king. The Great Being, having paid homage to the king, stood there. The king, having looked at the beauty of his body, having embraced him with strong affection, commanded the ministers "Consecrate my son this very day." The Great Being, having paid homage to his father, said "I have no need of the kingdom; I shall go forth; allow my going forth." Therefore it was said "Life was obtained with suffering" and so on.

Therein, "with suffering" means: dear son, your two brothers were eaten by a single demoness, but your life was obtained with suffering, with great effort made for the purpose of warding off that danger from non-human spirits. "Nourished in confinement" means raised in the confined iron house with various kinds of protection from non-human spirits, from the time of giving birth up to the attainment of sixteen years, raised in confinement - this is the meaning. "This very day, son, proceed with this entire earth" means: being placed upon a heap of jewels beneath a white parasol adorned with golden garlands, being consecrated with three conch shells, this belonging to the family, entire, whole, bounded by the ocean, from that very place, together with the countries - thus with its realm, together with the market towns and great villages - thus with its towns, together with an unlimited retinue of people - thus with its people, this earth, the great earth - this very day, son, proceed, exercise the kingship - this is the meaning. "Having paid homage to the noble." "Having raised joined palms, I spoke these words" means having paid homage to the noble, the King of Kāśi, my father, having extended joined palms to him, I spoke these words.

27. "Whatever beings on earth" means whatever beings on this great earth. "Low, superior, or middling" means inferior and highest, and middling because of being in the middle of both. "In their own homes" means all of them in their own homes. "With their own relatives" means being joyful with their own relatives, friendly, without discontent, they grow according to their means.

28. "This is supreme in the world" means this, however, is incomparable in this world, exceptional to me alone. But what is that? "My nourishment in confinement" means my upbringing in confinement. For thus "raised in an iron house, where moon and sun had little light" means I was raised - that is, I have been raised - in an iron house

deprived of the light of the moon and sun.

29. "Full of rotting corpses" means full of corpses of various kinds with a putrid odour, similar to the excrement hell. "From the mother's womb" means how, having been released and having come forth while danger to life was occurring. "More terrible than that" means in suffering more severe than that dwelling in the womb, through incessant dwelling. "Thrown into an iron house" shows that he was as if thrown into an iron house, placed in a prison.

30. "Yadihaṃ" - here "yadi" is merely a particle. "Such" means such as was previously stated; having reached such supremely severe suffering, if I find pleasure in kingdoms, if I shall delight in them, this being so, I would be the lowest, the most inferior of evil, inferior, base persons.

31. "I am dissatisfied with the body" means I am dissatisfied with and wearied of the foul body beginning with the not-yet-released womb-dwelling and so on. "I am not desirous of kingship" means I am not desirous even of kingship. For even though released from the hand of the demoness, I am not free from ageing and death. What use is kingship to me? For kingship is indeed a conjunction-place of all harm; from the time of being established therein, it is difficult to depart from. Therefore, not approaching that, "I shall seek peace, where death may not crush me" means where the great-armed King of Death may not crush me who am established therein, may not submerge, may not overcome - that peace, the Deathless, the great Nibbāna, I shall seek.

32. "Having thus reflected" means having wisely reflected thus in this manner as stated, by reviewing the danger in the round of rebirths in various ways and by seeing the benefit in Nibbāna. "While the great assembly was crying out" means while the great people headed by mother and father, unable to bear the suffering of separation from me, were crying out and lamenting. "Like an elephant having cut the bond" means just as a noble elephant of great power easily breaks a weak rope-bond, just so, having cut the bond by the cutting of the bond of craving towards those people, which is of the nature of attachment to relatives and so on, having cut the bond, I entered the great forest reckoned as a forest grove by way of undertaking the going forth. The concluding verse has the meaning already stated.

Therein, the Great Being, having known his own intention to go forth, when asked by the king "Dear son, for what reason do you go forth?" having said "Sire, I, having dwelt for ten months in my mother's womb as if in the excrement hell, having come forth from my mother's womb, dwelling for sixteen years in a prison through fear of the demoness, I did not even obtain the chance to look outside; I was as if thrown into the Ussada hell. Even though released from the demoness, I am not free from ageing and death. Death indeed cannot be conquered by anyone. I am dissatisfied with existence. Before illness, ageing and death come upon me, at that very moment, having gone forth, I shall practise the Teaching. Enough for me with kingship. Permit me, Sire, to go forth" -

"From the first night that a young man dwells in the womb;
Having arisen, he goes on, and going does not turn back."

Having expounded the Teaching to his father with twenty-four verses beginning thus, having said "Great king, let your kingdom be yours alone; I have no need of this. Even while speaking together with you, illness, ageing and death might come. Remain you here," having cut the iron chain like a rutted elephant, having broken the golden cage like a young lion, having abandoned sensual pleasures, having paid homage to his mother and father, he departed. Then his father, thinking "This prince indeed wishes to go forth; how much more so I! I too have no need of the kingdom," having abandoned the kingdom, departed together with him. When he was departing, the queen too, the ministers too, the brahmins, householders and others too - all the inhabitants of the city, having abandoned their wealth, departed. The gathering was great; an assembly of twelve yojanas arose. Taking them, the Great Being entered the Himalayas.

Sakka, the king of gods, having known his state of having departed, having sent Vissakamma, had a hermitage built twelve yojanas in length and seven yojanas in breadth, and had all the requisites for those gone forth prepared. Here, the Great Being's going forth, the giving of exhortation, the heading for the Brahma world, and the right practice of the assembly - all should be understood according to the method stated in the Mahāgovinda conduct.

At that time the mother and father were the great royal families, the assembly was the Buddha's assembly, the wise man of the Iron House was the Lord of the World.

The specification of his remaining perfections and the elucidation of his powers should be understood according to the method stated above.

The commentary on the conduct of Ayoghara is concluded.

4. Commentary on the Bhisā Conduct

34. In the fourth, "when I was in the excellent chief city of the Kāsis" means in the noble city of Bārāṇasī, of the country that has obtained its conventional expression as "Kāsi" by way of the plural - at whatever time I was born, grew up, and dwelt there - this is the meaning. "A sister and seven brothers, were born in a brahmin family" means the six beginning with Upakañcana and I - thus seven brothers, Kañcanadevī by name the youngest of all as the sister - thus all of us eight persons were then born, arisen in a great brahmin family that was risen and distinguished through devotion to the study of sacred hymns - this is the meaning.

35. For the Bodhisatta at that time was born as the son of a wealthy brahmin with wealth of eighty ten millions in Bārāṇasī. They gave him the name "Kañcanakumāra." Then, at the time of his walking on foot, another son was born. They gave him the name "Upakañcanakumāra." Thenceforth they addressed the Great Being as "Mahākañcanakumāra." Thus in succession there were seven sons. But the youngest of all was one daughter. They gave her the name "Kañcanadevī." The Great Being, having come of age, having gone to Takkaṣilā, having learnt all the crafts, returned.

Then his mother and father, wishing to bind him with the household life, said "We shall bring a girl for you from a family of equal birth." He said "Mother, father, I have no need for the household life. For me, the entire world community appears as fearful like a blazing fire, as obstructing like a prison, as disgusting like a dung-heap; my

mind does not find pleasure in sensual pleasures; you have other sons, invite them to the household life." Having said this, though entreated again and again, though made to be entreated by his companions, he did not wish it. Then his companions asked him "My dear, what then do you desire that you do not wish to enjoy sensual pleasures?" He informed them of his own disposition towards renunciation. Therefore it was said "I was the firstborn of these" and so on.

Therein, "I was the firstborn of these" means I was then the elder brother of those seven beginning with Upakañcana. "Having attained the virtue of shame" means because of its bright result and because of the purification of the continuity, he had greatly attained the bright shame characterised by disgust towards evil; the meaning is he was one who was exceedingly disgusted with evil. "Having seen existence as peril, I delighted in renunciation" means having seen all existence by way of sensual existence and so on as perilous because of its frightful nature - like a fierce elephant coming to charge, like a murderer with raised sword coming to harm, like a lion, like a demon, like an ogre, like a terribly poisonous thing, like a venomous snake, like a blazing ember - and for the purpose of liberation therefrom, having delighted in the going forth, having gone forth, thinking "How indeed might I fulfil the practice of the Teaching, the right practice, and produce meditative absorptions and attainments?" - I was then one who delighted in the going forth, in wholesome mental states, in the first meditative absorption and so on; this is the meaning.

36. "Sent" means sent by mother and father. "Of one mind" means of similar disposition, formerly of one desire with me, of agreeable conduct, but because of being sent by mother and father, speaking what is repulsive and disagreeable to me. "They invite me with sensual pleasures" means together with the father's elder brothers, or of one mind, they invite me with sensual pleasures. "Maintain the family lineage" means establishing the household life, maintain your own family lineage, establish it - the meaning is they invited me with sensual pleasures.

37. "Whatever word was spoken by them" means whatever word was spoken by those dear friends of mine. "Bringing happiness in the layman's life" means bringing happiness because, when there is the state of a layman, for a person established in the householder's state, by reason of following the true method, it brings happiness pertaining to the present life and pertaining to the future life. "That was hard for me" means that word of those friends of mine and of my mother and father, absolutely because of delighting in renunciation, through its disagreeable nature, was hard for me, harsh, like a heated ploughshare, as if burning both ears.

38. "They, when I was rejecting them then": those friends of mine asked me, who was casting up again and again, abandoning, and rejecting the sensual pleasures that were being brought near on many occasions by way of invitation from mother and father and from oneself. "My wish" means "What indeed is more pure than this that has been wished for by this one?" - they asked about that aspiration longed for by me - "What do you desire, my dear, if you do not enjoy sensual pleasures?"

39. "Atthakāmo" means wishing for one's own welfare; the meaning is one who fears evil. "Attakāmo" is also a reading. "Hitesinaṃ" means to those dear friends of mine who sought my welfare. Some read "atthakāmahitesinaṃ"; that is not good.

40. "They announced it to father and mother" means those friends of mine, having

known my irreversible desire for going forth, announced my word, which indicated my wish to go forth, to father and mother. They said: "May you know, mother and father, Mahākañcanakumāra will absolutely go forth; he cannot be led back to sensual pleasures by anyone through any means." "Mother and father said thus" means then my mother and father, having heard my word spoken by my friends, said thus - "Let us all go forth, friend" means if renunciation is agreeable to Mahākañcanakumāra, whatever is agreeable to him, that is agreeable to us too; therefore let us all go forth, friend. "Friend" is the form of address of those brahmins. "Let us indeed go forth" is also a reading; the meaning is "let us go forth indeed." For having known the Great Being's desire for going forth, the six brothers beginning with Upakañcana and the sister Kañcanadevī were desirous of going forth; therefore they too, even when being invited by mother and father with the household life, did not wish it at all. Therefore they said thus: "Let us all go forth, friend."

And having said thus, the mother and father, having summoned the Great Being, having informed him of their own intention too, said: "Dear son, if you wish to go forth, give away as you please the wealth of eighty ten millions that is your own property." Then the great man, having distributed it to the destitute, travellers and others, having gone forth in the great renunciation, entered the Himalayas. Together with him, mother and father, six brothers, a sister, one male slave, one female slave, and one friend, having abandoned the household life, went. Therefore it was said -

41. "Both my mother and father, my sister and seven brothers;
Having abandoned immeasurable wealth, we entered the great forest."

But in the Jātaka Commentary it is said: "When the mother and father had died, having done the duty to be done for them, the Great Being went forth in the great renunciation."

Thus, having entered the Himalayas, they, with the Bodhisatta at their head, in dependence on a certain lotus lake, having made a hermitage in a delightful piece of ground, having gone forth, sustained themselves on forest roots and fruits as food. Among them, the eight persons beginning with Upakañcana, by turns, having brought various kinds of fruit, having made portions for themselves and the others on a single stone-slab, having given a bell signal, having taken their own portion, entered their dwelling place. The rest too, by the bell signal, having come out from the hermitage, having taken their own respective portions, having gone to their dwelling place, having consumed them, practised the duties of an ascetic.

At a later time, having brought lotus roots, they ate them in the same way. There they, of severe austere asceticism, with supreme faculties of energy, dwelt practising the preliminary work on circular meditation objects. Then by the power of their morality, Sakka's dwelling trembled. Sakka, having known that reason, thinking "I shall investigate these sages," by his own power caused the Great Being's portions to disappear for three days. The Great Being, not seeing his portion on the first day, thought: "My portion must have been forgotten." On the second day he thought: "There must be some fault of mine; by way of dismissal, my portion was not set aside, I think." On the third day, thinking "Having heard the reason for that, I shall ask forgiveness," in the evening time, having given the bell signal, when all had assembled by that signal, having reported that matter, having heard that on all three

days the eldest's portion had been set aside by them, he said: "My portion was set aside by you, but it was not obtained by me. What indeed is the reason?" Having heard that, all were overcome with religious emotion.

In that hermitage, the tree-spirit too, having descended from her own dwelling, sat down near them. One elephant that had fled from the hands of human beings and entered the forest, and one monkey, a snake-charmer's performer, that had fled from the hands of a snake-catcher and been freed, having become familiar with those sages, then having gone to their presence, stood to one side. Sakka too, thinking "I shall investigate the group of sages," with invisible body, stood right there. And at that moment, the Bodhisatta's youngest brother, the ascetic Upakañcana, having risen, having paid homage to the Bodhisatta, having shown esteem to the rest, having asked "May I, having established the signal, be permitted to clear myself?" when it was said "Yes, you may," standing in the midst of the group of sages, making an oath -

"May he obtain here a horse, cattle, silver, gold, and a beloved wife;
May he be endowed with sons and wives, he who took your lotus roots,
brahmin."

spoke this verse. For he said this censuring objective sensual pleasures thus:
"However many objects of affection there are, upon separation from them, that many sufferings arise."

Having heard that, the group of sages, saying "Sir, do not speak, your oath is too heavy," covered their ears. The Bodhisatta too said: "Your oath is too heavy; you do not grasp it, dear son; sit down on your own bowl-seat." The rest too, making an oath, in succession -

"May he wear garlands and Kāsi sandalwood, may there be many for his son;
May he have intense longing for sensual pleasures, he who took your lotus roots, brahmin.

"Abundant in grain from farming, famous, may he have sons, be a householder, wealthy, with all sensual pleasures;
Not seeing his decline, may he dwell at home, he who took your lotus roots, brahmin.

"May he be a warrior acting forcibly, a king of kings, powerful and famous;
May he rule the four quarters with greatness, he who took your lotus roots, brahmin.

"Let him be a brahmin not free from lust, engaged in the paths of momentary constellations;
Let the famous lord of the country venerate him, he who took your lotus roots, brahmin.

"Let the whole world consider him a teacher, versed in all the Vedas, an austere ascetic;
Let the country-folk, having come together, venerate him, he who took your lotus roots, brahmin.

"May he enjoy the prosperous excellent village, abounding in four things,
given by Vāsava;
May he who is not free from lust go to death, he who took your lotus roots,
brahmin.

"May he be a village headman among companions, rejoicing with dancing and
singing;
May he not obtain any disaster from the king, he who took your lotus roots,
brahmin.

"May the sole king, having conquered the earth, place her at the head of a
thousand women;
May she be the noble one among women, she who took your lotus roots,
brahmin.

"For she, unwavering, should eat the sweet food among all the sages
assembled;
Let her go about boasting of her gain, she who took your lotus roots, brahmin.

"May he be a resident in the great monastery, may he be a building work
supervisor at Gajāṅgalā;
May he make a window in a day, he who took your lotus roots, brahmin.

"Let him be bound with hundreds of snares at six points, let him be led from
the delightful forest to the royal city;
Let him be struck with pikes and goads, he who took your lotus roots, brahmin.

"With a rabid dog's garland, with lead on the back of his ears, beaten with a
stick, may he approach a snake's mouth;
Bound by his own skin, let him wander the streets, he who took your lotus
roots, brahmin."

They spoke these verses.

Therein, "strong" means let him have thick longing for sensual pleasures as objects and sensual pleasures as defilements. "A farmer" means one accomplished in the work of farming. "May he have sons, be a householder, wealthy, with all sensual pleasures" means let him obtain sons, let him be a householder, let him be wealthy with the sevenfold wealth, let him obtain all sensual pleasures in the division of form and so on. "Not seeing his decline" means even in old age, not having gone forth, not seeing his own decline, let him dwell in the very home prosperous with the five types of sensual pleasure. "King of kings" means a king above kings among kings. "Not free from lust" means with craving for the position of royal chaplain, full of craving. "An austere ascetic" means one of austere practice; let the world consider him as accomplished in morality. "Abounding in four things" means abundant in four things: with people due to being crowded with people, with grain due to abundance of grain, with timber due to easy availability of timber, and with water due to being well-supplied with water. "By Vāsava" means unshakeable as if given by Vāsava; the meaning is also that, by the very power of a boon obtained from Vāsava, having pleased the king, it was given by him. "Not free from lust" means with lust not

departed, like a pig in mud, let him be as if submerged in the mire of sensual pleasures.

"Headman" means the village chief. "Her" means that woman. "The sole king" means the foremost king. "Of a thousand women" is said for the purpose of the expression. The meaning is: let him place her in the foremost position among the sixteen thousand women. "Of women with parted hair" means of those bearing a parting in the hair; the meaning is of women. "Of all assembled" means having sat down in the midst of all who had gathered together. "Without wavering" means without shrinking back; the meaning is: let her eat the sweet flavour. "Let her go about boasting of her gain" means let her go about having assumed an amorous appearance for the sake of gain, in order to produce gain. "Resident" means one who looks after the residence. "At Gajaṅgalā" means in the town so named. There, it is said, building materials were easily obtainable. "A window in a day" means let him make just one window in a single day. That young god, it is said, in the time of the Buddha Kassapa, in dependence on the town of Gajaṅgalā, having been a resident senior monk of the Community in a great monastery of one yojana, experienced great suffering while doing new construction works in the dilapidated monastery. He said this with reference to that.

"With hundreds of snares" means with many snares. "In six" means in six places, namely on the four feet, on the neck, and on the waist. "With goads" means with long sticks having double prongs. "With driving sticks" means with short driving sticks, or with hooks. "Wearing a garland of alakkā" means endowed with a garland of alakkā placed around the neck by a snake-catcher. "With lead-covered ear-back" means one whose back of the ear is adorned with a lead ornament, an ear-back ornament. "Struck with a stick" means having been struck with a stick while being trained to perform snake tricks. Loathing all sensual enjoyment, the household life, and the suffering experienced by each of them, making oaths in various ways, they said thus.

Then the Bodhisatta, thinking "An oath has been made by all of these; it is fitting for me too to make one," making an oath -

"He who indeed says what is not lost is lost, may he obtain and enjoy sensual pleasures;
May he meet death in the midst of a house, or whoever, sirs, suspects anyone at all."

He spoke this verse.

Therein, "sirs" means venerable ones. "Suspects" means distrusts. "Anyone" means a certain one.

Then Sakka, having known "All these are indifferent to sensual pleasures," with an agitated mind, showing that "The lotus roots were not taken by anyone among these, nor was it said by you that what was not lost is lost, but rather I, wishing to test you, caused them to disappear" -

"Investigating the sages' lotus roots, having taken them from the bank, I deposited them on dry ground;

Pure, without evil, the sages dwell, these are your lotus roots, practitioner of the holy life."

She spoke the concluding verse.

Having heard that, the Bodhisatta -

"We are not your dancers, nor indeed your playthings, not your kinsmen, nor indeed your companions;
On what support, Thousand-eyed One, do you sport with sages, king of gods?"

He threatened Sakka.

Then Sakka said to him -

"You are my teacher and my father, this is the support for one who has stumbled, O Brahmā;
Forgive this one offence, O one of extensive wisdom, the wise do not have wrath as their power."

He asked forgiveness.

The Great Being, having forgiven Sakka, the king of gods, himself asking forgiveness of the group of sages -

"Well-dwelt was the one night for the sages, in that we saw Vāsava, the lord of beings;
May all the venerable sirs be glad-minded, since the brahmin obtained lotus roots."

He said.

Therein, "we are not your dancers" means: king of gods, we are neither your dancers nor those fit to be played with. Nor are we your relatives or companions with whom jest should be made. "Then on what support do you" means: having made what as a support, in dependence on what do you sport with sages - this is the meaning. "This is the support" means: let this shade of your feet today be the support for my stumbling, my offence. "Well-dwelt" means: even for one night the dwelling of the venerable sages in this forest was well-dwelt indeed. Why? Because we saw Vāsava, the lord of beings. For if we had dwelt in the city, we would not have seen him. "Bhonto" means the venerable ones. May all be glad-minded, may they be satisfied, may they forgive Sakka, the king of gods. Why? Because the brahmin obtained lotus roots, since your teacher did not receive lotus roots. Sakka, having paid homage to the group of sages, went to the heavenly world. The group of sages too, having produced the meditative absorptions and direct knowledges, were reborn in the Brahma world.

At that time the six brothers beginning with Upakañcana were the Elders Sāriputta, Moggallāna, Mahākassapa, Anuruddha, Puṇṇa, and Ānanda; the sister was Uppalavaṇṇā; the female slave was Khujjuttarā; the male slave was the householder

Citta; the tree deity was Sātāgira; the elephant was the elephant Pālileyya; the monkey was Madhuvāsiṭṭha; Sakka was Kāḷudāyī; the ascetic Mahākañcana was the Lord of the World.

For him here too the ten perfections should be specified by the very method stated above. Likewise the powers and virtues such as absolute non-attachment to sensual pleasures and so on should be made clear.

The commentary on the conduct of Bhisā is concluded.

5. Commentary on the Soṇapaṇḍita Conduct

42. In the fifth, "in the city of Brahmavaḍḍhana" means in the city named Brahmavaḍḍhana. "In an excellent family" means in the foremost family. "Noble" means the most praiseworthy. "A great household" means of immense wealth. "I was born" means I was born, I. This is what is meant - At that time, when I was, existed, dwelt in the city of Bārāṇasī which had received the name "Brahmavaḍḍhana," then I was born in a brahmin family that was the foremost by the state of being risen and distinguished through the accomplishment of noble birth, the most excellent through the accomplishment of knowledge and religious practice, and a great household through having wealth of eighty ten millions.

For at that time the Great Being, having passed away from the Brahma world, was reborn as the son of a certain wealthy brahmin with wealth of eighty ten millions in the city of Brahmavaḍḍhana. On his name-giving day they gave him the name "Prince Soṇa." At the time of his walking on foot, another being too, having passed away from the Brahma world, took conception in the womb of the Bodhisatta's mother. When he was born, they gave him the name "Prince Nanda." Having seen the accomplishment of beauty of those two who had learnt the Vedas, who had attained the achievement of all crafts, and who had come of age, the mother and father, satisfied and joyful, thinking "We shall bind them with the bond of marriage," first said to Prince Soṇa - "Dear son, we shall bring a girl from a suitable family for you; you take charge of the household."

The Great Being said "Enough for me with the household life; I shall look after you for as long as I live, and after your passing I shall go forth." For at that time, for the Great Being, even the three existences appeared like a house on fire and like a pit of burning charcoal. In particular, he had the disposition towards renunciation and was intent upon renunciation. Not knowing his intention, they, even though speaking again and again, not having obtained his mind, having addressed Prince Nanda, having said "Dear son, if so, you take charge of the household," when by him too it was said "I do not pick up with my head the spittle discarded by my brother; I too, after your passing, shall go forth together with my brother," having thought "These young ones thus give up sensual pleasures; how much more so we - let us all go forth," having said "Dear sons, what need is there for you to go forth after our passing? Let us all go forth together," having given to relatives what was fit to be given, having made the slave people free, having reported to the king, having given up all the wealth, having carried on a great giving, all four persons, having departed

from the city of Brahmavaḍḍhana, in dependence on a great lake adorned with lotuses and white lotuses in a region of the Himalayas, having built a hermitage in a delightful jungle thicket, having gone forth, they dwelt there. Therefore it was said -

43. "Even then, having seen the world, become blind, covered with darkness;
My mind shrinks back from existence, as if struck by the force of a goad.
44. "Having seen various evil, thus I thought then;
When shall I, having gone forth from home, enter the forest.
45. "Even then my relatives invited me with sensual pleasures;
To them too I declared my desire, 'Do not invite me with those.'
46. "He who was my younger brother, named Nanda, the wise one;
He too, following my example, delighted in the going forth.
47. "I, Soṇa, and Nanda, and both my mother and father;
Even then, having abandoned wealth, we entered the great forest."

43-47. Therein, "even then" means when I was a brahmin youth named Soṇa in the city of Brahmavaḍḍhana, even then. "Having seen the world" means having seen even the entire world of beings with the eye of wisdom. "Become blind" means born blind through the absence of the eye of wisdom, having reached the state of blindness. "Covered with darkness" means overpowered by the darkness of ignorance. "My mind shrinks back from existence" means through reviewing the grounds for religious urgency beginning with birth, my mind contracts, shrinks back, does not spread out from existence beginning with sensual pleasure. "As if struck by the force of a goad" means a "goad" is called an iron-tipped long stick, which is called a driving-stick. It shows that just as a thoroughbred elephant struck forcefully by that becomes filled with religious urgency, so my mind at that time was filled with religious urgency through reviewing the danger in sensual pleasures and so on.

"Having seen various evil" means having seen the various kinds of evil deeds beginning with the killing of living beings, done by those dwelling in a house on account of the household life through desire, hatred and so on, and the cause thereof, and their inferior state. "Thus I thought then" means "When indeed shall I, like a great elephant having broken the iron bonds, the bonds of the household, enter the forest by way of departing from the house?" - thus at that time, in the time of being the youth Soṇa, I thought. "Even then they invited me" means not only in the time of the wise Ayoghara and so on, but even then, in that time of being the youth Soṇa too, my relatives beginning with mother and father, enjoyers of sensual pleasures, with the disposition of sensual desire, invited me with eminent wealth, saying "Come, dear son, take charge of this wealth of eighty ten millions, establish the family lineage." "I told them too my wish" means I told my wish to those relatives of mine too, saying "Do not invite me with those sensual pleasures," and I also spoke of my disposition inclined towards the going forth; the intention is: proceed according to your own disposition.

"He too, following my example" means having reviewed the danger in sensual pleasures in various ways by the method beginning with "These sensual pleasures are of little enjoyment, of much suffering, of much anguish," just as I, training in morality and so on, delighted in the going forth. That wise Nanda too, in the same way, following my example through renunciation, delighted in the going forth. "I, Soṇa, and Nanda" means at that time I, named Soṇa, and my younger brother Nanda. "Both my mother and father" means the mother and father too, in whom religious urgency had arisen, thinking "These sons indeed, even in their youth, give up sensual pleasures; how much more so we." "Having abandoned wealth" means having given up the great wealth prosperous with eighty ten millions, with minds without expectation, having relinquished it like a lump of spittle, we, all four persons, entered the great forest in a region of the Himalayas with the disposition of renunciation. This is the meaning.

And having entered there, in a delightful piece of ground, having built a hermitage, having gone forth in the going forth of hermits, they dwelt there. Both brothers looked after the mother and father. Among them, the wise Nanda, thinking "I shall make the mother and father eat only the fruits brought by me," having brought right early whatever remaining various kinds of fruit from the previous day and from the place where food had been gathered before, makes the mother and father eat. They, having eaten those, having rinsed their mouths, become observers of the Observance. But the wise Soṇa, having gone far, having brought very sweet, thoroughly ripe fruits, offers them. Then they say to him "Dear son, having eaten those brought by the younger brother, we have become observers of the Observance; now we have no need." Thus his various kinds of fruit do not obtain use and perish; on the following day and so on it was likewise. Thus he, by means of the five direct knowledges, having gone even far, brings them, but they do not eat.

Then the Great Being thought - "The mother and father are delicate, and Nanda, having brought whatever unripe and poorly ripened various kinds of fruit, makes them eat; this being so, these will not continue for long; I shall prevent him." Then, having addressed him, he said "Nanda, from now on, having brought various kinds of fruit, wait for my arrival; we shall make them both eat together." Even though this was said, hoping for his own merit, he did not do as he said. The Great Being, when he came to attendance, snapped his fingers at him, saying "You do not do as the wise say; I am the eldest; the mother and father are my burden alone; I myself shall look after them; you go elsewhere from here."

He, dismissed by him, being unable to remain there, having paid homage to him, having reported that matter to the mother and father, having entered his own leaf-hut, having gazed at a circular meditation object, on that very day having produced the eight attainments and the five direct knowledges, thought - "Shall I, having brought jewelled sand from the foot of Sineru, having strewn it over the grounds of my brother's hermitage, ask his forgiveness, or shall I, having brought water from Anotatta, ask his forgiveness? Or perhaps my brother would forgive through the influence of deities; having brought the four great kings and Sakka, the king of the gods, I shall ask his forgiveness. But thus it will not be fitting. This Manoja, the king of Brahmavaḍḍhana, is the foremost king in the whole of Jambudīpa; having made him

the first, having brought all the kings, I shall ask his forgiveness. This being so, my brother's virtue will spread over the whole of Jambudīpa and go forth; it will be known like the moon and like the sun."

He, at that very moment, having gone by supernormal power, having descended at the door of that king's dwelling in the city of Brahmavaḍḍhana, having had it announced to the king "A certain ascetic wishes to see you," having been given permission by him, having gone to his presence, said "I, by my own power, having taken the kingdom over the whole of Jambudīpa, will give it to you." "But how, venerable sir, will you give it, having taken the kingdom over the whole of Jambudīpa?" "Great king, without killing or mutilating anyone, having taken it by my own supernormal power alone, I will give it." Together with a great army, having taken him, having gone to the Kosalan country, having set up camp not far from the city, he sent a messenger to the king of Kosala: "Let him either give us battle, or let him submit to our authority." When he, having become angry, having prepared for battle, came forth, and when battle was begun, by his own supernormal power he acted so that there was no oppression of the two armies, and so that the king of Kosala came under his authority, thus he arranged through the carrying of messages and replies. By this method he brought the kings in the whole of Jambudīpa under his authority.

He, being satisfied with that, said to Nanda the wise one - "Venerable sir, as was promised by you to me, so it has been done. You are very helpful to me. What shall I do for you? For I wish to give you even half the kingdom in the whole of Jambudīpa, how much less than elephants, horses, chariots, gems, pearls, coral, silver, gold, female slaves, male slaves, retinue and possessions?" Having heard that, Nanda the wise one said "I have no need, great king, of the kingdom, nor of elephant carriages and so on. But in your country, in a certain hermitage by name, my mother and father, having gone forth, dwell. While I was attending upon them, for a single offence I was dismissed by my elder brother, the great sage named Soṇa the wise one. I, having taken you, having gone to his presence, shall ask his forgiveness. In that asking of forgiveness, you be my companion." The king, having accepted saying "Good," surrounded by an army measuring twenty-four akkhobhanīs, together with one hundred and one kings, having put Nanda the wise one in front, having reached that hermitage site, having released the four-inch space, with a body standing in the sky, having brought water from Anotatta, having set out drinking water, having swept the residential cell, having approached the Great Being who was seated near the place of the mother and father, absorbed in the delight of meditative absorption, Nanda the wise one asked his forgiveness. The Great Being, having entrusted the mother to Nanda the wise one, himself looked after the father for as long as life. And to those kings -

"Joy and delight, always laughter and play;
Having attended to one's mother, this is obtainable for one who understands.

"Joy and delight, always laughter and play;
Having attended to one's father, this is obtainable for one who understands.

"Giving and endearing speech, and beneficent conduct here;
And impartiality in all things, in each case as is fitting;

These ways of supporting others in the world are like the linchpin of a moving chariot.

"And if these ways of supporting others did not exist, a mother on account of her child

Would not obtain respect or veneration, nor a father on account of his child.

"Since the wise rightly regard these ways of supporting others,
Therefore they attain greatness, and they become praiseworthy.

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

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

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

He expounded the Teaching in the manner of a Buddha. Having heard that, all those kings together with their armies were devoted. Then, having established them in the five precepts, having exhorted them "Be diligent in giving and so on," he dismissed them. All of them, having exercised kingship righteously, at the end of their life span filled the city of the gods. The Bodhisatta, having entrusted his mother to Nanda the Wise saying "From now on, look after our mother," himself looked after his father for as long as life. Both of them, at the end of their life span, became ones heading for the Brahma world.

At that time the mother and father were the great royal families, Nanda the Wise was the Elder Ānanda, King Manoja was the Elder Sāriputta, the one hundred and one kings were the eighty great elders and certain other elders, the assembly of twenty-four akkhobhaṇī was the Buddha's assembly, Soṇa the Wise was the Lord of the World.

Although his was the surpassing perfection of renunciation, nevertheless the remaining perfections too should be specified by the very method stated above. Likewise the absolute non-attachment to sensual pleasures, the intense respectful and deferential disposition towards mother and father, the insatiability in attending upon mother and father, even though there was attendance upon them spending all time in the attainment abidings - such and so on are the powers and virtues of the Great Being that should be elucidated.

The commentary on the conduct of Soṇapaṇḍita is concluded.

The perfection of renunciation is concluded.

6. Commentary on the Conduct of Temiya

48. In the sixth, "the son of the king of Kāsi" means when I was the son, the legitimate child, of the King of Kāsi, then "by the name 'Mute-cripple', they call me Temiya" means the connection is: by the name Temiya, through the determination of the practice of being mute and crippled, beginning with mother and father, all indeed call me "Mute-cripple." For on the day of the Great Being's birth, the rain god rained in the entire Kāsi country, and because he arose moistening the hearts of the king and the ministers and others with lofty joy and affection, therefore the name "Prince Temiya" was given.

49. "Among sixteen thousand women" means of the sixteen thousand women's quarters of the King of Kāsi. "No male is found" means a son is not obtained. And not only a son alone, there is indeed no daughter of his either. "With the passing of days and nights, I alone was born" - the Teacher says that since that king was without a son, because of the passing of many years, by the elapse of numerous days and nights, Sakkadattiya, I alone, pursuing the quest for enlightenment, was then born having become his son.

Herein this is the progressive discourse - In the past, a King of Kāsi exercised kingship in Bārāṇasī. He had sixteen thousand women. Among them not even one obtained a son or a daughter. The citizens, having become remorseful thinking "There is not even one son as a guardian of the lineage for our king," having assembled together, said to the king "Aspire for a son." The king commanded the sixteen thousand women "Aspire for a son." They, having performed worship of the moon and so on, even though aspiring, did not obtain one. Now his queen-consort, a daughter of the King of Madda, named Queen Candā, was accomplished in morality. The king said "You too aspire for a son." She, on the full moon day, having become an observer of the Observance, having reviewed her own morality, made an act of truth: "If I am of unbroken morality, by this truth of mine may a son arise." Through the power of her morality, Sakka's seat showed signs of heat. Sakka, reflecting, having known that reason, thinking "I shall create a means for Queen Candā's obtaining of a son," considering a son suitable for her, having seen the Bodhisatta who had been reborn in the Tāvātimsa realm, had remained there as long as life lasts, had passed away from there, and wished to arise in a higher heavenly world, having gone to his presence, said "My dear, when you are born in the human world, your perfections will be fulfilled, and there will be growth for the public. This queen-consort of the King of Kāsi named Candā desires a son; arise in her womb."

He, having assented "Very well," took conception in her womb. His companions, five hundred young gods whose life spans were exhausted, having passed away from the heavenly world, took conception in the wombs of the wives of that very king's ministers. The queen, having known the established state of the embryo, informed the king. The king had pregnancy care given. She, with her pregnancy full-term, gave birth to a son endowed with the marks of good fortune and merit. On that very day, five hundred boys were born in the houses of the ministers. Having heard of both, the king, thinking "These are the retinue of my son," having sent five hundred nurses for the five hundred boys, also sent adornments for the princes. But for the Great Being, having given sixty-four nurses with hanging breasts and sweet mother's milk, free from the faults of being excessively tall and so on, having made a great honour, he also gave a boon to Queen Candā. She, having accepted it, set it aside. The boy grew

up with a great retinue. Then, having adorned him at one month of age, they brought him to the king's presence. The king, having looked at his dear son, having embraced him, having caused him to sit on his lap, sat delighting in him.

50. At that moment four thieves were brought. The king commanded for one of them a thousand blows with thorny whips, for one binding with a fetter and entry into prison, for one the giving of spear-blows on the body, for one impalement. The Great Being, having heard his father's talk, having been struck with religious emotion, thought: "Alas, my father, in dependence on kingship, performs grave action leading to hell." On the following day they made him lie down on a decorated royal couch beneath the white parasol.

He, having slept a little, having awakened, having opened his eyes, looking at the white parasol, saw the great glory and wealth. Then for him, who was already by nature struck with religious emotion, even more excessive fear arose. He, reflecting "From where indeed have I come to this king's palace?" having known by the knowledge of remembering past births the fact of having come from the heavenly world, looking further beyond, saw the state of having been cooked in the Ussada hell. Looking further beyond, he saw the state of kingship in that very city. Then he thought: "I, having exercised kingship for twenty years, was cooked in the Ussada hell for eighty thousand years; now again I have been reborn in this thief's house; and my father too, yesterday, when four thieves were brought, spoke such harsh talk conducive to hell. I have no need of this kingship which brings vast harm that is not understood; how indeed might I be freed from this thief's house?" - thus reflecting, he lay down. Then a certain goddess consoled him: "Dear Temiya prince, do not fear; having determined three factors, there will be safety for you." Having heard that, the Great Being, wishing to be freed from the harm termed kingship, determined three factors for sixteen years by the power of unshakeable determination. Therefore it was said "A dear son obtained with difficulty" and so on.

Therein, "obtained with difficulty" means obtained with difficulty, with trouble, through aspiration over a long time. "Well-born" means accomplished in birth. "Resplendent" because of being endowed with both bodily effulgence and the effulgence of knowledge. "Having held the white parasol, my father nourishes me on a bed" means my father, the King of Kāsi, thinking "Let not dust or dew touch this boy," from the time of birth onwards, having made him lie on a royal couch beneath the white parasol, nourishes me with a great retinue.

51. Sleeping on an excellent bed, having awoken, I, looking about, saw a white parasol. "By which I went to hell" means by which white parasol, from that, in the third individual existence, I went to hell; by "white parasol" he speaks of kingship.

52. "Together with seeing the umbrella by me" means that white parasol, by me who had seen it, together with that seeing; the meaning is at the very same time as the seeing. "Frightful fear arose" means because the danger was well understood, a frightful terror of the mind arose. "Having attained judgment, 'How shall I release this?'" means "How indeed might I release this wretched kingdom?" - thus I entered upon such deliberation.

53. "A blood-relation of mine from the past" means a deity dwelling in that umbrella who had formerly been my mother in one previous individual existence, desiring my

welfare, seeking my benefit. "She, having seen me suffering, engaged me in three states" means that deity, having seen me thus afflicted with mental suffering, engaged me in three means of escape from the suffering of kingship, reckoned as the states of being mute, crippled, and deaf.

54. "Paṇḍiccaya" means wisdom (paṇḍicca); or this itself is the reading. "Do not display" (mā vibhāvaya) means do not make known. "Known as a fool" (bālamata) means known as a fool. "All" (sabba) means the whole, both the people within and the people outside. "Let them despise" (ocināyatu) means let them cast out this wretch, let them look down upon. "Thus will your welfare come to be" (evaṃ tava attho bhavissati) means thus, when there is the state of being despised in the aforesaid manner, your welfare, the fulfilment of the perfections, will come to be through the departure from the house.

55. "That word of yours" means the word "undertake these three factors." "You are well-wishing to me, mother" means: mother, O deity, you are well-wishing to me. "You desire my welfare" is a synonym for that very same thing. Or here "welfare" should be understood as happiness. "Welfare" means the merit that is the cause of that.

56. "Like one in the ocean I obtained dry land" means: "Alas, I was born in a thief's house, there was for me the purpose of a great canopy" - thus sinking in the ocean of sorrow, having heard the word of that deity, I, like one sinking in the ocean, obtained dry land, a support; the meaning is I obtained a means of departure from the royal family. "I determined upon three factors" means: until I departed from the house, I determined upon three factors, three causes.

57. Now, in order to show those in their own form, he spoke the verse beginning with "I was mute." Therein, "pakkho" means a cripple. The remainder is easily understood.

But thus, when the Great Being, standing on the method given by the deity, from the year of his birth onwards, was showing himself in the state of being mute and so on, his mother and father and the nurses and others, having thought "The jaw-end of mute persons is not of such a form, the ear-passage of deaf persons is not of such a form, the hands and feet of cripples are not of such a form; there must be a reason for this; shall we investigate or not?" thinking "Let us first investigate by means of milk," do not give milk for the whole day. He, even though withering, does not make a sound for the sake of milk.

Then his mother, having had milk given, saying "My son is hungry; give him milk." Thus, not giving milk now and then, even though investigating for one year, they did not see a gap. Thereupon, thinking "Children indeed are fond of cake sweet-meat, are fond of various kinds of fruit, are fond of playthings, are fond of food," having brought those various enticing things, tempting by way of investigation, up to the time of five years they did not see a gap. Then, thinking "Children indeed fear fire, fear an intoxicated elephant, fear a snake, fear a man with a raised sword; we shall investigate him by means of those," having arranged beforehand in such a way that no harm would arise for him from those, they had them approach in an exceedingly frightening manner.

The Great Being, having reflected upon the fear of hell, thinking "Hell is to be feared a hundredfold, a thousandfold, a hundred-thousandfold more than this," remains quite motionless. Even having investigated thus, not seeing a gap, again thinking "Children indeed are desirous of festive gatherings," even having had a festive gathering arranged, even having surrounded the Great Being with a curtain, as if he were unaware, even having had a single reverberation made suddenly with conch sounds and drum sounds on the four sides, even having brought a lamp with pots in the darkness and suddenly shown light, even having smeared his entire body with molasses and having had him lie down in a place with many flies, even having not bathed him and so on and having looked on with indifference as he lay on top of excrement and urine, even having provoked him while lying there fallen into it with mockery and abuse, even having made a fire-pan under the bed and oppressed him with the torment of heat - thus even though investigating by various means, they did not see a gap in him.

For the Great Being, everywhere having reflected upon the fear of hell alone, not disturbing his determination, remained quite motionless. Having thus investigated for fifteen years, then at the time of the sixteenth year, thinking "Whether they be cripples or mute and deaf, there is no such thing as one who does not find pleasure in enticing things and does not become corrupted towards things that lead to hate; having set up dancers for him, we shall investigate," having bathed the prince with scented water, having adorned him like a young god, having led him up to a mansion resembling a heavenly mansion, filled with a single fragrance and delight by garlands of flowers and scents and so on, they set up women bearing the highest beauty, accomplished in the charm of feminine grace, comparable to celestial nymphs - "Go, cause the prince to take pleasure by dancing and so on." They, having approached, strove to do so. He, through being endowed with higher intelligence, thinking "May these not perceive the bodily contact of me," restrained his in-breath and out-breath. They, not perceiving his bodily contact, thinking "This one has a rigid body; this is not a human being; he must be a demon," departed.

Thus, being unable to ascertain him for sixteen years with sixteen great investigations and with many minor investigations, his mother and father, together and separately, entreated him on many occasions: "Dear son, Prince Temiya, we know your state of not being mute and so on; for those of such a kind do not have mouths, ears, ear-passages and feet of such a form; you are a son obtained by us through wishing; do not ruin us; free us from the censure of the kings in the whole of Jambudīpa." He, even though being thus entreated by them, having become as if not hearing, lay down.

58. Then the king, having had skilled men investigate the Great Being's both feet, ear-holes, tongue, and both hands, it was now said by the experts in interpreting signs: "Even if his feet and so on were like those of non-cripples and so on, nevertheless this one is a cripple, dumb and deaf, methinks. With such a wretched person dwelling in this house, three obstacles appear - either to life, or to the umbrella, or to the queen." But having heard what was reported by the ministers - that on the day of birth it was said "He has the marks of fortune and merit" for the purpose of averting your displeasure - frightened by the fear of obstacles, he commanded: "Go, having laid him down on an inauspicious chariot, having had him

taken out through the western gate, bury him in the charnel grove." Having heard that, the Great Being was joyful and elated - "At long last indeed my wish will reach its summit." Therefore it was said "Then, having pressed my hands and feet" and so on.

Therein, "having pressed" means having investigated by way of pressing. "Complete" means not defective in hands and so on. "They disparaged" means they reproached him thus: "Even though being one with complete limbs, appearing as if dumb and so on, he is incapable of exercising kingship; this is a wretched person." "Niddisu" is also a reading; the meaning is "they said."

59. "Gave thanks for the abandonment" means all the country-dwellers who had come for the purpose of seeing the king, the king's men headed by generals and chaplains - all of them, having become of one mind, of the same thought, without making a grimace of the mouth regarding my abandonment by way of burying in the ground, commanded by the king for the purpose of averting danger, gave thanks with a favourable disposition, saying "Good! Well! This is indeed what should be done."

60. "That purpose has been accomplished for me" means for the purpose of which, for the sake of which, the difficult practice was thereupon practised and carried out by means of the determination of the state of being mute and so on, that purpose is accomplished for me. Having heard the intention, the plan, of those - my mother, father and so on - I, joyful through the accomplishment of my intention, without consideration, by the consenting to being buried in the ground, was with an agitated mind - the connection should be understood by the remainder of the expression.

61. Thus, when the burying of the prince in the ground was commanded by the king, Queen Candā, having heard that news, having approached the king, said "Sire, a boon was given by you to me, and it was accepted and set aside by me; grant that to me now." "Take it, queen." "Give the kingdom to my son." "Your son is a wretch; it is not possible to give." "Then, Sire, if not giving it for life, give seven years." "That too is not possible." "Give six years, five, four, three, two, one year, seven months, six, five, four, three, two, one month, a fortnight, a week." "Very well, take it."

She, having had her son adorned, having had a drum circulated in the city proclaiming "This is the kingdom of Prince Temiya," having had the city decorated, having placed her son upon the back of an elephant, having had a white parasol held over his head, having circumambulated the city, having had him who had returned lie down on a decorated royal couch, entreated the whole night - "Dear son Temiya, in dependence on you, for sixteen years, not obtaining sleep, my eyes have become swollen from weeping, my heart seems to break with sorrow; I know your state of not being a cripple and so on; do not make me destitute." In this manner she entreated for six days. On the sixth day the king, having summoned a charioteer named Sunanda, said "Tomorrow right early, having taken the prince out by an inauspicious chariot, having buried him in the ground at the charnel grove, having performed the earth-increasing rite, come back." Having heard that, the queen said "Dear son, the King of Kāsi has commanded to bury you tomorrow in the charnel grove. Tomorrow you will meet death."

The Great Being, having heard that, was joyful and elated, thinking "Temiya, the effort made by you for sixteen years has reached its summit." But for his mother, it

was as if her heart was breaking. Then, after the passing of that night, right early, the charioteer, having taken the chariot and placed it at the door, having entered the royal bedchamber, having pushed aside with the back of his hand the queen who lay embracing her son, saying "Queen, do not be angry with me; it is the king's command," having lifted up the prince, descended from the mansion. The queen, having struck her chest, having lamented with a loud voice, remained on the great terrace.

Then the Great Being, having looked at her, although wishing to speak thinking "If I do not speak, my mother's sorrow will be powerful," endured it thinking "If I speak, the effort made for sixteen years will become vain; but if I do not speak, I shall become a condition for the welfare of myself and of my mother and father." The charioteer, thinking "Having placed the Great Being on the chariot, I shall drive the chariot facing the western gate," drove it facing the eastern gate. The chariot, having departed from the city, went by the power of the deities to a place three yojanas distant. The Great Being was even more gladdened in mind. There a forest thicket appeared to the charioteer like a charnel grove. He, thinking "This place is beautiful," having driven the chariot aside, having placed it by the roadside, having descended from the chariot, having removed the Great Being's ornamental goods, having made a bundle and set it aside, having taken a spade, began to dig a pit not far away. Therefore it was said "Having bathed and anointed him" and so on.

Therein, "having bathed" means having bathed with sixteen pots of scented water. "Having anointed" means having anointed with fragrant ointment. "Having wrapped with the royal turban" means having fastened on the head the royal crown that had come down by tradition of the Kings of Kāśi. "Having consecrated" means having consecrated according to the procedure of royal consecration in that royal family. "With an umbrella they caused him to circumambulate the city" means with a white parasol being held over me, they caused me to circumambulate the city.

62. "Having held for seven days" means having held my white parasol for the seven days obtained by virtue of the boon granted to my mother Queen Candā. "When the sun's orb had risen" means thereupon, on the following day, just as the sun's orb had risen, having taken me out from the city by an inauspicious chariot, the charioteer Sunanda went to the forest for the purpose of burying me in the ground.

63. "With the harnessed horse" means the horse fastened, yoked to the yoke - having placed my chariot in a secluded spot by way of driving it aside from the road. "His hand released" means one whose hand is freed; the meaning is one whose hand is released from the chariot goad. Or alternatively, "his hand released" means released from the hand, having been freed from my hand - this is the meaning. "A pit" means a hole. "To bury" means to dig in.

64-65. Now, to show the purpose for which the difficult austere conduct was determined by me for sixteen years through the determination of the practice of being mute and so on, he spoke a pair of verses beginning with "Having determined the determination."

Therein, "though threatened by various means" means from the time of two months onwards up to sixteen years, threatening by various means of many kinds such as the prohibition of mother's milk and so on, being harassed by way of the destruction of

fear. The remainder is easily understood.

Then the Great Being, when Sunanda was digging a pit, having risen thinking "This is my time for effort," having massaged his own hands and feet, having known "I have the strength to descend from the chariot," produced the thought. At that very moment, the place where his feet rested, having risen up like a leather bellows filled with wind, struck against the rear end of the chariot and stood. He, having descended, having walked up and down back and forth on several occasions, having known "I have the strength to go even a hundred yojanas," having seized the chariot at the rear end, having lifted it up like a toy vehicle of boys, having observed "If the charioteer should oppose me, I have the power to oppose him," he produced the thought for the purpose of adornment. At that very moment, Sakka's dwelling showed signs of heat. Sakka, having known that reason, commanded Vissakamma - "Go and adorn the son of the King of Kāsi." He, having said "Very well," adorned him with divine and human ornaments like Sakka. He, with the grace of a king of gods, having gone to the place where the charioteer was digging, having stood at the edge of the pit -

"Why, as if in a hurry, do you dig a pit, charioteer?
Being asked by me, my dear, tell me, what will you do with the pit?"

He said.

By him, without even looking up -

"The king's son was born mute and crippled, mindless;
I have been commanded by the king to bury my son in the forest."

When this was said, the Great Being -

"I am not deaf nor am I dumb, not crippled nor defective;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

"See my thighs and arm, and listen to my words;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

Having said this, again by him, having abandoned the digging of the pit, having looked up, having seen his beauty of form, not knowing "Is he a human being or a god?" -

"Are you a deity, a gandhabba, or Sakka, the first of givers?
Who are you, or whose son are you? How may we know you?"

When this was said -

"I am not a god nor a gandhabba, nor Sakka, the first of givers;
I am the son of the King of Kāsi, whom you are burying in the pit."

"I am the son of that king, on whom you rightly depend for your livelihood;

Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

"In the shade of whatever tree one might sit or lie down,
One should not break a branch of that tree, for a betrayer of friends is evil.

"Just as the tree, so is the king; just as the branch, so am I;
Just as a man who has gone to the shade, so are you, charioteer;
Charioteer, you would do what is not the Teaching, if you were to bury me in the forest."

Having expounded the Teaching by this method beginning thus, when asked by him for the purpose of turning back, having spoken in detail about the reason for not turning back, his desire for going forth, and the cause thereof, the fear of hell and so on, and his own occurrence in past existences, when through that talk on the Teaching and through that practice, a desire to go forth had arisen in him too, this to the king -

"Having handed over the chariot, come free of debt, charioteer;
For the going forth is for one free of debt, this is praised by sages." -

Having said this, he dismissed him.

He, having taken the chariot and the ornaments, having gone to the king's presence, reported that matter. The king at that very moment, thinking "I shall go to the presence of the Great Being," departed from the city together with the fourfold army, the women's quarters, and the townspeople and country-folk. The Great Being too, having dismissed the charioteer, became desirous of going forth. Having known his mind, Sakka sent for Vissakamma - "The wise Temiya wishes to go forth; build a hermitage and the requisites for one gone forth for him." He, having gone, having built a hermitage in a jungle thicket of three yojanas, having made it accomplished with night-quarters, day-quarters, a walking path, a pond, and fruit trees, and having created all the requisites for one gone forth, went to his own place. The Bodhisatta, having seen that, having known it to be given by Sakka, having entered the leaf-hut, having removed his garments, having assumed the guise of a hermit, seated on a wooden bed-spread, having produced the eight attainments and the five direct knowledges, sat in the hermitage with the happiness of the going forth.

The King of Kāsi too, having gone by the path shown by the charioteer, having entered the hermitage, having met together with the Great Being, having exchanged friendly greetings, invited him with the kingdom. The wise Temiya, having rejected that, stirred the king to a sense of urgency with a talk on the Teaching in various ways, connected with impermanence and so on, and connected with the danger in sensual pleasures. He, agitated in mind, dissatisfied with the household life, having become desirous of going forth, asked the ministers and the women's quarters. They too were desirous of going forth. Then the king, having known that the sixteen thousand harem ladies beginning with Queen Candā, and the ministers and others were desirous of going forth, had a drum beaten in the city - "Those who wish to go forth in the presence of my son, let them go forth." And having had the gold storehouses and so on opened, he had them distributed. And the townspeople,

leaving their shops just as they had been spread out and their houses with doors just as they had been opened, went to the king's presence. The king together with the great multitude went forth in the presence of the Great Being. The hermitage of three yojanas given by Sakka became full.

The neighbouring kings, having heard "The King of Kāsi has gone forth," thinking "We shall seize the kingdom of Bārāṇasī," having entered the city, having seen the city resembling a city of the gods, filled with the seven precious things, and the king's dwelling resembling a heavenly mansion, thinking "In dependence on this wealth, there would be fear," at that very moment having departed, they set out. Having heard of their coming, the Great Being, having gone to the edge of the forest, having sat down in the sky, expounded the Teaching. They all together with their retinues went forth in his presence. Thus others and yet others - there was a great assembly. All, having consumed various kinds of fruit, practised the duties of an ascetic. Whoever reflected on thoughts of sensual pleasure and so on, having known his mind, the Great Being, having gone there, having sat down in the sky, expounds the Teaching.

He, having obtained suitability of hearing the Teaching, produces the attainments and direct knowledges. Thus another and yet another - all of them too, at the end of life, became ones heading for the Brahma world. Even the animals, having gladdened their minds towards the Great Being and the group of sages, were reborn in the six sensual heavens. The Great Being's holy life continued for a long time, for a long duration. At that time the deity dwelling in the umbrella was Uppalavaṇṇā, the charioteer was the Elder Sāriputta, the mother and father were the great royal families, the assembly was the Buddha's assembly, the wise Temiya was the Lord of the World.

His perfection of determination reached its summit here; the remaining perfections too should be specified as is fitting. Likewise, beginning from the time of the month of birth, the fear of hell, the timidity towards evil, the disgust for kingship, the sign of renunciation, the determination of the state of being mute and so on, and therein the state of being motionless even when encountering conditions of opposition - such and so on are the powers and virtues that should be made clear.

The commentary on the conduct of Temiya is concluded.

The perfection of determination is concluded.

7. Commentary on the Conduct of the Monkey King

67. In the seventh, "when I was a monkey" means at whatever time I, having been born in the monkey realm of generation, following the course of growth, having the strength of an elephant, endowed with power, of the measure of a colt, of large body, was a monkey. "Dwelling in a cave on the river bank" means when I make my dwelling on the bank of a certain river in a certain cave area - this is the meaning.

At that time, it is said, the Bodhisatta, not undertaking the care of a herd, having become one who lives alone, dwelt. Now in the middle of that river there was a small island endowed with fruit trees of many kinds such as mangoes, jackfruits and so on. The Bodhisatta, by virtue of being endowed with strength and speed, having jumped

from the near shore of the river - now between the small island and the river in the middle there is a flat rock - he alights on that. From there, having jumped, he alights on that small island. He, having eaten there various kinds of fruits, in the evening, having returned by that very means, having dwelt at his own dwelling place, on the following day too does the same thing. In this manner he made his dwelling.

Now at that time a certain crocodile together with his wife lived in that river. His wife, having seen the Bodhisatta going again and again, having aroused a longing for the flesh of his heart, said to the crocodile - "A longing for the flesh of the heart of this monkey has arisen in me, master's son." He, having said "Very well, dear lady, you shall obtain it," having gone thinking "Today I shall seize him just as he comes from the small island in the evening," lay down on the flat rock. The Bodhisatta, having roamed for food that day, in the evening time, standing right on the small island, having looked at the rock, thought "This rock now appears higher; what indeed is the reason?" For the Great Being had well ascertained both the measure of the water and the measure of the rock. Therefore this occurred to him - "Today the water of this river indeed does not diminish, and yet this rock, having become large, is evident; could it be that a crocodile has lain down here for the purpose of seizing me?"

He, thinking "Let me investigate first," standing right there, as if speaking together with the rock, having said "Friend, rock!" not obtaining a reply, up to the third time said "Friend, rock!" The rock does not give a reply. Again too the Bodhisatta said "Why, friend rock, did you not give me a reply today?" The crocodile, having thought "Surely this rock on other days gives a reply to the monkey-king, methinks; but today, because of being covered by me, it does not give one; come, I shall give him a reply," said "What is it, monkey-king?" "Who are you?" "I am a crocodile." "For what purpose are you lying down here?" "Desiring your heart." The Bodhisatta thought - "There is no other path of going for me; my passage is indeed obstructed." Therefore it was said -

"Oppressed by a crocodile, I did not obtain passage."

- 68.** "In which place I, having stood, would leap from the near shore to the far shore;
There sat the enemy, the murderer, the crocodile of fierce appearance."

Therein, the very meaning stated by the half-verse "oppressed by a crocodile." He makes obvious by the verse "In which place." Therein, "in which place" means having stood in the spot reckoned as the flat rock situated in the middle of the river. "From the near shore" means the near bank reckoned as the small island. "To the far shore" means the far bank of the river which was then my dwelling place. "Would leap" means having jumped up, I leap. "There sat" means in that area of the flat rock, one who had become an enemy, a murderer, absolutely a killer, an opponent, of fierce appearance, of terrible form, of frightful appearance, sat down.

Then the Great Being thought - "There is no other path of going for me; today the crocodile must be deceived by me; for thus this one would be freed by me from great evil, and life would be obtained by me." He said to the crocodile - "My dear, crocodile, I shall fall upon you." The crocodile said "Monkey-king, without making delay, come here." The Great Being said "I am coming, but you, having opened your own mouth,

seize me at the time when I have come to your presence." And when crocodiles open their mouths, their eyes close. He, not observing that reason, opened his mouth. Then his eyes closed. He, having opened his mouth, having become one with eyes completely closed, lay down. The Great Being, having known his such condition, having flown up from the small island, having gone and having stepped upon the head of the crocodile, leaping up from there, shining like a streak of lightning, stood on the far shore. Therefore it was said -

69. "He said to me 'come', 'I too will come' I said to him;
Having trodden upon his head, I stood on the other bank."

Therein, "said" means spoke. "I too will come" means I told him "I too will come."

But since that small island was adorned with groves of mango, rose-apple, jack fruit and other fruit trees, delightful and suitable for dwelling, and since it had been given by the promise "I will come," the Great Being too, guarding truth, did so thinking "I shall indeed come." Therefore it was said -

70. "No falsehood was spoken by him, as I acted according to my word."
And because this protection of truth was done having given up one's own life,
therefore he said -
"In truth there is none equal to me, this is my perfection of truthfulness."

Now the crocodile, having seen that marvel, having thought "Something exceedingly wonderful has been done by this monkey-king," said "Friend monkey-king, in this world a person endowed with four qualities overcomes enemies; all of those too are within you, methinks" -

"For whom these four qualities exist, monkey-king, just as for you;
Truth, wisdom, steadfastness, generosity - he overcomes the foe."

Therein, "of whom" means of whatever person. "These" shows what is now to be spoken of as directly evident. "Four qualities" means four virtues. "Truth" means verbal truth; having said "I shall come to your presence" and having come without speaking a falsehood - this is your verbal truth. "Wisdom" means the wisdom of investigation; the wisdom of investigation that arose in you thus: "When this is done thus, such and such will result." "Steadfastness" means uninterrupted energy; this too you have. "Generosity" means self-relinquishment; you, having given up yourself, came to my presence; but that I was unable to seize you - that is my own fault. "The foe" means the adversary. "He overcomes" means whatever person has these four qualities just as you do, he, just as you have today surpassed me, just so overcomes and conquers his own adversary.

Thus the crocodile, having praised the Bodhisatta, went to his own dwelling place. At that time the crocodile was Devadatta, his wife was Ciñcamāṇavikā, and the monkey-king was the Lord of the World.

For him here too the remaining perfections should be specified by the very method stated above. Likewise, by determining the measure of the water and the rock, the knowing that the crocodile had lain down on top of the rock by way of comprehending that "now the rock appears higher"; the arriving at a determination of that meaning

by the pretext of speaking with the rock; the liberation from great evil by the swiftness of action by way of stepping upon the crocodile and suddenly establishing himself on the far shore; the protection of his own life; and the protection of truthful speech - such and so on are the powers and virtues that should be made clear.

The commentary on the conduct of the monkey king is concluded.

8. Commentary on the Conduct of the Truthful Ascetic

In the eighth, "an ascetic named Truth" means an ascetic to be called by the word "Truth," named Truth; when, at whatever time I was, then. "By truth I protected the world" means by the state of being one who does not deceive, I protected the world of beings, the various orders of beings here and there in Jambudīpa, from evil and from various kinds of harm. "I made the people united" means the great multitude here and there who had fallen into quarrel, strife, and contention - having shown the danger in quarrel and by speaking of the benefit in unity, I made them united, not disputing, rejoicing together.

For at that time the Bodhisatta was born in a certain wealthy brahmin family in Bārāṇasī. They gave him the name "Sacca." He, having come of age, having gone to Takkaṣilā, having learnt the craft in the presence of a world-renowned teacher, before long attained accomplishment in all crafts. Having been permitted by the teacher, having returned to Bārāṇasī, having paid homage to his mother and father, being welcomed by them, for the purpose of protecting their minds, he dwelt for a few days in their presence. Then his mother and father, wishing to unite him with a suitable wife, having pointed out all the various kinds of wealth, invited him to the household life.

The Great Being, having the disposition towards renunciation, wishing to develop his own perfection of renunciation, having spoken in various ways of the danger in the household life and the benefit in the going forth, having abandoned an immeasurable mass of wealth, endless fame, and a great circle of relatives of his mother and father who were with tearful faces and weeping, like a great elephant breaking an iron chain, the bondage of the household, having gone forth, having entered a region of the Himalayas, having gone forth in the going forth of sages, sustaining himself on forest roots, fruits, and various kinds of fruit, before long having produced the eight attainments and the five direct knowledges, playing the sport of meditative absorption, he dwells by way of abiding in attainment.

One day, surveying the world with the divine eye, he saw that in the whole of Jambudīpa, human beings were for the most part engaged in the ten unwholesome courses of action beginning with the killing of living beings, with sensual pleasures as the source, with sensual pleasures as the reason, engaging in contention with one another. Having seen this, he thought thus - "This is indeed not proper for me, that is to say, having seen these beings thus engaged in evil and engaging in contention, to look on with indifference. For I have set out upon the vehicle of the great highest enlightenment, thinking 'Having pulled beings out from the mire of the round of rebirths, I shall establish them on the dry ground of Nibbāna'; therefore, not breaking that acknowledgment, what if I were to go to the path of humans and cause those various beings to draw back from evil, and appease their contention."

Having thought thus, the Great Being, instigated by great compassion, having abandoned the peaceful happiness of attainment, having gone here and there by supernormal power, expounding the Teaching agreeable to their minds, having shown the danger in conflicts pertaining to the present life and pertaining to the future life to beings engaged in dispute, strife, and contention, he made them united and in harmony with one another. Making clear the danger in evil of various kinds of trouble, having separated beings from that, he established some in the ten courses of wholesome action. Having given the going forth to some, he established them as is fitting in moral restraint, in sense-faculty guarding, in mindfulness and full awareness, in dwelling in solitude, and in meditative absorptions and direct knowledges. Therefore it was said -

- 71.** "Furthermore, when I was an ascetic named Truth;
By truth I protected the world, I made the people united."

Here too the remaining perfections of the Great Man should be specified by the very method stated above. Likewise the powers and virtues should be made clear.

The commentary on the conduct of the truthful ascetic is concluded.

9. Commentary on the Conduct of the Young Quail

72. In the ninth, in the passage beginning with "in Magadha, a young quail," this is the meaning in brief - Having been reborn in the quail realm of existence in a certain forest region in the country of Magadha, having broken through the egg shell, young due to having recently emerged, having become a lump of flesh, for that very reason with unborn wings, a young quail - when I was right there in the nest.

73. "Having brought with her beak" means my mother, having brought food from time to time with her own beak, nourishes me. "By her contact I live" means by the bodily contact of that mother of mine who, for the purpose of warming and for the purpose of nurturing, properly from time to time touches me by way of lying over me, I live, I dwell, I maintain my individual existence. "There is no bodily strength in me" means however, due to my extreme tenderness of age, there is no strength based upon the body.

74. "Year after year" (saṃvacchare) means year after year. "In the summer season" (gimhasamaye) means in the hot season. A forest fire blazes forth and burns in that region by means of fire arisen from the mutual rubbing of dry tree branches; it is thus set ablaze. "It approaches us" (upagacchati amhākaṃ) means of myself and my parents - to the region of our dwelling place. The fire, which has obtained the name "pāvaka" because of purifying by making pure even what is impure at its own support, and "kaṇhavattani" (the black-pathed one) because of bringing about the state of ashes of the fuel along the path it has gone, burning the trees and shrubs of the forest, approaches from time to time.

75. "Making a sound thus as it approached" means making a sound thus "dhama dhama"; for this is a manifestation of the echo of the forest fire. "The great-flamed one" means "this one has great flames" by virtue of fuel resembling mountain peaks - thus "the great-flamed one." Gradually, in due course, burning and consuming that forest region, the fire approached a place near me.

76. "By the fear of the fire's force" means frightened by the fear of the fire approaching with force. "Trembling" means terrified with the trepidation of the body arisen from the terror of the mind. "Mother and father" means the mother and father. "Freed themselves" means by going to a place unafflicted by fire, they brought about their own safety. For the Great Being at that time was of large body, the measure of a large ball. His mother and father, being unable to take him and go by any means, and being overcome by self-affection, having abandoned their affection for their son, fled.

77. "I stretch out my feet and wings" means making both one's own feet and both wings ready for going on the ground and in the space, I stretch out, I move, I strive. "Paṭihāmī" is also a reading; the meaning is I strive to make suitable for going through the sky. Some also read "patihāmī." Its meaning is - I strive separately with regard to feet and wings, I endeavour for the purpose of going, but that is only for the purpose of making effort. Why? Because there is no bodily strength in me. "I, without means of going there" means I, being thus, deprived of going due to the deformity of feet and wings, or without refuge due to the departure of my mother and father, there in the forest troubled by forest-fire, or remaining right there in the nest, I then thought in the manner now to be stated. And here the second "ahaṃ" should be seen as merely a particle.

78. Now, in order to show the manner of his own reflection at that time, he said beginning with "those to whom I."

Therein, "those to whom I would run for refuge, frightened, trembling and quaking" means frightened by the fear of death, for that very reason trembling with terror of mind, quaking with trembling of the body - those to whom I would run to enter their shelter, at present troubled by a forest fire, imagining it like a water-fortress - those, my mother and father, having left me, having abandoned me all alone, have departed. "What am I to do today" means how indeed should I act today, should I proceed - this is the meaning.

Thus the Great Being, having become bewildered as to what should be done, standing there, thought again - "In this world there is the virtue of morality, there is the virtue of truth; there are those called omniscient Buddhas who, having fulfilled the perfections in the past, having sat down at the foot of the Bodhi tree, having fully awakened, are accomplished in morality, concentration, wisdom, liberation, and the knowledge and vision of liberation, endowed with truth, sympathy, compassion and patience, whose development of friendliness proceeds equally towards all beings; and there is the Teaching penetrated by them, having the quality of absolute deliverance; and in me too there is one truth. One phenomenon of intrinsic nature that exists is evident; therefore, having reflected upon the Buddhas of the past and the qualities penetrated by them, having taken hold of the truth, the phenomenon of intrinsic nature existing in me, having made a declaration of truth, having made the fire retreat, today it is fitting for me to bring about the safety of both myself and the remaining living beings dwelling here." Having thought thus, the Great Being, standing upon his own power, proceeded as he had thought. Therefore it was said -

79. "There is in the world the virtue of morality, truth, purity and compassion; By that truth I will make the highest declaration of truth.

80. "Having reflected on the power of the Dhamma, having remembered the former conquerors;
Relying on the power of truth, I made a declaration of truth."

81. Therein, the Great Being, having reflected upon the virtues of the Buddhas who had attained final Nibbāna in the past, referring to the intrinsic nature of truth existing in himself, having spoken a verse and then made a declaration of truth, to show that, "There are wings" and so on was stated.

Therein, "there are wings, but unable to fly" means my wings are present, they are found, but it is not possible to fly up with them, to go through space - thus "unable to fly." "There are feet, but unable to walk" means my feet too exist, but it is not possible to walk with them, to go by stepping one foot after another - thus "unable to walk." "Mother and father have departed" means those who would carry me elsewhere, they too, my mother and father, have departed out of fear of death. "Jātaveda" - he addresses the fire. For it is felt as soon as it is born, it becomes known by the rising of smoke and flames; therefore it is called "jātaveda." "Go back" - he commands the fire, saying "go back, turn away."

Thus the Great Being, while lying right there in the nest, made a declaration of truth: "If the existence of my wings, and the state of being unable to fly having spread them in the sky, the existence of my feet, and the state of being unable to walk having lifted them, and the state of my mother and father having fled abandoning me right there in the nest - are indeed of the nature of truth, O fire, by this truth, you go back from here." Together with his declaration of truth, the fire went back at a place measuring sixteen karīsas. And while going back, it did not go to the forest still burning, but was extinguished right there, like a torch immersed in water. Therefore it was said -

82. "When truth was made by me, the greatly blazing fire;
Avoided sixteen karīsas, like fire having reached water."

Now this declaration of truth of the Bodhisatta in the quail realm of existence at that time, preceded by adverting to the virtues of the Buddha, was not shared with any other; therefore he said "In truth there is none equal to me, this is my perfection of truthfulness." For it is precisely because that place cannot be overcome by fire even in this entire cosmic cycle that it became known as the wonder lasting for the cosmic cycle.

Thus the Great Being, having brought about safety for himself and for the beings dwelling there by the power of the declaration of truth, at the end of life went according to his actions.

At that time the mother and father were the mother and father at present, and the quail king was the Lord of the World.

The remaining perfections too should be specified as is fitting by the very method stated above. Likewise, when the forest fire was thus approaching, having overpowered with a frightful appearance, even though being alone at that stage of life, without falling into distress, having recollected the qualities of truth and other

principles and the virtues of the Buddha, the powers such as the bringing about of safety for the beings dwelling there too through the declaration of truth in dependence on one's own power should be elucidated.

The commentary on the conduct of the young quail is concluded.

10. Commentary on the Conduct of the Fish King

83. In the tenth, "when I was the king of fish in a great lake" means having been reborn in the past in a fish realm, in the Kosala country, in Sāvattthī, at the site of a pond in Jeta's Grove, in one great lake surrounded by a thicket of creepers, because of delighting the fish by the four ways of supporting others, when I was the king, surrounded by a company of fish, I dwelt there at that time. "In the heat" means in the hot season, in the summer time. "In the sun's burning" means by the burning of the sun. "The water in the lake was exhausted" means in that lake the water was exhausted, was cut off. For in that country at that time the rain god did not rain, the crops withered, the water in the reservoirs and so on came to utter elimination and exhaustion, and the fish and turtles entered the thicket of mud. In that lake too, the fish, having entered the thicket of mud, hid in each and every place.

84. "Then" means afterwards, from that utter elimination of water. "Hawks and eagles" means hawks and eagles. "They eat the fish day and night, having sat close by" means having sat down here and there on the surface of the mud, having entered the thicket of mud, crows or the others, both by day and by night, having pounded and pounded with beaks resembling the tips of lances, having taken out the fish that had lain down, they eat them while they are struggling.

85. Then the Great Being, having seen that disaster of the fish, with his heart uplifted by great compassion, thinking "Setting me aside, there is no other able to release these my relatives from this suffering; by what means indeed might I release them from this suffering?" having made the determination "What if I, in dependence on the truth of the Teaching, habitually practised by the great sages of old and existing in me, having made a declaration of truth, having caused the god to rain, were to give the gift of life to my congregation of kinsmen, and by that a great help would be accomplished by me for the entire world of beings who subsist on food," he made a declaration of truth to cause the god to rain. Therefore it was said "thus I thought" and so on.

Therein, "oppressed together with my relatives" means oppressed together with my relatives by that exhaustion of water. Or "saha" is merely a particle. Because of great compassion, oppressed by his relatives who were afflicted by that disaster and who were the cause; the meaning is "distressed by the suffering of the congregation of kinsmen."

86. "The meaning of the Dhamma" means the meaning that has the nature of the Teaching, or the meaning not deviating from the Teaching. What is that? Truth. "He saw as a support" means he saw a support for me and my relatives. "Great destruction" means great ruin.

87. "The Good Teaching" means the teaching termed non-harming of even a single living being, belonging to the virtuous, the good, such as the Buddhas and so on. "Having recollected." "Reflecting on the ultimate reality" means reflecting upon that ultimate reality, having made it truth, of undistorted intrinsic nature. "Which is everlasting and eternal in the world" means this non-harming of even a single living being by Buddhas, Individually Enlightened Ones, and disciples - reflecting upon that as stable and eternal by way of its being thus at all times, he made a declaration of truth - this is the connection.

88. Now the Great Being, having taken that quality existing in himself, wishing to make a declaration of truth, having cleared aside the dark-coloured mud in two parts, his great body having the colour of a door latch of heartwood of the añjana tree, having opened his eyes resembling thoroughly washed red gems, looking up at the sky, spoke the verse "Since I remember myself."

Therein, "since I remember myself" means since I remember, I recollect myself, that is to say, myself reckoned as individual existence. "Since I have attained discretion" means since I have attained discretion, the state of knowing, in those various matters that are to be done; reckoning upwards, from here up to the attainment of discretion, which is the ability to recollect my bodily and verbal actions - in between here, even though born in a place where those of the same species eat, not even a fish the size of a grain of broken rice had been previously eaten by me; I do not know of having intentionally harmed or afflicted any other living being either, how much less of having deprived one of life.

89. "By this speaking of truth" means having said "Whatever non-harming of any living being has been spoken by me, if this is true, actual, not distorted, by this truthful word may the Rain-God, the cloud, rain down, may he release my congregation of kinsmen from suffering," then again, as if commanding his own attendant servant, addressing the Rain-God, the king of gods, he spoke the verse beginning with "Thunder forth."

Therein, "Thunder forth, O Rain-God" means the Rain-God is called a cloud; but here he addresses the king of the rain-cloud gods who obtained his name by way of cloud. For this is his intention - A rain god, not thundering, not emitting lightning, even when raining, does not look splendid; therefore you, thundering and emitting lightning, cause it to rain. "Destroy the treasure of the crow" means crows, having entered the mud, peck with their beaks the fish standing there, take them out and eat them; therefore the fish in the mud within are called their "treasure." Destroy that treasure of the flock of crows by causing the rain god to rain and covering it with water. "Afflict the crow with sorrow" means the flock of crows, when this great lake is filled with water, not obtaining the fish, will grieve; you, filling this mud with water, afflict that flock of crows with sorrow; but cause it to rain for the purpose of sorrow, so that it reaches the sorrow characterised by inner brooding; do thus - this is the meaning. "Release the fish from sorrow" means release all the fish, my relatives, from this sorrow of death. In the Jātaka they read "And release me from sorrow." Therein the particle "ca" has the meaning of combination; release both me and my relatives - all from the sorrow of death. For the fish had great sorrow of death, thinking "Through the absence of water we are going to become food for our enemies"; but for the Great Being, the arising of sorrow should be understood through the guise of

compassion, because he felt compassion dependent on their calamity and disaster.

Thus the Bodhisatta, as if commanding his own attendant servant, having addressed the Rain-God, caused a great rain to fall in the entire Kosala country. For through the power of the morality of the Great Being, at the very same time as the declaration of truth, Sakka's Paṇḍukambala stone seat showed signs of heat. He, reflecting "What indeed is this?" having known that reason, having summoned the king of the rain-cloud gods, said "Dear son, the great man, the king of fish, wishes for rain because of the sorrow of death of his relatives; make the entire Kosala country into a single mass of cloud and cause it to rain."

He, having accepted saying "Very well," having put on one rain cloud as a lower garment, having wrapped one as an upper garment, singing the song of the clouds, plunged forth facing the eastern world system. In the eastern quarter, one mass of cloud the size of a threshing floor having arisen, having become a hundred layers, a thousand layers, thundering, emitting lightning, overflowing in the manner of a water-pot placed upside down, it submerged the entire Kosala country with a great flood. The rain god, raining with an unbroken stream, in just a moment filled that great lake. The fish were freed from the fear of death. The crows and others were without support. Not only the fish alone, but also humans producing various crops, and quadrupeds and others too - all those who depended on the rain were freed from bodily and mental suffering. Therefore it was said -

90. "As soon as the truth-vow was made, the Rain-God thundered;
Filling the high ground and the low, in a moment he rained down."

Therein, "in a moment he rained down" means without delay, at the very moment of the declaration on oath, he rained down.

91. "Having made the highest energy" means without falling into idleness thinking "What should be done when the rain god does not rain?" having made the highest energy by way of accomplishing the conduct for the welfare of relatives, producing the welfare and happiness of the great order of beings. "Relying on the power of truth's radiance" means having become reliant on the power of the might of my truth, then I caused the great cloud to rain. And because this is so, therefore by saying "In truth there is none equal to me, this is my perfection of truthfulness," the King of Righteousness showed the state of not being shared with any other of his own perfection of truthfulness at the time of being the great king of fish.

Thus the Great Being, with his heart uplifted by great compassion, having released the great multitude from the suffering of death by causing a great rain to fall over the entire country, at the end of life went according to his actions.

At that time Pajjunna was the Elder Ānanda, the company of fish was the Buddha's assembly, and the king of fish was the Lord of the World.

The remaining perfections too should be specified by the very method stated above. Likewise, having been reborn in a fish realm in a place where those of the same species eat, the not eating of any living being whatsoever, beginning with a fish even the size of a grain of broken rice; let alone eating, the non-harming of even a single being; likewise the causing of the god to rain by making a declaration of truth; not

counting by way of heroism the suffering experienced by oneself through diving into the mire of mud when the water was exhausted, but rather taking that suffering of the congregation of kinsmen into one's own heart and showing compassionateness with one's whole being towards one who could not endure it; and likewise the practice - such and so on are the powers and virtues that should be made clear.

The commentary on the conduct of the fish king is concluded.

11. Commentary on the Conduct of Kaṇhadīpāyana

92. In the eleventh, "the sage Kaṇhadīpāyana" means a hermit of such a name. For the Bodhisatta at that time, named Dīpāyana, having approached his own friend, the hermit Maṇḍabya, who had been impaled on a stake, not abandoning him due to the virtue of his morality, standing in dependence on the stake throughout the three watches of the night, became well-known as "Kaṇhadīpāyana" because of the dark colour of his body due to the drops of blood that had flowed forth and fallen repeatedly from his body having dried. "For more than fifty years" means fifty years with something in excess; the accusative case is used in the sense of absolute connection. "I lived without delight" means dwelling a dwelling of discontent regarding secluded resting places and highly wholesome mental states, I lived the holy life. For having gone forth, at that time the Great Being lived the holy life with delight for only seven days. Thereafter he dwelt a dwelling of discontent.

But why did the great man, who had the disposition towards renunciation, having found pleasure in the dwelling of the holy life in many hundreds of thousands of individual existences, not find pleasure in it here? Because of the unsteady nature of the state of being a worldling. And why then did he not dwell in the house? At first, with the disposition towards renunciation, having seen danger in sensual pleasures, he went forth. Then through unwise attention, discontent arose in him. He, though unable to dispel it, having believed in action and its fruit, being disgusted with this reproach - "This Kaṇhadīpāyana is indeed an idiot, fickle" - through fear of the breaking of his own shame and moral fear, did not turn back again for that very purpose to what he had abandoned when going forth from the house, having given up so great a wealth. But moreover, this merit of going forth is indeed praised by the wise, by the Buddhas and others, and practised by them; therefore, even together with suffering, even together with displeasure, even with tearful face, even while weeping, he dwelt the dwelling of the holy life; he did not give it up. And this was said

"Having gone forth through faith, then turned back again, he is indeed an idiot, fickle, this one;
Being disgusted with this doctrine, unwillingly I live the holy life;
The state praised by the wise and of the good, thus I become a doer of merit."

93. "No one knows this" means this mind of discontent of mine, this mind devoid of delight in the abiding by the holy life, no one who has become a human being knows. Why? "For I did not tell anyone" means I did not speak to anyone that discontent roams, proceeds in my mind, in my mental state; therefore no one who has become a human being knows this.

94. "Maṇḍabya, my fellow in the holy life, my friend, the great sage;

Connected with former deeds, he obtained impalement.

"Fellow in the holy life" means a fellow in the holy life by virtue of having the same training in the going forth of hermits. "Maṇḍabya" means one of such a name.

"Friend" means a dear friend by virtue of firm friendship during the time as a householder and during the time of having gone forth. "The great sage" means a sage of great might. "Connected with former deeds, he obtained impalement" means connected with his own former deed that had gained permission, he obtained impalement; he was impaled.

Herein this is the progressive discourse - In the past, in the Vamśa country, in Kosambī, a king named Kosambika exercised kingship. At that time the Bodhisatta was reborn as the son of a wealthy brahmin with wealth of eighty ten millions in a certain market town, Dīpāyana by name. The son of just such a wealthy brahmin, a young brahmin, was his dear friend, Maṇḍabya by name. Both of them, afterwards, by the elapse of their mother and father, having seen danger in sensual pleasures, having carried on a great giving, having abandoned sensual pleasures, having gone forth from their weeping and lamenting relatives, friends, and attendants, having made a hermitage in a region of the Himalayas, having gone forth, sustaining themselves by wandering for gleanings on forest roots and fruits as food, they dwelt for more than fifty years; they were unable to suppress sensual desire; they did not produce even a mere meditative absorption.

They, wandering on a journey through the country for the purpose of partaking of salt and sour things, reached the Kāśi country. There in a certain market town a lay friend of Dīpāyana named Maṇḍabya dwelt. Both of them approached his presence. He, having seen them, delighted, having had a hermitage built, attended upon them with the four requisites. They, having dwelt there for three or four years, having asked his permission, wandering on a journey, dwelt at the Atimuttaka cemetery near Bārāṇasī. There Dīpāyana, having dwelt as long as he liked, again went to the presence of his own friend Maṇḍabya in that market town. The hermit Maṇḍabya dwelt right there.

Then one day a certain thief, having committed theft inside the city, having taken the valuable goods, having gone out, being pursued by the awakened householders and the city guard-men, having gone out through the drain, having entered the cemetery with speed, having thrown down the bundle at the door of the hermit's hermitage, fled. The people, having seen the bundle, having threatened and beaten him saying "Hey, you wicked matted-hair ascetic, having committed theft at night, by day you go about in the guise of a hermit," having taken him, showed him to the king. The king, without even investigating, said "Impale him on a stake." They led him to the cemetery and mounted him on an acacia stake. The stake does not enter the hermit's body. Then they brought a margosa stake; that too does not enter. Then they brought an iron stake; that too does not enter. The hermit thought "What indeed is my former deed?" The knowledge of remembering past births arose in him. By that he saw his former deed - It is said that he, in a previous existence, having been a carpenter's son, having gone to his father's place of chipping wood, having taken a fly, pierced it as if with a stake with a splinter of koviḷāra wood. That evil deed of his gained opportunity in this situation. He, having known "It is not possible to be freed from this

evil," said to the king's men - "If you wish to impale me on a stake, bring a koviḷāra stake." They, having done so, having impaled him on a stake, having set a guard, departed.

At that time, Kaṇhadīpāyana, coming to the presence of Maṇḍabya thinking "My friend has been seen for a long time," having heard that news, having gone to that place, standing to one side, having asked "What, my dear, are you a doer?" when it was said "I am innocent," asked "Were you able or not able to guard against ill-will in your own mind?" "My dear, towards those by whom I was seized, indeed not towards them nor towards the king do I have any ill-will." Having said "This being so, the shade of such a virtuous one is pleasant for me," Kaṇhadīpāyana sat down in dependence on the stake. The guard men reported that incident to the king. The king, thinking "It was done by me without consideration," having gone there with speed, asked Dīpāyana "Why, venerable sir, are you sitting in dependence on the stake?" "Great king, I am sitting guarding this hermit." "But do you do thus having known the state of being a doer of this one?" He explained the unpurified nature of the action. Then Dīpāyana said to him "A king should indeed be one who acts considerately.

"A lazy householder enjoying sensual pleasures is not good, an unrestrained one gone forth is not good;
A king not acting considerately is not good, whoever is a wise one prone to wrath, that is not good."

Having said these and other such things, he expounded the Teaching.

The king, having known the faultless nature of the hermit Maṇḍabya, commanded "Remove the stake." Those removing the stake were unable to remove it. Maṇḍabya said - "Great king, I, through the fault of deeds done formerly, have reached such disgrace. It is not possible to remove the stake from my body. If you wish to give me my life, have this stake cut level with the skin with a saw." The king had it done so. The stake was just inside; it did not produce any oppression. At that time, it is said, having taken a subtle splinter, he inserted it into the anus of a fly; that remained inside it. He, not having died by that reason, died only by the exhaustion of his own life span; therefore this one too did not die. The king, having paid homage to the hermits, having asked forgiveness, looked after both of them, making them dwell in the pleasure grove itself. Thenceforth he became known as Āṇimaṇḍabya. He dwelt right there in dependence on the king. Dīpāyana, however, having made his wound comfortable, went to the very hermitage that had been built by his lay friend Maṇḍabya. Therefore it was said -

95. "Having attended on him, I brought him to health;
Having asked permission, I came to my own hermitage."

Therein, "having asked permission" means having asked permission of my friend, the hermit Maṇḍabya. "Which was my own hermitage" means that which was built by my lay friend, the brahmin Maṇḍabya, my own, belonging to me, the hermitage, the leaf hut - I approached that.

96. But having seen him entering the hermitage, they informed his friend. He, having heard, with a gladdened mind, together with his son and wife, having taken abundant scents, garlands, molasses and so on, having gone to the hermitage, having paid

homage to Dīpāyana, having washed his feet, having made him drink a beverage, sat down listening to the news of Āṇimaṇḍabya. Then his son, a prince named Yaññadatta, played with a ball at the end of the walking path. And there in a certain ant-hill a venomous snake dwelt. The ball struck by the boy on the ground, having gone, fell on the head of the venomous snake at the hole of the ant-hill. The boy, not knowing, put his hand into the hole.

Then the angry venomous snake bit him on the hand. He, having fainted from the force of the poison, fell right there. Then his mother and father, having known the fact of being bitten by a snake, having lifted up the boy, having made him lie down at the feet of the hermit, said "Venerable sir, make our little son healthy by medicine or by incantation." He said "I do not know medicine, I shall not perform medical treatment, I have gone forth." "If so, venerable sir, having extended friendliness towards this boy, make a declaration of truth." The hermit, having said "Good, I shall make a declaration of truth," having placed his hand on the head of Yaññadatta, made a declaration of truth. Therefore it was said "A brahmin, my friend" and so on.

Therein, "came as guests" means they made a visit as guests.

97. "Throwing up a ball" means throwing up a playing ball that had obtained the name "ball" because of its round shape when thrown; the meaning is playing a ball game. "Angered a venomous snake" means the ball, having bounced off the ground and gone into a hole of an ant-hill, struck on the head a black snake standing there, and irritated it.

98. "Seeking the path gone by the circle" means searching for the path gone by that circle. "Touched the head of the venomous snake with his hand" means he touched the head of the venomous snake with his own hand that was inserted into the hole of the ant-hill.

99. "Relying on the power of venom" means dependent on the power of venom, a snake arising in dependence on its own force of venom. "Bit the child in a moment" means at that very moment of being touched, it bit that brahmin youth.

100. "Bitten together" means together with the bite, at the very same time as being bitten. "By a venomous snake" means by a terribly venomous one. "By that" means by that falling to the ground of the boy who had fainted from the force of the poison, I was afflicted. "You bear that suffering of mine" means you bear that suffering of the boy and of his mother and father as mine; you bear it through compassion for me as if it were in my own body.

101. "To them I" means to them, the mother and father of that boy, I, having consoled them by the method beginning with "do not grieve, do not lament." "Pierced by the arrow of sorrow" means those who have the arrow of sorrow. "The highest" means the foremost; for that very reason I performed the excellent, supreme declaration of truth.

102. Now, in order to show that declaration of truth in its own form, he spoke the verse beginning with "for only seven days."

Therein, "for only seven days" means seven days only from the day of going forth. "With a gladdened mind" means with a gladdened mental state through faith in the fruit of action. "Desirous of merit" means desirous of merit, endowed with desire for the Dhamma. "And furthermore, this that I have practised" means then, beyond that week, whatever my practice of the holy life.

103. "Unwillingly indeed I wander" means not wishing for the going forth. "By this truth may there be well-being" means if it is true that I, dwelling a dwelling of discontent for more than fifty years, have not made this known to anyone, by this truth may there be safety for the prince Yaññadatta, may he regain his life.

But thus, when the declaration of truth had been made by the Great Being, the poison, having fallen away from Yaññadatta's body, entered the earth. The prince, having opened his eyes, having looked at his mother and father, having said "Mother, father," arose. Therefore it was said -

104. "When truth was made by me, trembling from the force of the poison;
Without awakening he arose, and the young man became healthy."

Its meaning is - At the very same time as my making of the declaration of truth, he who had previously been trembling from the force of the poison, shaken, standing without awakening due to the state of unconsciousness, with the poison's grip gone, having regained perception, suddenly arose. That young man, the boy, became healthy due to the absence of the force of the poison.

Now the Teacher, showing the state of ultimate perfection of his own declaration of truth, said "In truth there is none equal to me, this is my perfection of truthfulness." That is of manifest meaning. But in the Jātaka Commentary it has come thus: "By the Great Being's declaration of truth, the poison, having fallen away from above the region of the boy's breast, departed. By the declaration of truth of the child's father, from the waist upward; by the declaration of truth of the mother, the poison, having fallen away from the remaining body, departed." For thus it has been said -

"Since I never delighted in giving, having seen a guest at the time of lodging;
And they did not know my unpleasantness, the very learned ascetics and brahmins;
Unwillingly indeed I give, by this truth may there be well-being;
Let the poison be destroyed, may Yaññadatta live."

"The venomous snake of abundant radiance, which bit you having risen early
in the morning;
In my dislike for it today, and for your father there is no distinction;
By this truth may there be well-being, let the poison be destroyed, may
Yaññadatta live."

Therein, "at the time of lodging" means at the time of coming to the house for the purpose of dwelling. "And they did not know my unpleasantness" means even the very learned ascetics and brahmins never knew this state of my dislike, thinking "This one neither delights in giving, nor in us." It explains that "For I look upon you only with eyes of affection." "By this truth" means if I, even while giving, not believing in the result, give out of my own unwillingness, and others do not know my state of

unwillingness, by this truth may there be well-being - this is the meaning. In the other verse, "dear son" - he addresses his son. "Of abundant radiance" means of powerful poison. "Patarā" means padarā; or this itself is the reading. "Having risen" means having gone upward, having arisen from the ant-hill hole - this is the meaning. This is what is meant - Dear son Yaññadatta, in my dislike there is no distinction between that venomous snake and your father, and moreover, setting aside that state of dislike, it has never been made known by me to anyone until today; if this is true, by this truth may there be well-being.

Thus the Bodhisatta, when the boy had become healthy, having established his father in faith in the fruit of action, saying "One who gives a gift should give having believed in action and its fruit," having himself dispelled discontent, having produced the meditative absorptions and direct knowledges, at the end of his life span he became one heading for the Brahma world.

At that time Maṇḍabya was the Elder Ānanda, his wife was Visākhā, his son was the Elder Rāhula, Āṇimaṇḍabya was the Elder Sāriputta, Kaṇhadīpāyana was the Lord of the World.

For him, here the perfection of truthfulness was set forth in the Pāḷi text, and the remaining perfections should be specified by the very method stated above. Likewise the complete relinquishment of great wealth and so on are the powers and virtues that should be made clear.

The commentary on the conduct of Kaṇhadīpāyana is concluded.

12. Commentary on the Conduct of Mahāsutasoma

105. In the twelfth, "Sutasoma, a lord of the earth" means a warrior of such a name. For the Great Being at that time was reborn in the womb of the queen-consort of King Korabya in the city of Indapatta in the Kuru country. They recognised him as "Sutasoma" because of his being learned and wealthy and because of his excellent beauty, gentle like the moon. When he had come of age and had attained accomplishment in all crafts, his mother and father consecrated him in the kingdom. "Seized by the man-eater" means seized by the king of Bārāṇasī who had obtained the name "man-eater" because of the eating and devouring of men, of human beings, for the purpose of an oblation to a deity.

For the king of Bārāṇasī at that time, not eating without meat, having been made to eat human flesh by a cook who could not obtain other meat, having become bound by craving for flavour, killing people and eating human flesh, having obtained the name "man-eater," when told by his own general named Kāḷahatthi, who was encouraged by the ministers and courtiers as leaders, by the citizens, and by the townspeople and country-folk, "Sire, if you are desirous of the kingdom, refrain from eating human flesh," having said "Even abandoning the kingdom, I shall not desist from eating human flesh," banished by them from the country, having entered the forest, dwelling at the foot of a certain banyan tree, for the comfort of a wound that had arisen on his foot from a blow by a stake, having made a vow to a deity "I shall make an oblation with the throat-blood of one hundred warriors in the whole of Jambudīpa," when the wound had become comfortable through seven days without food, with the perception "There has been safety for me by the power of the deity," while going

thinking "I shall bring kings for the purpose of an oblation to the deity," having met with a demon who had been a companion in a past existence, having become endowed with even greater strength, speed, and exertion through the power of a spell given by him, within just seven days having brought a hundred kings and having hung them on the banyan tree where he dwelt, he was ready for the making of the oblation.

Then a deity dwelling in that tree, not wishing that oblation, thinking "I shall prevent him by a stratagem," having shown herself to him in the guise of one gone forth, being followed by him, having gone three yojanas, again having shown her own divine form itself, said "You are a liar; by you it was promised 'Having brought kings in the whole of Jambudīpa, I shall make an oblation.' Now you have brought whatever weak kings. If you will not bring King Sutasoma, the foremost in Jambudīpa, I have no need of your oblation."

He, having been delighted thinking "My own deity has been seen by me," having said "Master, do not worry, I shall bring Sutasoma this very day," having gone with speed to the Migājina pleasure grove, having descended into the pond where the guard was not arranged, having covered his head with a lotus leaf, he stood. When he had entered the inner pleasure grove, at the strong break of dawn they took up protection for three yojanas all around. The Great Being, right early, mounted upon the back of the decorated excellent elephant, departed from the city with a fourfold army. Then a brahmin named Nanda from Takkasilā, having taken four verses worth a hundred, having traversed a road of two thousand yojanas, having reached that city, having seen the king departing through the eastern gate, having raised his hand, having said "Victory to you, great king," made him victorious.

The king, having approached him on the elephant, said "From where, brahmin, do you come? What do you wish? What shall I give you?" The brahmin said "Having heard that you are 'learned and wealthy,' having taken four verses worth a hundred, I have come to teach them to you." The Great Being, having become satisfied in mind, having said "I shall go to the pleasure grove, bathe, and having come back, I shall listen; do not be distressed," having commanded "Go and arrange lodging and food and clothing for the brahmin at such and such a house," having entered the pleasure grove, having arranged a great guard, having taken off his gross ornaments, having had his beard-trimming done, with body shampooed, having bathed in the pond with royal splendour, having come out, having put on a cloth for absorbing water, he stood.

Then they presented to him scents, garlands, and ornaments. The man-eater, thinking "When the king is adorned he will be heavy; I shall seize him at the very time when he is lightly dressed," roaring, brandishing his sword, having proclaimed his name "I am the man-eater," emerged from the water. Having heard his sound, the elephant riders and others fell from the elephants and so on. The army, standing at a distance, fled from that very place. The other, having thrown down his own weapons, lay down on his chest. The man-eater, having lifted up the king, having caused him to sit on his shoulder, right at the place facing him, having leapt over the wall eighteen cubits high, having stepped upon the frontal globes of the excellent elephants in rut with ichor flowing in front, felling them like mountain peaks, having stepped upon the backs of even the horse-jewels swift as the wind and felling them, having stepped

upon the fronts of chariots and felling them, like a spinning top whirling, like one crushing dark banyan leaves, having gone the three-yojana road with a single burst of speed, not seeing anyone following, going slowly, perceiving the drops of water falling upon himself from Sutasoma's hair as "drops of tears," said "What is this? Does Sutasoma too weep, bewailing death?"

The Great Being said "I do not bewail on account of death; whence weeping? But rather, having made a promise, the fulfilment of a truthful word is the habitual practice of the wise; that is not being accomplished" - thus I grieve. Having taken four verses worth a hundred taught by the One of Ten Powers Kassapa, having performed the duties of hospitality for the brahmin who had come from Takkasilā, having made a promise "Having bathed and come back, I shall listen; wait until my return," I went to the pleasure grove, and you, without giving me the opportunity to hear those verses, seize me. Therefore it was said -

"Seized by the man-eater, I remembered my promise to the brahmin."

Therein, "I remembered my promise to the brahmin" means I recollected the acknowledgment made by myself to the brahmin Nanda.

106. "Having strung through the palms of their hands" means having gone here and there to pleasure groves and so on, having made a hole in the palms of the hands of one hundred warriors brought by his own power, and having fastened a rope for the purpose of hanging them on a tree. "Having exhausted these" means having captured alive these one hundred warriors, having made them feet upward and head downward, striking their heads with his heel, having strung them through the palms of their hands by means of spinning, by means of hanging them on a tree, and having altogether through the arrest of food and in every way exhausted, dried up, and distressed them. This is the meaning. "For the purpose of sacrifice" means for the purpose of an oblation to be accomplished. "He led me" means he brought me.

107. Now, while being led thus, when the man-eater said to the Great Being "Are you afraid of death?" he said "I am not afraid of death, but I grieve that the agreement made by me with that brahmin has not been fulfilled." "If you will release me, having heard that Teaching and having shown him honour and respect, I shall come back again." "I do not believe this, that you, released by me, having gone, will come back again into my hand." "My dear man-eater, having been trained together with me in the household of one teacher, having become a friend, do you not believe that 'I do not speak falsely even for the sake of my life'?" Although by me with this mere word -

"I touch the sword and the spear, and I make an oath to you, my dear;
Released by you, having become free of debt, guarding the truth, I shall return again."

When this verse was spoken by the Great Being, the man-eater, having thought "This Sutasoma says 'I make an oath that ought not to be made by warriors'; even if, having gone, he does not come back, he will not be freed from my hand" -

"The agreement that was made by you with the brahmin, while standing in sovereignty in your own realm;

Having given that agreement to the brahmin, guarding the truth, return again."

She answered.

The Great Being, like the moon released from Rāhu's mouth, with the strength of an elephant, endowed with power, very quickly reached that city. His army, thinking both "King Sutasoma is wise; having tamed the man-eater, he will come like a noble bull elephant released from the mouth of a lion" and fearing reproach that "They have come having given the king to the man-eater," had encamped just outside the city; having seen him coming from afar, having gone forward to meet him, having paid homage, having made a friendly welcome saying "Are you well, great king? Were you not wearied by the man-eater?" when he said "The man-eater has done what is difficult even for my mother and father to do; such a fierce and violent one, having believed me, released me," having adorned the king, having placed him on the back of an elephant, having surrounded him, he entered the city. Having seen that, all the citizens were delighted.

He too, out of fondness for the Teaching, without even approaching his mother and father, having gone to his dwelling, having had the brahmin summoned, having shown him great honour and respect, out of reverence for the Teaching, himself having sat down on a low seat, said "I shall listen to the verses worth a hundred each brought by you for me, teacher." The brahmin, at the time of being requested by the Great Being, having rubbed his hands with perfumes, having taken out a delightful book from a bag, having held it with both hands, reading the book, spoke the verses saying "If so, great king, listen" -

"Only once, Sutasoma, is there meeting with the virtuous;
That association protects one, not frequent meeting with the unvirtuous.

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one becomes better, not worse.

"Royal chariots, beautifully decorated, indeed decay, and also the body approaches ageing;
But the teaching of the virtuous does not approach ageing, the virtuous indeed declare this among the virtuous."

"The sky is far and the earth is far, the far shore of the ocean, that they say is far;
Farther than that, indeed, they say, is the principle of the good and the bad, O king."

Having heard those, the Great Being, with a gladdened mind thinking "My coming has been fruitful," thought "These verses were not spoken by a disciple, not spoken by a sage, not spoken by a poet, not spoken by a god, but spoken by an Omniscient One. What indeed is their worth?" reflecting thus, "Even if one were to fill this entire world-circle up to the Brahma world with the seven precious things and give it, it would not

be a befitting offering; but I am able to give him the kingship in the Kuru country, which is three hundred yojanas in extent, in the city of Indapatta, which is seven yojanas in extent. But he does not have the fortune to exercise kingship; for thus, according to the characteristics of his limbs, his lack of power is apparent; therefore even kingship given would not remain with this one." Having thought thus, he asked "Teacher, having taught these verses to other warriors, what do you receive?" "A hundred for each one, great king; therefore they have become known as 'verses worth a hundred.'" Then the Great Being said to him "You, teacher, having taken it yourself, do not know the value of the goods you carry about."

"These verses are worth a thousand, these verses are not worth a hundred;
Four thousand, quickly take them, brahmin."

Having had four thousand given and having given one comfortable carriage, having seen him off with great honour and respect, having paid homage to his mother and father, "I have come having given my acknowledgment to the man-eater that 'I shall come back having venerated the jewel of the Good Teaching brought by the brahmin and having shown him honour and respect.' Therein, what had to be done and what was to be proceeded with for the brahmin, that has been done; now I shall go to the man-eater's presence." Having said this, they requested "If so, dear son Sutasoma, what indeed is this you are speaking of? We shall seize the thief with the fourfold army; do not go to the thief's presence." The sixteen thousand dancing women and the remaining retinue too lamented "Having made us destitute, where are you going, Sire?" "The king will again, it is said, go to the thief's presence" - there was a single uproar.

The Great Being, thinking "The fulfilment of a truthful word of an acknowledgment is the habitual practice of the good, of good persons; he too, having believed me, released me; therefore I shall indeed go," having paid homage to his mother and father, having instructed the remaining people, followed by the people of the women's quarters and so on with tearful faces lamenting in various ways, having gone out from the city, in order to turn back those people, having drawn a line across the road with a stick, having said "Do not cross this line of mine," he went. The great multitude, being unable to go beyond the command of the majestic Great Being, having cried and wept with a loud sound, turned back. The Bodhisatta went to his presence by the very road by which he had come. Therefore it was said "The man-eater asked me" and so on.

Therein, "what do you wish for your release" means what do you wish for release from my hand to go to your own city; you say "I have been long acquainted with you at Takkasilā and so on, and am a speaker of truth"; therefore I will do according to your wish, I will do according to your preference. "If you will come back to me" means if again you will definitively come to my presence.

108. "My return for the questions" means early, having promised that man-eater my return, having made the promise "I shall come right early." "I handed over the kingdom then" means then, wishing to go to the man-eater's presence, saying "This is your kingdom, proceed with it," I handed over to my mother and father the kingdom of three hundred yojanas.

109. But why did he hand over the kingdom? "Having recollected the Teaching of the virtuous" means since the fulfilment of a truthful word of an acknowledgment is the tradition, the family lineage of the virtuous, the good, the great Bodhisattas, therefore, having recollected that principle of the perfection of truthfulness, the ancient one of old, practised by the Victors, the Buddhas and others, guarding truth, having given wealth to that brahmin, having given up one's own life, I approached the man-eater.

110. "There is no doubt in me about that" means regarding that going to the presence of the man-eater, there is no doubt in me "Will this one kill me or not?" Knowing indeed that "The fierce and violent one, ready for the making of an oblation to a deity together with one hundred warriors, will certainly kill me," only protecting truthful speech, having given up his own life, I approached him. And because this is so, therefore in truth there is none equal to me; this is my perfection of truthfulness that has reached the state of ultimate reality.

But when the Great Being had arrived, having seen his face resplendent like a blossomed white lotus, thinking "This one has come having become free from the fear of death; what indeed is the power of this one?" reflecting "Methinks, because of having heard that Teaching, this one has become thus powerful and fearless; I too, having heard it, shall become powerful and fearless" - having made this conclusion, the man-eater said to the Great Being - "Let us hear the verses worth a hundred, for the hearing of which you went to your own city."

Having heard that, the Bodhisatta, thinking "This man-eater is of bad character; having rebuked him a little and having shamed him, I shall speak" -

"For the unrighteous, the cruel one, always with bloody hands;
There is no truth, whence the Teaching? What will you do with learning?"

Having said this, again by him, with even more earnest regard for hearing arisen -

"Having heard the Teaching, men understand what is good and evil;
Even having heard the verses, my mind delights in the Teaching."

When this was said, having thought "This one, with exceedingly arisen regard, is desirous of hearing; come, let me speak to him," having said "If so, my dear, listen well and pay close attention," having attentively offered praise of the verses in the very manner spoken by the brahmin Nanda, having created a single uproar in the six sensual-sphere heavenly worlds, while the deities were giving applause, the Great Being to the man-eater -

"Only once, great king, is there meeting with the virtuous;
That association protects one, not frequent meeting with the unvirtuous.

"One should associate only with the virtuous, one should make intimacy with the virtuous;
Having understood the Good Teaching of the virtuous, one becomes better, not worse.

"Royal chariots, beautifully decorated, indeed decay, and also the body

approaches ageing;

But the teaching of the virtuous does not approach ageing, the virtuous indeed declare this among the virtuous."

"The sky is far and the earth is far, the far shore of the ocean, that they say is far;

Farther than that, indeed, they say, is the principle of the good and the bad, O king."

He expounded the Teaching. Because of that being well spoken by him and because of the power of his own merit, even as he was hearing the verses, his entire body became filled with fivefold rapture. He, having become soft-minded towards the Bodhisatta, said "My dear Sutasoma, I do not see gold and so on fit to be given; for each verse I shall give one boon." Then the Great Being, having rebuked him saying "You, not knowing even what is beneficial for yourself, what boon indeed will you give to another?" being requested again by him "Take a boon," first of all requested the boon "May I see you healthy for a long time." He, with a satisfied mind, thinking "This one now wishes for the very life of me, the great doer of harm who wishes to kill him and eat his flesh," not knowing that the boon had been taken by deception, gave it. For the Great Being, through skilfulness in means, requested his own life under the pretext of wishing him to live long. Then he requested the second boon "Give the lives of more than a hundred warriors," the third boon being their restoration to their own countries, and the fourth boon being abstinence from eating human flesh. He, having given three boons, not wishing to give the fourth boon, even though having said "Take another boon," being pressed by the Great Being, gave that one too.

Then the Bodhisatta, having rendered the man-eater free from agitation, having had the kings released by him, having had them lie down on the ground, having gently drawn out the ropes like a thread-roll from the ears of children, having had one piece of bark brought by the man-eater, having rubbed it on a stone, having made a declaration of truth, he smeared their palms. At that very moment there was comfort. Having stayed right there for two or three days, having made them healthy, having established with them a friendly association of an unbreakable nature, having led them together with him to that Bārāṇasī, having established him in the kingdom, having sent those kings to their own respective cities saying "Be diligent," surrounded by his own fourfold army that had come from the city of Indapattā, having gone to his own city, being surrounded by the delighted and joyful citizens, having entered the inner palace, having paid homage to his mother and father, he ascended the great terrace.

Then the Great Being, having had six alms-halls built, carrying on great givings daily, fulfilling the moralities, observing the Observance, practised the perfections. Those kings too, standing firm in the Great Being's exhortation, having performed meritorious deeds such as giving and so on, at the end of their life span filled the city of heaven.

At that time the man-eater was the Elder Aṅgulimāla, the minister Kāḷahatthi was the Elder Sāriputta, the brahmin Nanda was the Elder Ānanda, the tree deity was the Elder Mahākassapa, the kings were the Buddha's assembly, the mother and father were the great royal families, the Great King Sutasoma was the Lord of the World.

The remaining perfections too should be specified by the very method stated above. Likewise, just as in the description of the conduct towards the unrelenting enemy, the powers and virtues of the Great Being should be elucidated.

The commentary on the conduct of Mahāsutasoma is concluded.

The perfection of truth is concluded.

13. Commentary on the Conduct of Suvaṇṇasāma

111. In the thirteenth, "when I was Sāma in the forest" means when there was an ascetic boy named Sāma in a great forest on the bank of a river named Migasammatā in the Himalayas. "Created by Sakka" means produced, generated by Sakka, because of being born through the achievement of the instruction of Sakka, the lord of the gods. Herein this is the progressive discourse - In the past, not far from Bārāṇasī, on the bank of a river, there was a hunters' village. There a son was born to the chief hunter. They gave him the name "Dukūla." On the far bank of that very river too there was a hunters' village. There a daughter was born to the chief hunter. They gave her the name "Pārikā." Both of them were pure beings who had come from the Brahma world. For those two, even though unwilling, when they had come of age, they arranged the marriage. Both of them, without descending into the ocean of mental defilements, dwelt together like Brahmā gods. And they did not do any hunter's work.

Then his mother and father said to Dukūla: "Dear son, you do not do the hunter's work, you do not even desire the household life; what indeed will you do?" He said: "If you give permission, I will go forth." "If so, go forth." Both people, having entered the Himalayas, having gone to the place where the river named Migasammatā, having descended from the Himalayas, reached the Ganges, having left the Ganges, ascended facing towards the Migasammatā. Then Sakka's dwelling showed signs of heat. Sakka, having known that reason, had Vissakamma build a hermitage in that place. They, having gone there, having gone forth, having developed sensual-sphere friendliness in the hermitage given by Sakka, took up residence. Sakka too came to attend upon them.

One day, having known "Their eyes will decline," having approached, having said "Venerable sirs, an obstacle to your eyes is evident; it is fitting to obtain a son to look after you; I know the purity of your minds; therefore, during Pārikā's fertile period, you should touch her navel with your hand; thus a son will be born to you; he will attend upon you," he departed. The wise Dukūla, having told that reason to Pārikā, during her fertile period touched her navel. Then the Bodhisatta, having passed away from the heavenly world, took conception in her womb; she, after the elapse of ten months, gave birth to a golden-coloured son. Therefore they gave him the name "Suvaṇṇasāma." Afterwards, when he had grown up, even though he was of the age of sixteen years, his mother and father, protecting him, having caused him to sit in the hermitage, themselves went for the purpose of forest roots and various kinds of fruit.

Then one day, having taken various kinds of fruit in the forest and having turned back, when a cloud arose not far from the hermitage grounds, having entered under the root of a tree, when the water mixed with sweat-odour from the bodies of those standing on the top of the ant-hill entered the nostrils of the venomous snake dwelling in that ant-hill hole, the venomous snake, having become angry, struck with the breath from its nose. Having become blind, the two cried out lamenting. Then the Great Being, thinking "My mother and father are taking too long; what indeed is the news of them?" having gone along the return path, made a sound. They, having recognised his sound, having made a response, out of affection for their son, having said "Dear Sāma, there is danger here; do not come," following the sound, they themselves came together. He, having asked "By what reason have your eyes been destroyed?" at the very moment they said "Dear son, we do not know; while the sky was raining, we stood at the root of a tree on the top of an ant-hill, and then we could not see," he understood "There must have been a venomous snake there; the breath from the nose must have been released by that angry one."

Then, saying "Do not worry, I will look after you," having led his mother and father to the hermitage, he tied cords at their places for wandering about, such as the place for staying at night, the place for staying during the day, and so on. From then on, having left them at the hermitage, he brings forest roots and various kinds of fruit, right early he sweeps the dwelling place, brings drinking water, sets out water for washing, and having given wooden toothbrushes and water for washing the face, gives sweet various kinds of fruit. When they had rinsed their mouths, having himself eaten, having paid homage to his mother and father, he remains not far from them - "What indeed might they command?" And he made friendliness especially abundant; therefore beings were not repulsive to him. And just as beings were to him, so was that Bodhisatta not repulsive to beings. Thus he, day by day, whether going to the forest for the purpose of gathering various kinds of fruit or coming back, was surrounded by herds of deer. Even hostile beings such as lions and tigers were very much at ease with him, and through the power of friendliness, at his dwelling place, the animals mutually obtained tender-heartedness. Thus he, everywhere, through the power of friendliness, fearless, one who does not fear, dwelt without enmity like a Brahmā. Therefore it was said "In the forest wilds, I extended friendliness to lions and tigers" and so on.

Therein, "mettāyamupanāmayiṃ" - the syllable "ma" serves as a word-connector; the intention is: through the development of friendliness, he pervaded even lions and tigers who are cruel in their actions, how much more so the remaining beings. Or alternatively, "mettāyo" means that by which friendliness goes forth and proceeds - the development of friendliness. "I extended that friendliness" means I directed it towards beings without limitation. "Sīhabyagghehī" is also a reading. Its meaning is - Not I alone, but indeed in the forest wilds, with lions and tigers - in whichever great forest I was then dwelling, there together with lions and tigers I extended friendliness towards beings. It shows that even lions and tigers at that time, through my power, obtained a mind of friendliness towards beings, how much more so the other beings.

112. "By spotted deer and boars" means by spotted deer and by wild pigs. "Having surrounded" means having made oneself surrounded by them, I dwelt in that forest.

113. Now, in order to show the benefit obtained through his own development of friendliness at that time and its attainment of the summit, he spoke the concluding verse "no one is frightened of me." Its meaning is - No being whatsoever of a timid nature, such as hares, cats and so on, is frightened of me or alarmed by me. I too do not fear anyone from anywhere - neither from animals such as lions and tigers, nor from nonhuman spirits such as demons, nor from fierce, blood-handed humans. Why? Because, supported by the power of friendliness, sustained by the power of the perfection of friendliness developed over a long time, I then delight and take pleasure in that forest wilds, in the great forest. The remainder is easily understood.

But thus the Great Being, extending friendliness towards all beings and thoroughly looking after his mother and father, one day, having brought sweet various kinds of fruit from the forest, having left them at the hermitage, having paid homage to his mother and father, saying "I shall bring drinking water and return," surrounded by a herd of deer, having brought two deer together, having placed the water-pot on their backs, having taken it by hand, went to the river ford. At that time in Bārāṇasī a king named Pīṭiyakkha exercised kingship. He, out of greed for deer meat, having handed over the kingdom to his mother, armed with five weapons, having entered the Himalayas, having killed deer, having eaten meat, wandering about, having reached the river honoured by the deer, gradually arrived at Sāma's water-fetching ford. Following the deer footprints, going along, having seen him going thus, he thought "A human being wandering about in this manner has never been seen before by me in so long a time. Is this a god or a serpent? If I were to approach and ask, he might suddenly depart. What if I were to shoot him and, having made him weak, ask him?" Having thought thus, when the Great Being, having bathed, having put on a bark garment, having placed the cheetah-skin hide over one shoulder, having filled the water-pot, having lifted it up, was placing it on his left shoulder, thinking "Now is the time to shoot him," he shot him on the right side with a poison-dipped arrow. The arrow came out through the left side. Having known his state of being shot, the herd of deer, frightened, ran away.

But the wise Sāma, though shot, without letting the water-pot drop in any way whatsoever, having established mindfulness, having gently lowered it, having heaped up sand, having placed it, having determined the direction, having turned his head towards the direction of his parents' dwelling place, having lain down, having spat out blood from his mouth, having said "I have no enemy whatsoever, nor do I have enmity anywhere," spoke this verse -

"Who indeed shot me with an arrow, the heedless water-carrier;
A warrior, a brahmin, a merchant, who, having shot me, hides?"

Having heard that, the king, having thought "This one, though shot by me and felled to the earth, neither reviles me nor abuses me, but behaves towards me with endearing speech as if massaging the flesh of my heart; I shall go to his presence," having approached, having revealed himself and the fact that he had shot him, asked the Great Being "Who are you, or whose son are you?"

He said "I am named Sāma, the son of the wise Dukūla, a hunter-sage by name. But why did you shoot me?" He, having first spoken the falsehood "By the perception of a deer," having grieved "I shot this innocent one without reason," having revealed the

truth, having asked about the dwelling place of his parents, having gone there, having revealed himself to them, having been received with friendly welcome by them, having said "Sāma has been shot by me," having consoled them who were lamenting, overcome by sorrow, saying "Whatever service that should be done by Sāma, having done that, I shall attend upon you," he brought them to Sāma's presence. They, having gone there, having lamented in various ways, having placed a hand on his chest, having thought "There is still warmth in my son's body; he must have become unconscious from the force of the poison; we shall make a declaration of truth for the purpose of rendering the poison harmless" -

"Whatever merit has been made, by me and by your father;
By all that wholesome deed, may the poison of Sāma be destroyed."

By the mother,

"Whatever merit has been made, by me and by your mother;
By all that wholesome deed, may the poison of Sāma be destroyed."

By the father,

"I, on Mount Gandhamādana, dwelling for a long time;
No one more dear to me than Sāma is found;
By this speaking of truth, may the poison of Sāma be destroyed."

And when the declaration of truth had been made by the deity, the Great Being quickly arose. Having rolled off like a drop of water on a lotus petal leaf, the illness departed. The place where he was pierced became healthy, merely ordinary. Eyes arose for the mother and father. Thus the Great Being's recovery from illness, and the mother and father's regaining of sight, the break of dawn, and the establishment of all four of them at the very hermitage - all occurred at the very same moment.

Then the Great Being, having exchanged friendly welcome with the king, having expounded the Teaching beginning with "Practise the Dhamma, great king," and having exhorted him further, gave the five precepts. He, having accepted his exhortation upon his head, having paid homage, having gone to Bārāṇasī, having performed meritorious deeds such as giving and so on, became one destined for heaven. The Bodhisatta too, together with his mother and father, having produced the direct knowledges and meditative attainments, at the end of his life span was reborn in the Brahma world.

At that time the king was the Elder Ānanda, the goddess was Uppalavaṇṇā, Sakka was Anuruddha, the father was the Elder Mahākassapa, the mother was Bhaddā Kāpilānī, the wise Sāma was the Lord of the World.

For him the remaining perfections should be specified by the very method stated above. Likewise, even though pierced by a poisoned arrow entering through the right side and piercing through from the left side, the placing down of the water pot on the ground without making any bodily alteration; the absence of mental alteration towards the killer, as if towards one known even though unknown; the addressing with dear speech; the mere sorrowing that "there is decline for me from the merit of attending upon mother and father"; and when he became healthy, having established

compassion and friendliness towards the king, the proclamation of the Teaching, and the giving of exhortation - such and so on are the powers and virtues that should be made clear.

The commentary on the conduct of Suvaṇṇasāma is concluded.

14. Commentary on the Conduct of Ekarāja

114. In the fourteenth, "renowned as the sole king" means he was well-known on the surface of Jambudīpa by this true-to-meaning name "the sole king."

For the Great Being at that time, having become the son of the king of Bārāṇasī, was reborn. Having come of age and having achieved accomplishment in all crafts, exercising kingship by the elapse of his father, through the possession of distinctive qualities not shared with others such as wholesome morality, good conduct, faith, learning, and so on, and through the cultivation of the perfections, and because of being without a second on the surface of Jambudīpa and because of his pre-eminence, his well-known name was "the sole king." "Having determined supreme morality" means having determined and undertaken, by way of undertaking and by way of non-transgression, the supreme, the highest morality of the ten wholesome courses of action, which is termed the thoroughly pure bodily and verbal restraint and which is termed the thoroughly pure mental conduct. "I governed the great earth" means I instruct the great earth in the Kāśi country of three hundred yojanas; I exercise kingship.

115. "The ten wholesome courses of action" means in this tenfold wholesome course of action, namely abstention from killing living beings up to right view, I practise having accepted these completely. "By the four ways of supporting others" means the connection is: by these four ways of supporting others - giving, endearing speech, beneficent conduct, and impartiality - which are the means of supporting, when I was renowned as "the sole king," then I support the great multitude as is fitting.

116. "Thus" means the fulfilment of morality through the ten wholesome courses of action and the supporting of the great multitude by the four ways of supporting others - in this aforesaid manner, for one who was diligent. "Here in the world and in the hereafter" means whatever non-negligence in this world, therein in matters pertaining to the present life; whatever non-negligence in the world beyond, therein in matters pertaining to the future life - the meaning is for me who was diligent and mindful. "Dabbasena" means a king of Kosala of such a name. "Having approached" means having arrayed the fourfold army and having approached my kingdom by way of marching forth. "Taking by force my city" means taking my city of Bārāṇasī by force.

Herein this is the progressive discourse - For the Great Being at that time, having had six alms-halls built - four at the four gates of the city, one in the middle, and one at the door of his dwelling - gives gifts to the destitute, travellers and others, observes morality, performs the Observance practice, and endowed with patience, friendliness, and compassion, as if pleasing a son seated in his lap, pleasing all beings, exercises kingship righteously. One minister of his, having wronged the inner palace, afterwards became exposed. The ministers reported to the king. The king, investigating, having known that by himself as evident, having had that minister

summoned, banished him from the country, saying "You blind fool, what was done by you is inappropriate; you do not deserve to live in my realm; taking your own wealth and your children and wife, go elsewhere."

He, having gone to the Kosala country, while attending upon a king of Kosala named Dabbasena, gradually having become his confidant, one day said to that king - "Sire, the kingdom of Bārāṇasī is like a honeycomb free from flies; the king is exceedingly soft; you are able to take that kingdom with ease." Dabbasena, not believing his word because of the great might of the king of Bārāṇasī, having sent men, having had village plundering and so on carried out in the Kāśī country, having heard that those thieves had been released by the Bodhisatta after giving them wealth, having known "The king is exceedingly righteous," thinking "I shall take the kingdom of Bārāṇasī," taking the soldiers and vehicles, set forth. Then the great warriors of the king of Bārāṇasī, having heard "The king of Kosala is coming," said to their own king "Let us strike and seize him before he even enters our kingdom's boundary."

The Bodhisatta restrained them, saying "Dear sons, in dependence on me there is no need for others to exert themselves; let those who desire the kingdom take the kingdom; do not go." The king of Kosala entered the middle of the country. The great warriors again spoke to the king in just the same way. The king restrained them by the former method itself. Dabbasena, standing outside the city, sent a message to King Ekarāja: "Either give the kingdom or give battle." King Ekarāja sent a reply: "There is no battle by me; let him take the kingdom." Again the great warriors said "Sire, we do not allow the king of Kosala to enter the city; let us strike and seize him just outside the city." The king, having restrained them by the former method itself, having had the city gates opened, sat in the middle of the divan on the great terrace. Dabbasena, having entered the city with a great force of soldiers and vehicles, not seeing even a single enemy, having taken the entire kingdom into his possession, having gone to the king's dwelling, having ascended the great terrace, having had the innocent Bodhisatta seized, had him buried in a pit. Therefore it was said -

"Dabbasena, having approached, taking by force my city.

- 117.** "The townspeople dependent on the king, together with the soldiers and the country folk;
Having taken all into his possession, he buried me in a pit."

Therein, "dependent on the king" means those such as ministers, councillors, brahmins, householders and so on, living in dependence on the king. "Townspeople" means the people of the market town. "Together with the soldiers" means those who stand in power by being included in the army are soldiers, such as elephant riders and so on; "together with the soldiers" means together with the soldiers. "With the country folk" means together with the people of the country; having taken all into his possession - the townspeople dependent on the king and the rest. "He buried me in a pit" means having seized the entire kingdom together with the soldiers and vehicles, he had me buried in a pit going up to the neck. In the Jātaka too -

"Having formerly enjoyed the unsurpassed, successful types of sensual pleasure, a master, the sole king;

Now thrown into the difficult purgatory, would you not give up your former beauty and power?"

The state of being thrown into a pit has come. But in the Jātaka Commentary it is said: "Having had him placed in a pingo-basket, he had him hung head-downwards from the upper threshold."

The Great Being, having developed friendliness referring to the bandit king, having performed the preliminary work on a circular meditation object, having produced the meditative absorptions and direct knowledges, having risen up from the pit, sat cross-legged in the sky. Therefore it was said -

118. "The circle of ministers, the kingdom, my prosperous inner palace;
Having taken them by force, I looked upon him as a dear son."

Therein, "the circle of ministers" means those who function together with the king in each and every royal duty are "colleagues" (amaccā), or their circle, the assembly. "Prosperous" means a kingdom thriving with soldiers and vehicles, cities, country districts and so on. And my inner palace thriving with women's quarters, female slaves, male slaves, and attendants, as well as with articles of enjoyment and requisites such as garments, ornaments and so on - the enemy king who, having taken them by force, was seizing them - by which friendliness I looked upon him as my own dear son, in such friendliness there is none equal to me in the entire world; therefore such is this my perfection of friendliness, having attained the state of the ultimate perfection - this is the intention.

But thus, when the Great Being, having pervaded that bandit king with friendliness, was seated cross-legged in the sky, a burning arose in his body. He, saying "I am burning, I am burning!", rolled over again and again on the ground. When it was asked "What is this?", "Great king, you had the innocent, righteous king buried in a pit." "If so, having gone with speed, pull him out!" he said. The men, having gone, having seen that king seated cross-legged in the sky, having come back, reported to Dabbasena. He, having gone with speed, having paid homage, having asked forgiveness, having said "Exercise your own kingdom yourselves; I shall ward off the thieves for you," having imposed the king's punishment on that wicked councillor, departed. The Bodhisatta too, having handed over the kingdom to the ministers, having gone forth in the going forth of sages, having established the great multitude in the virtues of morality and so on, at the end of his life span became one heading for the Brahma world.

At that time Dabbasena was the Elder Ānanda, and Ekarāja was the Lord of the World.

His perfection of giving should be understood by the daily distribution of six hundred thousand in six alms-halls and by the relinquishment of the entire kingdom to the enemy king; the perfection of morality by way of permanent morality and the legal act of Observance, and by way of the complete moral restraint of one gone forth without remainder; the perfection of renunciation by way of the going forth and by way of the achievement of meditative absorption; the perfection of wisdom by way of examining what is beneficial and harmful for beings and by way of arranging giving, morality and so on; the perfection of energy by way of striving for the accumulation

of merit beginning with giving and by way of dispelling sensual thoughts and so on; the perfection of patience by way of enduring the offences of the wicked councillor and of King Dabbasena; the perfection of truthfulness by way of non-deception through giving and so on in accordance with his acknowledgment; the perfection of determination by way of unshakeable acceptance and determination of giving and so on; the perfection of friendliness by way of invariably bringing welfare even to enemies and by the production of the meditative absorption of friendliness; the perfection of equanimity should be understood by looking on with equanimity at the offences committed by the wicked councillor and Dabbasena, and at the support produced by one's own councillors and others who wished for one's welfare, and by the evenness of mind at the time of attaining the happiness of kingship and at the time of being cast into purgatory by the enemy king. For this was said:

"Having dispelled happiness by suffering, O lord of men, or suffering by happiness, O you who endure the unbearable;
The peaceful ones in both states, being perfectly calmed in themselves,
become equal in happiness and in suffering."

But since here the perfection of friendliness was outstanding, therefore for the purpose of illuminating that meaning, that very text was set forth. Likewise here the special qualities of the Great Being such as equal compassion towards all beings as towards a legitimate son should be ascertained.

The commentary on the conduct of Ekarāja is concluded.

The perfection of friendliness is concluded.

15. Commentary on the Conduct of Mahālomahaṃsa

119. In the fifteenth, "I make my sleeping place in a cemetery" - here this is the progressive discourse -

For the Great Being at that time, having been reborn in a great family of lofty wealth, following the course of growth, dwelling in the residence of a teacher in the presence of a world-renowned teacher, having attained accomplishment in all crafts, having come to the family house, by the elapse of his mother and father, even though being entreated by relatives "Establish the household," with religious emotion increasing in all existences through the approach of attention to impermanence, and having obtained the perception of foulness of the body, without plunging into the thicket of mental defilements overcome by the impediment of the household life, cultivating the disposition towards renunciation that had been long familiar, having abandoned a great mass of wealth, having become desirous of going forth, he thought again - "If I go forth, I shall become well-known through the esteem of my virtues."

He, loathing material gain and honour, not approaching the going forth, reasoning with himself "Let me be able to be unchanging regarding material gain and loss and so on," thinking "Distinctively, fulfilling the practice of enduring the contempt of others and so on, I shall bring the perfection of equanimity to its summit," having departed from the house wearing only the cloth he was dressed in, though of the supreme practice of detachment, as if weak and feeble, as if slow and dull, being scorned and despised by others in an unintentional manner, he wanders in villages,

market towns, and royal cities, staying only one night everywhere. But wherever he receives great contempt, there he dwells even for a long time. When the cloth he was dressed in became worn out, with a piece of rag, and when that too became worn out, not accepting anything given by anyone, he goes about with merely enough to cover what arouses shame. Thus as time went on, he went to a certain market-town village.

There village boys of a wanton nature, hostile to widows, some sons, grandsons, and slaves of the king's favourites and so on, agitated, arrogant, fickle, garrulous, of loose speech, from time to time go about given to much sport. Having seen poor, elderly men and women going by, they scatter ashes from a bag on their backs, hang screw-pine leaves in their armpits, and when they turn around and look at that disturbance, they display the sport of mockery and laugh at them. The Great Man, having seen those wanton boys going about thus in that market town, having thought "Indeed now a means for the fulfilment of the perfection of equanimity has been found by me," dwelt there. Those wanton boys, having seen him, begin to make disturbances.

The Great Being, as if unable to bear that and as if fearing them, having risen up, goes away. They follow him. He, being followed by them, thinking "Here there is no one who speaks against them," having gone to the cemetery, having made a bone a pillow for his head, lies down. The wanton boys too, having gone there, having made various kinds of disturbances such as spitting and so on, depart. Thus they do so day after day. But those who are wise men, they see them doing thus. They, having warded them off, and having known "This one is of great majesty, an austere ascetic, a great practitioner of spiritual exercises," show eminent honour and respect. But the Great Being is everywhere exactly alike, having become neutral. Therefore it was said "I make my sleeping place in a cemetery" and so on.

Therein, "I make my sleeping place in a cemetery, using charnel bones as a cushion" means in a charnel grove for fresh corpses, among the bones scattered here and there by dogs, jackals and so on from the discarded corpse, having made one bone a pillow for his head, by the evenness of mind in what is clean and in what is unclean, I make my sleeping place in that cemetery, I lie down - this is the meaning. "Village louts" means village boys. "Display no small amount of antics" means by the sport of mockery, by spitting, laughing, grimacing and so on, by inserting sticks into the ear-holes and so on, they make exceedingly harsh, not small, manifold antics and disturbances.

120. "Others" means certain ones among those very village youngsters. "They bring as offerings" means, investigating thus: "This one, when these are making such alteration by way of contempt, does not show any disturbance; what would he be like when honoured?" - they bring and present various and abundant perfumes and garlands, food, and other gifts and presents. Or, other wise people, different from those ill-conducted village youngsters, thinking: "This one does not become angry even when these are making such various alteration; on the contrary, he establishes only patience, friendliness, and compassion towards them - oh, what a marvellous person!" - joyful, and having become with stirred minds, thinking: "Much demerit indeed has been produced by these who act wrongly towards him" - they bring and present abundant perfumes and garlands, various food, and other gifts.

121. "Those who bring me suffering" means those village boys bring, convey bodily suffering to me. "Upadahantī" is also a reading; the meaning is "they produce." "And those who give me happiness" means those wise people give happiness to me, to myself; they bring happiness to me by means of requisites for happiness such as garlands, perfumes, food and so on. "I am equal towards all" means by the non-arising of any alteration anywhere, through evenness of mind, I am equal, uniform towards even those various people - I am, I exist. "Compassion and irritation are not found" means because towards those who help me, compassion reckoned as the state of a mind of friendliness, and towards those who harm me, irritation reckoned as mental ill-will is also not found, therefore he shows "I am equal towards all."

122. Now, the Blessed One, in order to show the evenness of mind and absence of alteration towards beings who were helpful and harmful, and the non-adherence to worldly adversities, that he had as one who had accumulated the requisites of knowledge, spoke the concluding verse "In pleasure and pain like a balance."

Therein, "in pleasure and pain" means in pleasure and in pain. "Like a balance" means having become neutral, like a balance held evenly, having avoided bending down, rising up, and leaning to one side; and here it should be understood that by the inclusion of pleasure and pain alone, material gain and loss are also included, because of being their cause. "In fame" means in renown. "In disgrace" means in blame. "Everywhere" means in all worldly adversities beginning with pleasure. Thus the Blessed One, having proclaimed his own state of neutrality towards all beings and all worldly adversities, which was not shared with anyone else, making clear thereby the state of having reached the summit of his own perfection of equanimity in that individual existence, concluded the teaching with "this is my perfection of equanimity."

Here too, the ten perfections are obtained for the Great Being: first, the perfection of giving, namely the relinquishment of all wealth distinctively, and the relinquishment of one's own individual existence through the state of indifference, thinking "Let whoever take this body and do whatever they wish for themselves" - this is the perfection of giving; the non-performance of all that should not be done, beginning with the low and so on, is the perfection of morality; the development of the perception of foulness regarding the body, being mindful, having gone forth from the house, turning away from the gratification of sensual pleasures, is the perfection of renunciation; proficiency in the discernment of helpful qualities for the requisites of enlightenment and in the abandoning of their opposites, and the reflection on the intrinsic nature of phenomena without error, is the perfection of wisdom; the dispelling of sensual thought and so on, and the energy of enduring suffering, is the perfection of energy; all endurance-patience is the perfection of patience; verbal truth and abstinence-truth through non-deception of one's undertaking is the perfection of truthfulness; unshakeable acceptance and determination regarding blameless qualities is the perfection of determination; the state of friendliness and sympathy towards all beings without limitation is the perfection of friendliness; but the perfection of equanimity for him should be understood in the manner as already stated. And here, since the perfection of equanimity was outstanding, that alone was set forth in the teaching. Likewise here, the departure from the house resembling the Great Renunciation, having abandoned a great mass of wealth and a great circle of

relatives; likewise, having gone forth, loathing material gain and honour, wishing to avoid the esteem of others, not taking the outward sign of the going forth, having determined completely by the mind alone the virtues of the going forth, the supreme pleasant abiding; the supreme fewness of wishes; delight in solitude; disregard for one's own body and life with the intention of equanimity; the endurance of the changes inflicted upon oneself by others; the practice of detachment gone to the highest degree; the non-adherence to worldly adversities produced by the state of neutrality everywhere, which was the cause of the state of being unchanging regarding the help and harm of others, like those who have eliminated the mental corruptions, through the reduction of the mental defilements that are the opposites of the requisites of enlightenment; the reaching of the summit of the perfection of equanimity, which is the crown of all the perfections - such and similar powers and virtues should be elucidated.

The commentary on the conduct of Mahālomahaṃsa is concluded.

The perfection of equanimity is concluded.

The explanation of the meaning of the third chapter is concluded.

Commentary on the Summary Verses

The summary verse beginning with "Yudhañjaya." Therein, "bhisena" - by the designation of the lotus root, it shows the conduct of Mahākañcana. "Soṇananda" - by this it shows the conduct of Soṇa the wise one. Likewise "mūgapakkha" - by the designation of the mute-cripple, it shows the conduct of Temiya the wise one. By the heading of the perfection of equanimity, it shows the conduct of Mahālomahaṃsa. "It was, thus said by the great sage" means: just as, Sāriputta, it has been taught to you now, thus in this manner, by the great sage, who was then the Bodhisatta, by me, because of seeking the great requisites of enlightenment beginning with the perfection of giving, it was dwelt in, practised, carried out, undertaken - it was, it existed - this is the meaning. Now, in order to show in brief, having combined together the difficult austere conduct of oneself, both what has been stated here and what has not been stated, carried on for a long time by way of the fulfilment of the perfections, and the purpose for which it was carried on, he spoke the verse "thus manifold."

Therein, "thus" means by this stated method. "Manifold suffering" means during the time of the wise Akitti and so on, through subsisting on food such as Kāra leaves and so on, and having given that to a beggar, manifold, of many kinds, suffering through the cutting off of food and so on. Likewise during the time of the Kuru king and so on, success similar to the success of Sakka, and of many kinds. "In this or that existence" means in both small and great existences. Or, having experienced growth and decline in this or that existence, not being distressed by manifold sufferings and not being dragged away by manifold successes, having become devoted to the fulfilment of the perfections, having practised the practice conforming with that, I attained, I reached the highest, unsurpassed perfect enlightenment, omniscience - this is the meaning.

Now, in order to show the state of being completely fulfilled without remainder of those perfections for the purpose of whose fulfilment this difficult austere conduct was carried on for a long time, and the state of having been attained by oneself of the fruit to be attained thereby, it was said beginning with "having given the gift that should be given, having fulfilled morality entirely."

Therein, "having given the gift that should be given" means the meaning is: having accomplished without remainder the giving classified as the perfection of giving, the minor perfection of giving, and the ultimate perfection of giving, culminating in the five great relinquishments - namely, the gift, the donation fit to be given by the great Bodhisatta who had undertaken the practice of the foremost vehicle in order to fully awaken to the unsurpassed perfect enlightenment, the external such as kingdom and so on, and the internal, namely the relinquishment of self. Therein, during the time of the brahmin Akitti, during the time of the brahmin Saṅkha - in these and so on that have come here, and in those that have not come, during the time of the millionaire Visayha, during the time of Velāma - in these and so on too, there is no measure of the individual existences of the great man fulfilled through the perfection of giving. But certainly for him, during the time of the wise hare -

"Having seen one who had approached for alms, I gave up my own self;
In giving there is none equal to me, this is my perfection of giving."

Thus, for one making the relinquishment of self, the perfection of giving became the supreme perfection. But in the other cases, the perfections and minor perfections should be understood as is fitting.

"Having fulfilled morality entirely" means thus completely: bodily restraint, verbal restraint, bodily and verbal restraint, sense restraint, moderation in eating, well-purified livelihood - having fulfilled all morality that should be fulfilled, which is the Bodhisatta's morality and so on of such kinds, comprising the variety of morality of the perfection, morality of the minor perfection, and morality of the supreme perfection, by one accomplishing it, having fulfilled and properly accomplished it. Here too, during the time of the nāga king Sīlavant, during the time of the nāga king Campeyya, and so on - among those mentioned here, and among those not mentioned, during the time of the great monkey, during the time of Chaddanta, and so on - there is no measure of the individual existences of the Great Being fulfilled through the perfection of morality. But certainly for him, during the time of Saṅkhapāla -

"Though pierced through with stakes, though beaten with spears;
I do not become angry at the Bhoja princes, this is my perfection of morality."

Thus, for one making the relinquishment of self, the perfection of morality became the supreme perfection. But in the other cases, the perfections and minor perfections should be understood as is fitting.

"Having gone to the perfection of renunciation" means thus, having gone to the perfection, the supreme excellence, in the threefold great renunciation. Therein, during the time of Yudhañjaya, during the time of Prince Somanassa, and so on - among those mentioned here, and among those not mentioned, during the time of

Prince Hatthipāla, during the time of Maghadeva, and so on - having abandoned a great kingdom, there is no measure of the individual existences fulfilled through the perfection of renunciation. But certainly for him, during the time of Cūḷasutasoma -

"The great kingdom that had come into my possession, I discarded like a lump of spittle;
For one who gives up there is no attachment, this is my perfection of renunciation."

Thus, for one going forth having abandoned the kingdom through non-attachment, the perfection of renunciation became the supreme perfection. But in the other cases, the perfections and minor perfections should be understood as is fitting.

"Having inquired of the wise" means having inquired of the wise, the possessors of wisdom, by means of such questions as "What is wholesome? What is unwholesome? What is blameworthy? What is blameless?" and so on, about the classification of wholesome and other mental states, the classification of action and the fruit of action, the blameless spheres of action, the spheres of craft, the subjects of study, and so on that bring benefit to beings. By this he shows the perfection of wisdom. Therein, during the time of the wise man Vidhura, during the time of the wise man Mahāgovinda, during the time of the wise man Kudāla, during the time of the wise man Araka, during the time of the wandering ascetic Bodhi, during the time of the wise man Mahosadha, and so on - there is no measure of the individual existences fulfilled through the perfection of wisdom. But certainly for him, during the time of the wise man Senaka -

"Investigating with wisdom, I released the brahmin from suffering;
In wisdom there is none equal to me, this is my perfection of wisdom."

For one showing the snake that had gone inside the leather bag, the perfection of wisdom became the supreme perfection. "Having made the highest energy" means having made and generated the manifold perfection of energy, which is the highest striving, the energy capable of attaining perfect enlightenment. Therein, during the time of King Mahāsīlava, during the time of Prince Pañcāvudha, during the time of the great monkey king, and so on - there is no measure of the individual existences fulfilled through the perfection of energy. But certainly for him, during the time of Mahājanaka -

"Not seeing the shore, in the midst of the water, all the humans were destroyed;
There is no change of mind, this is my perfection of energy."

Thus, for one crossing the great ocean, the perfection of energy became the supreme perfection.

"Having gone to the perfection of patience" means reaching the state of supreme excellence of patience beginning with endurance-patience, having gone to the perfection, the supreme summit of patience, having accomplished the perfection of patience - this is the meaning. Therein, during the time of the great monkey, during the time of King Mahiṃsa, during the time of King Ruru the deer, during the time of

the young god Dhamma, and so on - there is no measure of the individual existences fulfilled through the perfection of patience. But certainly for him, during the time of the advocate of patience -

"As if beating one who is senseless, me with a sharp hatchet;
I do not become angry at the King of Kāśi, this is my perfection of patience."

Thus, for one experiencing great suffering as if in a senseless state, the perfection of patience became the supreme perfection.

"Having made firm determination" means having made the determination of the wholesome acceptance, the determination of each and every acceptance of the perfections and of the acceptance that supports it, firmer and not loose, having determined each and every taking up of a religious vow by way of non-reversal - this is the meaning. Therein, during the time of Jotipāla, during the time of Sarabhaṅga, during the time of Nemi, and so on - there is no measure of the individual existences fulfilled through the perfection of determination. But certainly for him, during the time of Prince Temiya -

"Mother and father are not odious to me, my self is not odious to me;
Omniscience is dear to me, therefore I determined upon the ascetic practice."

Thus, for one determining upon the ascetic practice having given up his life, the perfection of determination became the supreme perfection.

"By guarding truthful speech" means having guarded truthful speech, even when there was danger to life, loathing ignoble statements as one would faeces, having avoided them, having preserved the state of being one who does not deceive in every respect. Therein, during the time of the monkey king, during the time of the truthful ascetic, during the time of the fish king, and so on - there is no measure of the individual existences fulfilled through the perfection of truthfulness. But certainly for him, during the time of Mahāsutasoma -

"Guarding truthful speech, having given up my life;
I released one hundred warriors, this is my perfection of truthfulness."

Thus, for one guarding truth having given up his life, the perfection of truthfulness became the supreme perfection.

"Having gone to the perfection of friendliness" means having reached the highest excellence of the perfection of friendliness, which has the characteristic of bringing welfare to all beings without limitation. Therein, during the time of Cūladhammapāla, during the time of King Mahāsīlava, during the time of the wise Sāma, and so on - there is no measure of the individual existences fulfilled through the perfection of friendliness. But certainly for him, during the time of Suvāṇṇasāma -

"No one is frightened of me, nor do I fear anyone;
Supported by the power of friendliness, I delight in the forest wilds then."

Thus, for one practising friendliness without regard even for his life, the perfection of friendliness became the supreme perfection.

"In honour and dishonour" means in honouring through veneration, homage and so on attentively, and in dishonouring through spitting and so on, being equal, of even mind, unchanging everywhere regarding worldly adversities, having attained the highest, unsurpassed, obtainable omniscience - this is the meaning. Therein, during the time of the great monkey king, during the time of the King of Kāsi, during the time of the brahmin Khema, during the time of the wandering ascetic Aṭṭhisena, and so on - there is no measure of the individual existences fulfilled through the perfection of equanimity. But certainly for him, during the time of the Mahālomahaṃsa -

"I make my sleeping place in a cemetery, using charnel bones as a cushion;
Village louts, having approached, display no small amount of antics."

Thus, for one not transgressing equanimity even when village boys produced pleasure and pain by spitting and so on and by offerings of garlands, scents, and so on, the perfection of equanimity became the supreme perfection. Thus the Blessed One -

"Thus manifold suffering, and success of many kinds;
Having experienced this or that existence, I attained the highest enlightenment."

Having stated only in brief the difficult practice done by oneself in this fortunate cosmic cycle to attain perfect enlightenment, again -

"Having given the gift that should be given, having fulfilled morality entirely;
Having gone to the perfection of renunciation, I attained the highest enlightenment.

"Having inquired of the wise, having made the highest energy;
Having gone to the perfection of patience, I attained the highest enlightenment.

"Having made firm determination, guarding truthful speech;
Having gone to the perfection of friendliness, I attained the highest enlightenment.

"In gain and loss, in fame and disrepute, in honour and contempt;
Having become even-minded everywhere, I attained the highest enlightenment."

He shows the ten perfections properly fulfilled by oneself.

Miscellaneous Discussion

But standing at this point, for the purpose of proficiency in various aspects regarding the requisites of enlightenment for sons of good family in whom endeavour has arisen for the practice of the vehicle of great enlightenment, a miscellaneous talk on all the perfections should be spoken.

Herein this is the question-procedure - Now what are these perfections? In what sense are they perfections? And of how many kinds are they? What is their order? What are their characteristic, function, manifestation, and proximate cause? What is their

condition? What is their defilement? What is their cleansing? What is their opposite? What is practice? What is their classification? What is their combination? What is the means of accomplishing them? In how much time is the accomplishing? What is their benefit? And what is their fruit?

Herein this is the answer - Now what are these perfections? Virtues such as giving and so on, unimpaired by craving, conceit, and wrong view, and encompassed by compassion and skilfulness in means, are the perfections.

In what sense are they perfections? Through the possession of distinguished virtues such as giving, morality and so on, being the highest among beings, the great beings, the Bodhisattas, are supreme; their state or action is perfection (pāramī), namely the practice of giving and so on. Or alternatively, he crosses over (paratī), thus he is supreme (paramo); the Bodhisatta is the one who fulfils and protects the virtues of giving and so on; this belongs to the supreme one, or the state of the supreme one, or the action is perfection (pāramī), namely just the practice of giving and so on. Or alternatively, he binds another being to himself through the possession of distinguished virtues; or he is cleansed, becomes pure to a greater degree from the stain of defilement; or he goes, proceeds by distinction to the foremost Nibbāna; or he understands, defines the world beyond, like this world, through distinguished knowledge that has become a standard of measure; or he measures out, puts into his own continuity an exceedingly great accumulation of virtues such as morality and so on; or he measures out, destroys the group of defilement-thieves that are other than his own being, the body of the Teaching, or that are opposed to it, that bring about its harm - thus he is supreme (paramo), the Great Being. "This belongs to the supreme one" and so on should be connected according to the method stated. Or he is cleansed, becomes pure in the beyond, that is, in Nibbāna, and purifies beings; or he binds, ties, yokes beings therein; or he goes, proceeds and makes others go to that; or he understands that as it really is; or he measures out, puts beings therein; or he measures out, destroys the enemies that are the mental defilements of beings therein - thus it is perfection (pāramī); the great man. His state or action is perfection (pāramitā), namely just the practice of giving and so on. By this method, the meaning of the word perfection (pāramī) should be known.

Of how many kinds? In brief, tenfold. And they have come in the Pāḷi in their own form itself. As he said -

Searching then I saw the first perfection of giving,
The great path practised by the great sages of old."

Beginning. And as he said - "How many, venerable sir, are the practices bringing about Buddhahood? Ten indeed, Sāriputta, are the practices bringing about Buddhahood. What are the ten? Giving indeed, Sāriputta, is a practice bringing about Buddhahood; morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, equanimity is a practice bringing about Buddhahood. These indeed, Sāriputta, are the ten practices bringing about Buddhahood." This the Blessed One said; having said this, the Fortunate One, the Teacher, further said this -

"Giving, morality and renunciation, wisdom with energy the fifth;

Patience, truth, determination, friendliness and equanimity - these are the ten."

Some, however, say "sixfold." That was said by way of the classification of these. That classification, however, will become clear later.

What is their order? Here "order" means the order of teaching, and that has the first undertaking as its cause; the undertaking has investigation as its cause; thus, just as they were investigated and undertaken at the beginning, so they were taught. Therein, giving is very helpful to morality and easy to do - thus it was stated at the beginning. Giving accompanied by morality is of great fruit and great benefit - thus morality was stated after giving. Morality accompanied by renunciation, renunciation accompanied by wisdom, wisdom accompanied by energy, energy accompanied by patience, patience accompanied by truth, truth accompanied by determination, determination accompanied by friendliness, friendliness accompanied by equanimity is of great fruit and great benefit - thus equanimity was stated after friendliness. But equanimity accompanied by compassion and compassion accompanied by equanimity should be known. "But how are the Bodhisattas, who are greatly compassionate, equanimous towards beings?" "They are equanimous for some time towards those fit to be regarded with equanimity, but not everywhere and not always" - so say some. Others, however - "They are not equanimous towards beings, but they are equanimous towards the changes brought about by beings."

Another method - Because of its occurrence even among many people, because of being common to all beings, because of its small fruit, and because of its being easy to do, giving was stated at the beginning. Through morality, having stated the assistance to others from the purity of the donor and the recipient, because of the statement of the cessation of oppression of others; having stated the principle of action, because of the statement of the principle of non-action; having stated the cause of the success of wealth, because of the statement of the cause of the success of existence - and thus morality was stated after giving. Through renunciation, from the accomplishment of the success of morality, having stated good bodily and verbal conduct, because of the statement of good mental conduct; because of the easy success of meditative absorption for one of purified morality; having stated the purity of practice through the abandoning of the offence of action, because of the statement of the purity of disposition through the abandoning of the offence of defilements; because of the statement of the abandoning of the prepossession of the mind through the abandoning of transgression - and thus renunciation was stated after morality. Through wisdom, from the accomplishment and purification of renunciation, because of the statement of the absence of wisdom through the absence of meditative absorption - "For wisdom has concentration as its proximate cause, and concentration has wisdom as its manifestation." Having stated the sign of serenity, because of the statement of the sign of equanimity; because of the statement of skilfulness in means of bringing about the welfare of others through meditative absorption on the welfare of others - and thus wisdom was stated after renunciation. Through the arousal of energy, from the accomplishment of the function of wisdom, having stated the acquiescence in pondering phenomena that are empty of beings, because of the statement of the wonderfulness of the endeavour for the welfare of beings; having stated the sign of equanimity, because of the statement of the sign of

exertion; having stated acting considerably, because of the statement of industriousness - and "For the industriousness of one who acts considerably brings about a distinction of fruit" - thus energy was stated after wisdom.

Through energy, from the accomplishment of endurance - "For one with energy, because of having aroused energy, having overcome the suffering brought about by beings and activities, dwells." Because endurance is the ornament of energy - "For the endurance of one with energy shines." Having stated the sign of exertion, because of the statement of the sign of serenity; because of the statement of the abandoning of the fault of restlessness through excessive effort - "For through acquiescence in pondering phenomena, the fault of restlessness is abandoned." Because of the statement of persevering action for one with energy - "For one abundant in patience, being unagitated, acts with perseverance." Because of the statement of the absence of craving for reciprocation in the endeavour for the welfare of others for one who is diligent - "For when there is exact pondering of phenomena, craving does not exist." Because of the statement of the ability to endure even the utmost suffering done by others in the endeavour for the welfare of others - and thus patience was stated after energy. Through truth, from the long-standing determination of patience, having stated patience towards one who does harm regarding the harm done, because of the statement of non-deception in rendering service to that one; because of the statement of not abandoning truthful speech through unshakeability by words of reproach regarding patience; having stated the acquiescence in pondering phenomena that are empty of beings, because of the statement of the truth of knowledge developed by that - and thus truth was stated after patience.

Through determination, from the accomplishment of truth - "For the abstinence of one of unshakeable determination succeeds." Having stated non-deception, because of the statement of the unshakeable state therein - "For one devoted to truth proceeds quite motionless in giving and so on in conformity with his acknowledgment." Having stated the truth of knowledge, because of the statement of carrying on and completing the requisites - "For one possessing knowledge of things as they really are determines upon the requisites of enlightenment and brings them to completion, because of being unshakeable by their opposites" - thus determination was stated after truth. Through friendliness, from the accomplishment of the determination of the undertaking of bringing about the welfare of others, having stated determination, because of the statement of bringing about welfare - "For one determining upon the requisites of enlightenment is one who abides in friendliness." Because of the origination of the undertaking through the non-disruption of the undertaking of unshakeable determination - and thus friendliness was stated after determination. Through equanimity, from the purification of friendliness, having stated the bringing about of welfare towards beings, because of the statement of indifference towards their offences; having stated the development of friendliness, because of the statement of the development that is its natural outcome; because of the statement of the wonderful quality that one is equanimous even towards beings who wish one well - and thus equanimity was stated after friendliness. Thus the order of these should be understood.

"What are their characteristics, functions, manifestations, and proximate causes?" - here, without distinction, first of all, all the perfections have the characteristic of assistance to others, the function of rendering help to others, or the function of unshakeability, the manifestation of seeking welfare, or the manifestation of the state of Buddhahood, the proximate cause of great compassion, or the proximate cause of compassion and skilfulness in means.

But with distinction, since the perfection of giving is the volition of relinquishing one's own requisites, encompassed by compassion and skilfulness in means; the perfection of morality is good bodily and verbal conduct encompassed by compassion and skilfulness in means, and in meaning, the volition of abstaining from what should not be done and of doing what should be done, and so on. The perfection of renunciation is the arising of consciousness of going forth from sensual pleasures and existence, preceded by seeing danger, encompassed by compassion and skilfulness in means; the perfection of wisdom is the comprehension of the general and specific characteristics of phenomena, encompassed by compassion and skilfulness in means. The perfection of energy is the endeavour for the welfare of others with body and mind, encompassed by compassion and skilfulness in means; the perfection of patience is the endurance of the offences of beings and activities, encompassed by compassion and skilfulness in means, with non-hate as the predominant factor, the arising of consciousness proceeding in that mode; the perfection of truth is non-deception classified as the volition of abstinence and so on, encompassed by compassion and skilfulness in means; the perfection of determination is the unshakeable acceptance and determination, encompassed by compassion and skilfulness in means, the arising of consciousness proceeding in that mode; the perfection of friendliness is the bringing about of welfare and happiness to the world, encompassed by compassion and skilfulness in means, in meaning non-anger; the perfection of equanimity is the even proceeding regarding desirable and undesirable beings and activities, encompassed by compassion and skilfulness in means, destroying attachment and aversion.

Therefore the perfection of giving has the characteristic of relinquishment, the function of destroying greed regarding gifts, the manifestation of non-attachment, or the manifestation of the success of existence and non-existence, and the proximate cause of things to be relinquished. The perfection of morality has the characteristic of moral restraining, or the characteristic of composing, or the characteristic of establishing - thus it is said. Its function is the destruction of immorality, or the function of blamelessness, its manifestation is purity, and its proximate cause is shame and moral fear. The perfection of renunciation has the characteristic of going forth from sensual pleasures and from existence, the function of making clear the danger therein, the manifestation of turning away from that very thing, and the proximate cause of spiritual urgency. The perfection of wisdom has the characteristic of penetrating according to the intrinsic nature, or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer; the function of illuminating the domain, like a lamp; the manifestation of absence of confusion, like a good guide gone to a forest; the proximate cause of concentration, or the proximate cause of the four truths. The perfection of energy has the characteristic of endeavour, the function of supporting, the manifestation of non-sinking, the proximate cause of the basis for the arousal of energy, or the proximate cause of spiritual urgency. The

perfection of patience has the characteristic of enduring, the function of bearing the desirable and undesirable, the manifestation of endurance, or the manifestation of non-opposition, and the proximate cause of seeing things as they really are. The perfection of truth has the characteristic of non-deception, the function of making clear according to the intrinsic nature, the manifestation of excellence, and the proximate cause of meekness. The perfection of determination has the characteristic of determining upon the requisites of enlightenment, the function of overcoming their opposites, the manifestation of unshakeability therein, and the proximate cause of the requisites of enlightenment. The perfection of friendliness has the characteristic of proceeding in the mode of welfare, the function of bringing about welfare, or the function of removing resentment, the manifestation of the state of gentleness, and the proximate cause of seeing the agreeable state of beings. The perfection of equanimity has the characteristic of proceeding in the mode of neutrality, the function of seeing with impartiality, the manifestation of the appeasement of aversion and attachment, and the proximate cause of reviewing the ownership of action.

And here, the state of being encompassed by compassion and skilfulness in means should be stated as qualifying the characteristic of relinquishment and so on of giving and so on. For giving and so on, encompassed by compassion and skilfulness in means, occurring in the continuity of a Bodhisatta, are called the perfections of giving and so on.

What is the condition? The resolution, to begin with, is the condition for the perfections. For this which -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

The resolution thus stated, accomplished through the combination of eight factors, proceeding in the manner beginning with "As one who has crossed over I would help others cross, as one freed I would free others, as one tamed I would tame others, as one at peace I would bring others to peace, as one comforted I would comfort others, as one who has attained final Nibbāna I would lead others to final Nibbāna, as one purified I would purify others, as one awakened I would awaken others." That is the condition for all the perfections without distinction. For after its occurrence, the investigation, setting up, undertaking, determination and accomplishment of the perfections come into being for great men.

Therein, "human existence" means the state of human existence. For indeed, only for one standing in the state of human existence itself and aspiring to the state of a Buddha does the aspiration succeed, not for one standing among serpent, supañña and other births. If one asks why? Because of its being unsuitable for the state of a Buddha.

"Achievement of gender" means even for one standing in the state of human existence, the aspiration succeeds only for a man, not for a woman, nor for eunuchs, neuters, or hermaphrodites. If one asks why? Because of the aforesaid reason and because of the absence of fulfilment of the characteristics. And this was said - "This is impossible, monks, there is no chance that a woman should be a Worthy One, a

Perfectly Enlightened One" - in detail. Therefore, even for one of human birth standing in the female gender, or for eunuchs and so on, the aspiration does not succeed.

"Cause" means the achievement of decisive support. For even for a human male, the aspiration succeeds only for one accomplished in decisive support, through the achievement of cause, not for the other.

"Seeing the Teacher" means being in the presence of the Teacher. For indeed, the aspiration succeeds only for one aspiring in the presence of a living Buddha; but when the Blessed One has attained final Nibbāna, the aspiration does not succeed in the presence of a shrine, or at the foot of a Bodhi tree, or before an image, or in the presence of Individually Enlightened Ones or disciples of Buddhas. Why? Because of the absence of a powerful state of aspiration. But the aspiration succeeds only in the presence of Buddhas, because of the attainment of a powerful state of that aspiration through the lofty nature of one's disposition.

"Going forth" means even for one aspiring in the presence of the Buddha, the Blessed One, the aspiration succeeds only for one gone forth among hermits or monks who hold the doctrine of the efficacy of action, not for one standing in the mark of a layman. Why? Because of its being unsuitable for the state of a Buddha. For indeed, only those gone forth, the great Bodhisattas, attain perfect enlightenment, not those who are householders; therefore, at the time of aspiration too, the mark of going forth alone is fitting, and moreover because of its being the foundation for the achievement of qualities.

"Achievement of qualities" means the accomplishment of qualities such as direct knowledge and so on. For even for one gone forth, the aspiration succeeds only for one who has obtained the eight meditative attainments and possesses the five direct knowledges, not for one devoid of the aforesaid achievement of qualities. Why? Because of the inability to investigate the perfections, great men who have formed their resolution, being endowed with the achievement of decisive support and the achievement of direct knowledge, are able to investigate the perfections by themselves.

"Aspiration" means exceeding support. For even one accomplished in the aforesaid qualities, whoever, having given up even his own life for the Buddhas, renders exceeding support at that time, for him alone the resolution succeeds, not for the other.

"Desire" means the wholesome desire consisting of the desire to do. For whoever, endowed with the aforesaid qualities, has great desire, great aspiration, and great desire to do for the sake of the practices bringing about Buddhahood, for him alone it succeeds, not for the other.

Herein this is a simile for the greatness of desire -Whoever is able to cross over the entire interior of the world-circle become one mass of water by the strength of his own arms alone and go to the far shore, having heard "He attains the state of a Buddha," not attributing that to difficulty, with desire arisen thinking "I shall cross over that and go to the far shore," he does not undergo contraction therein. Likewise, whoever is able to tread upon with his feet and cross over the entire world-circle full

of flameless, smokeless embers and reach the outer part, etc. He does not undergo contraction therein. Likewise, whoever, treading upon with his feet and crossing over the entire world-circle continuously strewn with spear-stakes with well-sharpened blades, etc. He does not undergo contraction therein. Likewise, whoever is able to pierce through the entire world-circle continuously covered with dense bamboo thickets, a jungle thicket of thorny creepers and forest, and go to the outer part, etc. He does not undergo contraction therein. Likewise, whoever, having heard "The state of a Buddha is to be attained after being tormented in hell for four incalculable periods and a hundred thousand cosmic cycles," not attributing that to difficulty, with desire arisen thinking "I shall be tormented there and attain the state of a Buddha," he does not undergo contraction therein - by such a method as this, the greatness of desire herein should be known.

Now this resolution endowed with eight factors should be known as, in meaning, an arising of consciousness that has thus occurred through the combination of those eight factors. It has the characteristic of aspiration for perfect enlightenment properly. Its function is aspiration beginning with "Oh, may I fully awaken to the unsurpassed perfect enlightenment and bring about the welfare and happiness of all beings." Its manifestation is the state of being the cause of the requisites of enlightenment. Its proximate cause is great compassion, or the proximate cause is the achievement of decisive support. It should be seen as a special merit that is the root of all the practices bringing about Buddhahood, supremely auspicious, supremely good, of immeasurable power, occurring with reference to the incomprehensible ground of Buddhahood and the immeasurable welfare of the world of beings.

And with whose arising the great man is called one who has entered upon the practice of the vehicle of great enlightenment, because of the attainment of the state of certainty, because of the intrinsic nature of non-turning-back from that, he receives the designation "Bodhisatta," and there remains settled in him the state of a mind devoted to perfect enlightenment in every way and the ability for the training in the requisites of enlightenment. For by the success of the aforesaid resolution, great men, having properly investigated all the perfections by self-born knowledge - which is the precursor of the attainment of omniscient knowledge - having accepted them, fulfil them gradually. For the wise Sumedha, having made the great resolution, thus proceeded. As he said -

"Come, the qualities that make a Buddha, I shall investigate here and there;
Above, below, the ten directions, as far as the element of phenomena extends;
Searching then I saw the first, the perfection of giving."

In detail. And four conditions, four causes, and four powers of that resolution should be known.

Therein, what are the four conditions? Here a great man sees the Truth-finder performing a marvellous and wonderful wonder with the great majestic power of the Buddha. In dependence on that, having made that the object, his mind becomes established upon the great enlightenment - "Of great majesty indeed is this element of phenomena, through the thorough penetration of which the Blessed One is thus of marvellous and wonderful qualities and of incomprehensible power." He, in

dependence on that very seeing of great majesty, having made that the condition, resolving upon the highest enlightenment, fixes his mind there. This is the first condition for the great resolution.

He does not indeed see the aforesaid great might of the Truth-finder, but he hears "Such and such is the Blessed One." He, in dependence on that, having made that the condition, resolving upon the highest enlightenment, fixes his mind there. This is the second condition for the great resolution.

He does not indeed see the aforesaid great might of the Truth-finder, nor does he hear that from others, but he hears the Teaching connected with the majestic power of the Buddha while the Truth-finder is expounding the Teaching beginning with "The Truth-finder, monks, is endowed with the ten powers." He, in dependence on that, having made that the condition, resolving upon the highest enlightenment, fixes his mind there. This is the third condition for the great resolution.

He does not indeed see the aforesaid great might of the Truth-finder, nor does he hear that from others, nor does he hear the Teaching of the Truth-finder, but being of noble disposition, inclined towards the good, thinking "I shall preserve this Buddha lineage, this Buddha tradition, this Buddha succession, this Buddha nature," only for the sake of the Teaching, honouring the Teaching, respecting the Teaching, revering the Teaching, venerating the Teaching, paying homage to the Teaching, in dependence on that, having made that the condition, resolving upon the highest enlightenment, fixes his mind there. This is the fourth condition for the great resolution.

Therein, what are the four causes for the great resolution? Here a great man is by nature endowed with decisive support, one who has made an aspiration in the presence of former Buddhas. This is the first cause for the great resolution. Furthermore, a great man is by nature of compassionate disposition, inclined towards compassion, wishing to remove the suffering of beings, even having given up his own bodily life. This is the second cause for the great resolution. Furthermore, a great man, even from the entire suffering of the round of rebirths and from the difficult practice for the welfare of beings, striving and endeavouring even for a very long time, is unwearied and one who does not fear, until the accomplishment of the desired purpose. This is the third cause for the great resolution. Furthermore, a great man is one who relies on a good friend, who prevents him from harm and establishes him in what is beneficial. This is the fourth cause for the great resolution.

Therein, this is the accomplishment of decisive support of the great man -absolutely, just as his disposition is slanting towards the highest enlightenment, sloping towards the highest enlightenment, inclining towards the highest enlightenment, so too is his conduct for the welfare of beings. And since by him the aspiration for the highest enlightenment has been made in the presence of former Buddhas, by mind and by speech: "May I too, having become such a Perfectly Enlightened One, properly accomplish the welfare and happiness of beings." Now, for one thus endowed with decisive support, these are the signs of the achievement of decisive support, endowed with which a great distinction, a great difference, is evident compared with the Bodhisattas of the disciples' enlightenment and the Bodhisattas of the individual enlightenment, in respect of faculties, practice, and proficiency. Here a great man

endowed with decisive support, just as he is of clear faculties and of clear knowledge, the others are not so. He is practising for the welfare of others, not for personal welfare. For just as he proceeds for the welfare of many people, for the happiness of many people, out of compassion for the world, for the good, welfare, and happiness of gods and humans, the others do not so. And therein he brings proficiency through spontaneously arising discernment and through skilfulness in what is possible and what is impossible.

Likewise, the great man is by nature disposed towards giving, delighting in giving; when there is a gift to be given, he gives indeed; he does not commit contraction from giving; he is constantly and continuously of the habit of sharing; he gives with delight, filled with regard, not with an indifferent mind; even having given a great gift, he is not content with the giving, how much less with a little; and generating enthusiasm in others, he praises giving, he gives a talk on the Teaching connected with giving, and having seen others giving to others, he is delighted; and in places of danger he gives safety to others - such and so on are the signs of the perfection of giving of the great man whose disposition is towards giving.

Likewise, he feels shame and has moral fear regarding evil qualities beginning with killing living beings; he is by nature one who does not harass beings, gentle, of pleasure-loving nature, not fraudulent, not deceitful, of upright nature, easy to admonish, endowed with qualities that make one easy to admonish, of tender nature, not obstinate, not arrogant; he does not take what belongs to another, even including a blade of grass; or having taken a debt placed in his own hand, he does not deceive another; or when another is confused or has forgotten about what belongs to oneself, having convinced him, he arranges it so that it does not come into another's possession; he is without greed; he does not even arouse an evil thought regarding the possessions of others; he avoids from afar disasters with women and so on; he speaks the truth, is reliable, a reuniter of those who are divided, a supporter of those who are united; he speaks pleasantly, with a smile as forerunner, speaking first, speaking what is beneficial, speaking what is the Teaching, non-covetous, with a mind without ill-will, with undistorted vision; through the knowledge that one is the owner of one's actions, through knowledge conforming to truth, he is grateful and thankful, one who honours elders, of thoroughly purified livelihood, a lover of the Teaching, one who instigates others too in the Teaching, one who prevents beings from what is not their function in every way, one who establishes them in their functions, and one who himself commits exertion in those functions; or having done what ought not to be done by oneself, he quickly abstains from that - such and so on are the signs of the perfection of morality of the great man whose disposition is towards morality.

Likewise, he has mild mental defilements, mild mental hindrances, is disposed towards solitude, abundant in non-distraction; evil applied thoughts do not flow into his mind; and when he has gone to seclusion, his mind becomes concentrated with little difficulty; even towards the side of enemies, friendliness of mind quickly remains settled, how much more towards the other; and he is mindful, remembering and recollecting what was done long ago and what was said long ago; and he is wise, endowed with wisdom nourished by the Teaching; and he is prudent in those various matters that are to be done; and he is putting forth strenuous energy in actions for the welfare of beings; and he is endowed with the power of patience, enduring all;

and he is of unshakeable determination, firmly resolved; and he is equanimous regarding phenomena that are grounds for equanimity - such and so on should be known as the signs of the perfection of renunciation and so on, by the influence of the great man's disposition towards renunciation and so on.

Thus, for the great man endowed with these signs of the requisites of enlightenment, what was stated: "reliance on a good friend is the cause for the great resolution." Herein, this is the characteristic of a good friend in brief - here a good friend is accomplished in faith, accomplished in morality, accomplished in learning, accomplished in generosity, accomplished in energy, accomplished in mindfulness, accomplished in concentration, accomplished in wisdom. Therein, through the accomplishment of faith he believes in the enlightenment of the Truth-finder and in the fruit of action; thereby he does not abandon the seeking of welfare for beings, which is the cause of perfect enlightenment; through the accomplishment of morality he is dear to beings, agreeable, respected, esteemed, an accuser, a censurer of evil, a speaker, willing to do what others bid; through the accomplishment of learning he is a maker of profound talks on the Teaching that bring welfare and happiness to beings; through the accomplishment of generosity he is of few wishes, content, secluded, not in company; through the accomplishment of energy he is putting forth strenuous energy in the practice of welfare for beings; through the accomplishment of mindfulness he has established mindfulness regarding blameless qualities; through the accomplishment of concentration he is undistracted, with concentrated mind; through the accomplishment of wisdom he understands without distortion; he, searching with mindfulness for the courses of wholesome and unwholesome mental states, having known with wisdom the welfare and harm of beings as they really are, having become with concentration one with a fully focused mind therein, with energy prevents beings from harm and urges them towards welfare. Therefore he said -

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, and not one who urges towards an impossibility."

Thus, in dependence on a good friend endowed with such virtues, the great man properly purifies his own achievement of decisive support. And having become one of thoroughly purified disposition and practice, endowed with four powers, before long, having combined the eight factors, making the great resolution, he becomes established in the state of a Bodhisatta, no longer subject to turning back, fixed in destiny, heading for the highest enlightenment.

These are his four powers. The internal power is that longing and disposition exclusively slanting towards perfect enlightenment, based on self-reliance, through respect for the Teaching, by which the great man, taking oneself as predominant, with shame as support, and having become accomplished in resolution, having fulfilled the perfections, attains perfect enlightenment. The external power is that longing and disposition exclusively slanting towards perfect enlightenment, based on reliance on others, by which the great man, taking the world as predominant, with conceit as support, and having become accomplished in resolution, having fulfilled the perfections, attains perfect enlightenment. The power of decisive support is that longing and disposition exclusively slanting towards perfect enlightenment, through the achievement of decisive support, by which the great man, with sharp faculties, of

clear element-nature, with mindfulness as support, and having become accomplished in resolution, having fulfilled the perfections, attains perfect enlightenment. The power of practice is that accomplishment of practice appropriate to perfect enlightenment, attentive practice and persevering practice, by which the great man, of pure practice, a continuous practitioner, and having become accomplished in resolution, having fulfilled the perfections, attains perfect enlightenment.

Thus this resolution, accomplished and arisen through four conditions, four causes, and four powers, brought about by the combination of eight factors, is a condition for the perfections, because of being the root cause. And through the activity of which four wonderful and marvellous phenomena become established in the great man, he embraces the entire order of beings with a mind of affection as if they were his own legitimate sons. And his mind does not become defiled by the influence of defilement regarding sons. And his disposition and practice bring welfare and happiness to beings. And his own qualities that bring about Buddhahood grow ever higher and higher and ripen. And since the great man is endowed with the most lofty streams of merit, streams of the wholesome, with the condition of activity, with the nutriment of happiness, he is worthy of offerings from beings, the highest position of respect, and an incomparable field of merit. Thus the great resolution, of many virtues and many benefits, should be known as a condition for the perfections.

And just as the resolution, so too great compassion and skilfulness in means. Therein, skilfulness in means is the wisdom that has become the basis for the state of the requisites of enlightenment of giving and so on, through which great compassion and skilfulness in means of the great men, indifference to personal happiness, continuous devotion to acting for the welfare of others, the absence of dejection even in the exceedingly difficult practices of a great Bodhisatta, and the state of being a cause for beings' obtaining welfare and happiness even at the times of seeing, hearing, and recollecting with confidence a fully Enlightened One, come about. For thus indeed, through his wisdom the accomplishment of the state of Buddhahood, through compassion the accomplishment of the function of a Buddha; through wisdom he himself crosses over, through compassion he helps others cross over; through wisdom he fully understands the suffering of others, through compassion he undertakes the remedy for the suffering of others; through wisdom he becomes disenchanted with suffering, through compassion he accepts suffering; likewise through wisdom he faces towards Nibbāna, through compassion he reaches the round of rebirths; likewise through compassion he faces towards the round of rebirths, through wisdom he does not delight therein; through wisdom he becomes dispassionate everywhere, yet because of being accompanied by compassion it is not that he is not engaged in assisting all; through compassion he has compassion for all, yet because of being accompanied by wisdom it is not that he is not dispassionate in mind everywhere; through wisdom the absence of I-making and mine-making, through compassion the absence of laziness and wretchedness; likewise through wisdom and compassion respectively, the state of being protector of self and others, the state of being wise and heroic, the state of not mortifying oneself and not mortifying others, the accomplishment of personal welfare and the welfare of others, the state of being fearless and awe-inspiring, taking the Teaching as predominant and taking the world as predominant, the state of being grateful and acting first, the departure of delusion and craving, the accomplishment of true knowledge and

conduct, the accomplishment of powers and grounds of self-confidence - because of being the means for all the fruit of the perfections by distinction, wisdom and compassion are a condition for the perfections. And this pair is a condition for aspiration too, just as for the perfections.

Likewise, endeavour, penetration, steadfastness, and conduct for welfare should be known as conditions for the perfections, which are called "grounds of Buddhahood" because of being the place of origin of the state of Buddhahood. Therein, endeavour is the energy of striving for the requisites of enlightenment. Penetration is the wisdom that constitutes skilfulness in means regarding the requisites of enlightenment. Steadfastness is determination, the state of unshakeable determination. Conduct for welfare is the development of friendliness and the development of compassion.

Likewise, there are six dispositions classified as renunciation, solitude, non-greed, non-hate, non-delusion, and escape. For Bodhisattas with the disposition towards renunciation are seers of danger in sensual pleasures and in the household life; likewise those with the disposition towards solitude are seers of danger in company; those with the disposition towards non-greed are seers of danger in greed; those with the disposition towards non-hate are seers of danger in hate; those with the disposition towards non-delusion are seers of danger in delusion; those with the disposition towards escape are seers of danger in all existences. Therefore these six dispositions of Bodhisattas should be known as conditions for the perfections of giving and so on. For without seeing the danger in greed and so on, and without the predominance of non-greed and so on, the perfections of giving and so on do not come into being. For the state of having a mind inclined towards relinquishment and so on through the predominance of non-greed and so on should be known as the state of having the disposition of non-greed and so on.

And just as these, so too the fact of having the disposition towards giving and so on is a condition for the perfections of giving and so on for Bodhisattas practising for enlightenment. For through the fact of having the disposition towards giving, Bodhisattas, having become seers of danger in stinginess which is its opposite, fulfil the perfection of giving properly and completely. Through the fact of having the disposition towards morality, having become seers of danger in immorality, they fulfil the perfection of morality properly and completely. Through the fact of having the disposition towards renunciation, in sensual pleasures and in the household life; through the fact of having the disposition towards knowledge of phenomena as they really are, in not knowing and in sceptical doubt; through the fact of having the disposition towards energy, in idleness; through the fact of having the disposition towards patience, in impatience; through the fact of having the disposition towards truth, in deception; through the fact of having the disposition towards determination, in lack of determination; through the fact of having the disposition towards friendliness, in anger; through the fact of having the disposition towards equanimity, having become seers of danger in worldly adversities, they fulfil the perfections of renunciation and so on properly and completely. The fact of having the disposition towards giving and so on is a condition for the perfections of giving and so on because of being the cause of their accomplishment.

Likewise, the reviewing of the danger and benefit in non-relinquishment and

relinquishment and so on respectively, in succession, is a condition for the perfections of giving and so on. Therein, this is the method of reviewing: for beings whose minds are attached to possessions such as fields, sites, unwrought gold, gold, cattle, buffaloes, female slaves, male slaves, sons, wives and so on - because fields and so on are objects of sensual desire, they are much wished for; because they are shared in common with kings, thieves and so on; because they are a basis for contention; because they create rivals; because they are without substance; because in their acquisition and protection they are a cause for the oppression of others; and because their destruction is an occasion bringing sorrow and manifold disasters of many kinds; and because attachment to them is the source for those whose minds are obsessed by the stain of stinginess to be reborn in realms of misery - thus possessions are things that bring various and extensive harm. Their relinquishment alone is the one way to safety; therefore diligence should be exercised in relinquishment.

Furthermore, a beggar who is requesting should be reviewed thus: because he reveals one's secret, he is "my confidant"; because he says "Having abandoned what must be left behind, take your own property and go to the world beyond," he is "my adviser"; because "in the world ablaze with the fire of death, as if in a house ablaze, he is a companion who carries away my property from there," and because "he is the place of deposit and safekeeping for what has been carried away" - because of being a companion in the wholesome action reckoned as giving, and because of being a cause of success for Buddhahood which is the highest of all achievements and supremely rare, he should be reviewed as "the supreme good friend."

Likewise, the inclination towards relinquishment should be established thus: "I have been honoured by him in a lofty deed; therefore that honour should be made unerring"; and "Since life is certainly subject to breaking up, even without being asked I should give, how much more when asked"; and "Those of lofty disposition, even though they should be sought out and given to, he has come of his own accord by my merit"; and "By the pretext of giving to the beggar, this is indeed assistance for me myself"; and "Just as I, so too this entire world should be assisted by me"; and "In the absence of a beggar, how would my perfection of giving be fulfilled?"; and "For the very purpose of beggars, everything should be acquired by me"; and "When would beggars, without even asking me, take my property of their own accord?"; and "How might I be dear and agreeable to beggars?"; and "How might they be dear and agreeable to me?"; and "How might I, while giving and even after giving, be pleased, delighted, filled with joy and happiness?"; and "How might I have beggars and a lofty disposition towards giving?"; and "How might I, even unasked, give to beggars having understood their hearts?"; and "When there is wealth and there are beggars, non-relinquishment is a great deception of mine"; and "How might I relinquish my own limbs or even my life to beggars?" Furthermore, the mind should be produced with indifference towards wealth thus: "Wealth by its very nature follows the donor who is indifferent, just as a moth follows the indifferent thrower."

But if the one requesting is a dear person, pleasure should be produced thus: "A dear one requests of me." If it is an indifferent person, pleasure should be produced thus: "This one, requesting of me, certainly through this relinquishment becomes a friend." For even one who gives becomes dear to beggars. But if an enemy requests, pleasure

should be produced especially thus: "An opponent requests of me; this one, requesting of me, certainly through this relinquishment, the enemy becomes dear, a friend." Thus, just as towards a dear person, so too towards neutral and hostile persons, one should give only after having established compassion preceded by friendliness.

But if, because of greed having been cultivated for a long time, states of greed should arise regarding the gift as their object, then by that Bodhisatta's acknowledgment it should be considered thus: "Did you not, when making the resolution for the enlightenment of a good person, relinquish this body for the welfare of all beings, and the merit consisting of that relinquishment? Yet regarding even an external thing, the occurrence of attachment in you is like an elephant's bathing. Therefore no attachment should be produced by you anywhere. Just as when a great medicinal tree stands, those desiring roots take the roots, those desiring fruits take the outer bark, the bark, the trunk, the fork, the heartwood, the branches, the foliage, the flowers, and the fruits - there is no occurrence of thought in that tree 'These are carrying away what belongs to me' - just so, by me who am undertaking zeal for the welfare of the entire world, when this body which is of great suffering, ungrateful, and perpetually impure is being employed for the benefit of others, not even the slightest wrong thought should be produced. Or what distinction is there here between internal and external primary elements, which are subject to absolute breaking up, scattering, and destruction? This is merely a display of confusion, namely the adherence 'This is mine, this I am, this is my self.' Therefore, just as towards external things, so too towards internal things such as hands, feet, eyes and so on, and flesh and so on, having become without concern, one should be with a mind of relinquishment thus: 'Let those who desire them take them.'"

Thus, for one who reflects in this way, who is resolute for highest enlightenment, who is indifferent to body and life, bodily, verbal, and mental actions become thoroughly pure with little difficulty. He, with thoroughly pure bodily, verbal, and mental actions, with purified livelihood, established in the practice of the true method, endowed with skilfulness in loss and means, is able to assist all beings exceedingly more through the relinquishment of gifts, through the gift of fearlessness, and through the gift of the Good Teaching. This, for now, is the method of reviewing regarding the perfection of giving.

But regarding the perfection of morality, it should be reviewed thus -For this morality is the water for washing the stain of hate which cannot be cleansed by the waters of the Ganges and so on; the removal of the fever of lust and so on which cannot be removed by yellow sandalwood and so on; the special ornament of the good, not shared in common with the abundant ornaments of the multitude such as necklaces, crowns, earrings and so on; the fragrant scent that is not artificial and suitable for all times, because it blows in all directions; the supreme spell of mastery, because it brings about the state of being worthy of veneration and so on by wealthy warriors and so on and by deities; the flight of steps for ascending to the heavenly worlds beginning with the realm of the Four Great Kings and so on; the means of achieving meditative absorptions and direct knowledges; the path leading to the great city of Nibbāna; the ground of support for the enlightenment of noble disciples, individual

enlightenment, and perfect self-enlightenment; and because of being the means for the success of whatever is wished for and aspired to, it surpasses even the wish-fulfilling gem, the wishing tree, and so on.

And this was said by the Blessed One - "Monks, the mental aspiration of one who is moral succeeds because of its purity." Furthermore it was said - "If, monks, a monk should wish 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed,' he should be one who fulfils morality" and so on. Likewise, "Wholesome moral practices, Ānanda, have freedom from remorse as their purpose." "Householders, there are these five benefits of being moral, of accomplishment in morality" - by means of such discourses and so on, the virtues of morality should be reviewed. Likewise, by means of the Discourse on the Simile of the Mass of Fire and so on, the dangers in the absence of morality. Morality should be reviewed because it is the sign of joy and pleasure; because of the absence of fear of self-reproach, reproach by others, punishment, and unfortunate rebirth; because of being praiseworthy by the wise; because of being a cause for freedom from remorse; because of being a state of safety; and because it surpasses the achievements of the multitude in property, authority, life span, beauty, attendance, kinsmen, and friends. For indeed, for one who is moral, great joy and pleasure arises because of one's own accomplishment in morality - "Wholesome indeed has been done by me, good has been done, a shelter for the fearful has been made."

Likewise, for one who is moral, oneself does not blame, nor do wise others, and there is simply no origination of fear of punishment and unfortunate realms. "A virtuous person of good character" - he is praiseworthy by the wise. Likewise, for one who is moral, that regret which arises for the immoral one - "Evil indeed was done by me, what is cruel was done, what is wrong was done" - that does not arise. And this so-called morality is the supreme state of well-being, because of being the foundation of diligence, because of accomplishing great benefit by way of avoidance of disaster of wealth and so on, and because of being a blessing. The accomplishment in morality surpasses accomplishment in family, since even one of low birth who is moral is worthy of veneration by wealthy nobles and so on - "What do you think, great king? "Suppose you had here a slave, a labourer" - this and so on is the proof of this here. Morality surpasses external wealth, because of not being shared with thieves and so on, because of following one to the world beyond, because of being rich in result, and because of being the foundation for virtues such as serenity and so on. Morality surpasses the sovereignty of warriors and so on, because of being the foundation of the supreme sovereignty of mind. For the sovereignty of beings in each and every order of beings has morality as its cause. Morality is more prominent than life, because of the statement that even one day's life of one who is moral is more distinguished than a life measuring a hundred years in length, and because of the statement that the abandoning of the training while life remains is death. Morality surpasses beauty of form, because of bringing about a pleasing nature even to enemies, and because of being unconquerable by the failures of ageing and disease. Morality surpasses the distinction of dwelling in mansions, long buildings and so on, and the distinction of position as king, viceroy, general and so on, because of being the foundation of a distinction of happiness. It surpasses even relatives and friends who are naturally affectionate and who frequent one's vicinity, because of accomplishing absolute welfare and because of following one to the world beyond.

And "Not that could mother or father do" and so on is the proof of this here. Likewise, morality itself is more prominent than the protection of oneself, which is difficult to guard by means of elephant, horse, chariot, and infantry forces, and by means of spells, medicines, and healing applications, because of being the safeguarding, because of being dependent on oneself, because of not being dependent on others, and because of having a great domain. Therefore he said - "The Teaching indeed protects one who practises the Teaching" and so on. For one who reviews thus: "Morality is endowed with many virtues," the accomplishment in morality that is incomplete goes to fulfilment, and that which is impure goes to purity.

But if, through long familiarity, mental states opposed to morality, such as hate and so on, should arise now and then, by that one who has acknowledged himself as a Bodhisatta, it should be considered thus - Was not the aspiration for highest enlightenment made by you? And one deficient in morality cannot attain even mundane successes, how much less supramundane ones. But the morality that is the foundation of perfect enlightenment, which is the highest of all successes, must be brought to the supreme excellence. Therefore, by you, the well-behaved one, rightly guarding morality in the manner stated beginning with "as a blue jay its egg," it must be done even more excellently.

Moreover, by you, through the proclamation of the Teaching, the introducing and maturing of beings in the three vehicles must be done. And the word of one deficient in morality is not to be accepted, like the medical treatment of a physician who indulges in unwholesome food. Therefore, one must possess morality that is pure by its own nature, thinking "How might I, having become trustworthy, accomplish the introducing and maturing of beings?" Furthermore, through the application of the distinction of virtues such as meditative absorption and so on, there is my ability to render assistance to beings and the fulfilment of the perfection of wisdom and so on. And virtues such as meditative absorption and so on do not come to be without purity of morality. Therefore morality must be properly purified.

Likewise, the reviewing in the perfection of renunciation should be understood as preceded by the seeing of danger - in the household life by such statements as "the household life is confinement, a path of dust" and so on, in sensual pleasures by such statements as "sensual pleasures are like a skeleton" and so on and "even a mother quarrels with her son" and so on, and in sensual desire and so on by such statements as "just as a man, having taken a loan, might engage in business activities" and so on - and by the reverse of what has been stated, by way of reflecting on the benefits in going forth and so on by such statements as "going forth is the open air" and so on. This is the summary here; the detail, however, should be understood by way of the Dukkakkhandha Sutta, the Āsivisopama Sutta, and so on.

Likewise, the virtues of wisdom should be attended to thus: "Without wisdom, mental states such as giving and so on do not become pure, and they are not able to perform their respective functions." For just as without life the body-machine does not look beautiful, and is not capable of performing its own activities, and just as the faculties such as the eye and so on without consciousness are not sufficient to perform their respective functions in their domains, so the faculties such as faith and so on without wisdom are incapable of performing their own functions - thus wisdom is the chief cause in the practice of relinquishment and so on. For the great Bodhisattas whose

eye of wisdom has been opened, even having given their own limbs and minor limbs, are not self-exalting and not disparaging of others, free from discrimination like medicinal trees, joyful in all three periods of time. For by the power of wisdom, through the application of skilfulness in means, relinquishment attains the state of the perfection of giving by operating for the welfare of others. For giving for one's own benefit is like usury.

Likewise, in the absence of wisdom, because of non-separation from defilements such as craving and so on, even the purification of morality does not come to be, how much less the state of being the foundation of the virtues of omniscience. And only one who is wise, thoroughly observing the danger in the household life, in the types of sensual pleasure, and in the round of rebirths, and the benefit in going forth, in meditative absorption and attainment, and in Nibbāna, having gone forth, having produced meditative absorptions and attainments, facing towards Nibbāna, establishes others too therein. And energy devoid of wisdom does not accomplish the desired purpose, because of being wrongly undertaken. For indeed non-undertaking is better than wrong undertaking; but with energy accompanied by wisdom, nothing is difficult to achieve, because of the practice of skilful means. Likewise, only one who is wise is by nature an endurer of injuries done by others and so on, not one who is unwise. And for one devoid of wisdom, injuries brought by others only strengthen the opposite of patience; but for one who is wise, they conduce to the firmness of that patience, by way of developing the accomplishment of patience. Only one who is wise, having known as they really are the three truths, their causes, and their opposites, is one who does not deceive others.

Likewise, having supported himself by the power of wisdom, through the accomplishment of energy he has unshakeable acceptance and determination in all the perfections. And the wise one, without making a division into dear ones, neutral ones, and enemies, is skilled in bringing welfare everywhere. Likewise, by means of wisdom, when worldly adversities such as gain and loss and so on converge, he is neutral through being unchanging. Thus, wisdom alone is the cause of purification of all the perfections - so the virtues of wisdom should be reviewed. But further, without wisdom there is no accomplishment in vision, and without accomplishment in right view there is no accomplishment in morality, and for one devoid of accomplishment in morality and right view there is no accomplishment in concentration, and by one who is unconcentrated it is not possible to accomplish even one's own personal welfare, how much less the welfare of others that has reached excellence - therefore by one practising for the welfare of others, the Bodhisatta should exhort himself thus: "Should you not carefully make an effort for the growth of wisdom?" For by the power of wisdom, the Great Being, determined upon the four determinations, helping the world by the four ways of supporting others, leads beings onto the path of deliverance and brings their faculties to maturity.

Likewise, by the power of wisdom, fully understanding as they really are the investigations, abundant occurrences, and cessations in the aggregates, sense bases, and so on, leading the virtues of giving and so on to the state of being conducive to special penetration, he becomes one who fulfils the Bodhisatta's training - thus, having defined the virtues of wisdom in their many kinds and constituents, the perfection of wisdom should be cultivated.

Likewise, even mundane tasks that are visible cannot be achieved by one of inferior energy, but for one of strenuous energy who disregards weariness, there is nothing that is called difficult to achieve. For one of inferior energy is not even able to begin, thinking "I shall help all beings cross over from the great flood of saṃsāra." The middling one, having begun, gives up midway. But one of superior energy, without regard for personal happiness, attains the perfection of endeavour - thus the accomplishment of energy should be reviewed. But further, "For one whose endeavour is merely for the purpose of pulling oneself out from the mire of saṃsāra, even for him, when energy is lax, it is not possible to expect the fulfilment of wishes, how much less for one who has made the resolution for the purpose of pulling out the world with its gods" and "Because the groups of faults such as lust and so on are difficult to ward off like intoxicated great elephants, and because the undertakings of action that have those as their source are like murderers with drawn swords, and because the unfortunate realms that have those as their cause always have their mouths open, and because the evil friends who urge one therein are always present, and because of the foolish worldling's state being the cause of following their advice, when mindfulness arises, the wrong applied thoughts that it is proper to escape by oneself from the suffering of saṃsāra become distant by the power of energy" and "If, however, highest enlightenment can be attained by energy that is dependent on oneself, what is difficult here?" - by such a method the virtues of energy should be reviewed.

Likewise, this patience, because it blows away wrath which is the opponent of all virtues without remainder, is the unobstructed weapon of the good in the accomplishment of virtues, the ornament of those capable of overcoming others, the accomplishment of power for ascetics and brahmins, the stream of water of a boat for subduing the fire of wrath, the place of origin of a good reputation, the charm-medicine that appeases the verbal poison of evil persons, the supreme nature of the wise for those established in restraint, the ocean in profundity of disposition, the boundary of the great ocean of hate, the door-panel that shuts the door to the realms of misery, the stairway for ascending to the worlds of the gods and Brahmā, the ground for the endurance of all virtues, the highest purification of body, speech, and mind - thus it should be attended to.

But further, "These beings, because of the absence of the accomplishment of patience, are tormented in this world, and in the world beyond because of the pursuit of qualities that cause remorse" and "Even if suffering arises on account of another's injury, the individuality that is the field of that suffering and the action that is the seed have been conditioned by me myself" and "And this is the cause of freedom from debt for that suffering" and "In the absence of one who injures, how would my accomplishment of patience come to be?" and "Even if this one is now an injurer, this one indeed formerly did me a favour" and "Or the injury itself is a favour by being the occasion for patience" and "All these beings are like my children, and who would be angry at offences committed by children?" and "By whatever possession by the demon of wrath this one offends against me, that very possession by the spirit of wrath should be removed by me" and "Whatever injury by which this suffering has arisen for me, I too am a cause of that" and "The phenomena by which the injury was done, and where it was done, all those have ceased at that very moment - by whom now should irritation be made against whom?" and "Because of the non-self nature of

all phenomena, who offends against whom?" - by one reviewing thus, the accomplishment of patience should be cultivated.

If, however, through long familiarity, wrath occasioned by another's injury should remain obsessing the mind, by him it should be considered thus - "This patience is the cause of reciprocal benefit among the practices opposed to another's injury" and "The injury is a proximate cause of suffering for me, and faith - by the production of suffering, it is a condition for faith and for the perception of non-delight in the entire world" and "For this is the nature of the faculties, namely the conjunction with desirable and undesirable objects. Therein, that the conjunction with undesirable objects should not be for me - how could that be obtained here?" and "A being under the control of wrath, maddened by wrath, with a distracted mind - what use is retaliation there?" and "All these beings were protected by the Perfectly Enlightened One as if they were his own legitimate sons; therefore mental irritation should not be made there by me" and "When there is virtue in the offender, irritation should not be made by me towards the virtuous one" and "When virtue is absent, compassion should especially be felt" and "By irritation my virtues and fame are diminished" and "By anger, ugliness, painful sleep, and so on, which are pleasing to foes, come to me" and "This wrath is indeed a powerful enemy that causes all harm and destroys all welfare" and "When there is patience, there is no enemy whatsoever" and "Whatever suffering is to be obtained in the future by the offender on account of the offence, when there is patience, there is the absence of that for me" and "By brooding and being angry, I have only conformed to the enemy" and "When wrath has been overcome by me through patience, the enemy who has become a slave is properly overcome" and "The abandonment of the virtue of patience on account of wrath is not proper for me" and "When there is wrath, a quality that opposes and is adverse to virtues, how could my qualities of morality and so on go to fulfilment, and in the absence of those, how shall I, being of much benefit to beings, attain the highest success in conformity with my acknowledgment?" and "When there is patience, because of the absence of external distraction, for one who is concentrated, all activities yield to pondering as impermanent and as suffering, all phenomena as non-self, and Nibbāna as unconditioned, deathless, peaceful, sublime, and so on in nature, and the qualities of a Buddha are of incomprehensible and immeasurable power."

And from that, established in conformity acquiescence, the pondering yields that these are merely phenomena, devoid of the nature of self and what belongs to a self, arising and passing away through their respective conditions, not coming from anywhere, not going anywhere, not established anywhere, and here no one has any function regarding anyone - the non-determination of I-making and mine-making yields to pondering, by which the Bodhisatta becomes fixed in destiny for enlightenment, not subject to return - thus the reviewing of the perfection of patience should be understood by such methods.

Likewise, because without truth morality and so on are impossible, and because of the absence of practice in conformity with one's acknowledgment, and because when the principle of truth is transgressed all evil qualities converge, and because one who is untruthful is untrustworthy, and because it brings about the state of one whose words are not to be heeded in the future, and because for one accomplished in truth

there is the state of being the foundation of all virtues, and because by the determination of truth there is the ability for the purification and fulfilment of all the requisites of enlightenment, and because by non-deception regarding the intrinsic nature of phenomena all the functions of the requisites of enlightenment are accomplished, and because of the complete accomplishment of the Bodhisatta's practice - by such methods the successes of the perfection of truth should be reviewed.

Likewise, without firm acceptance of giving and so on, and unshakeable determination of them when their opposites converge, and the state of being wise and heroic therein, the requisites of giving and so on for the purpose of highest enlightenment do not come to be - by such methods the virtues of determination should be reviewed.

Likewise, "Even for one standing merely in personal welfare, without a mind of welfare towards beings, it is not possible to attain the successes of this world and the world beyond, how much less for one who wishes to establish all beings in the success of Nibbāna" and "For one who later wishes for the supramundane success of all beings, the wish for mundane success now is fitting" and "Now, being unable by mere disposition to bring about the welfare and happiness of others, when shall I accomplish that by practice?" and "Those nurtured by me now through the bringing of welfare and happiness will later become my companions in the sharing of the Teaching" and "Without these, my requisites of enlightenment do not come to be; therefore, because they are the cause for the accomplishment of the splendour of all the virtues of a Buddha, these are for me the supreme field of merit, the unsurpassed plane of the wholesome, the highest object of respect" - thus the disposition for the welfare of all beings without exception should be established; and moreover, from the standpoint of compassion too, friendliness towards all beings should be cultivated. For when one with a mind rid of barriers is devoted to bringing welfare and happiness to beings, the wish to remove their harm and suffering arises strongly, with firm roots. And compassion is the beginning, the conduct, the support, the root, the foremost, the chief of all the qualities that bring about Buddhahood - by such methods the virtues of friendliness should be reviewed.

Likewise, "In the absence of equanimity, the changes brought about by beings would produce disturbance of the mind, and when there is disturbance of the mind, there is simply no coming to be of the requisites of giving and so on" and "When the mind is softened by the affection of friendliness, without equanimity there is no purity of the requisites" and "One without equanimity is not able to divert the accumulation of merit and its result for the welfare of beings among the requisites" and "In the absence of equanimity, it is not possible to give up without making a division among the gifts and the recipients" and "One devoid of equanimity is not able to purify morality without attending to the danger to the requisites of life and to life itself" and likewise, by means of equanimity, from the accomplishment of the power of renunciation as if a thousand discontents and delights together, from rebirth, by means of seeing, from the accomplishment of all the functions of the requisites, because of the non-performance of the function of striving when there is equanimity regarding excessively aroused energy, because endurance and pondering arise from equanimity itself, because by means of equanimity there is non-deception regarding

beings' activities, because through looking on with equanimity at worldly adversities there is the accomplishment of unshakeable determination in the qualities undertaken, because in injuries by others and so on, the accomplishment of the abiding in friendliness comes about by means of non-reflective attention alone - thus the acceptance, determination, fulfilment, and accomplishment of all the requisites of enlightenment succeed by the power of equanimity - by such a method the perfection of equanimity should be reviewed. Thus the reviewing of the danger and benefit in non-relinquishment and relinquishment and so on, in due order, should be seen as the condition for the perfections of giving and so on.

Likewise, the fifteen qualities of conduct together with their accessories, and the five direct knowledges. Therein, the qualities of conduct are: restraint by morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities, and the four meditative absorptions. Among those, the accessories of the first four beginning with morality are the thirteen ascetic practices and fewness of wishes and so on. For faith among the good qualities, the accessory is: recollection of the Buddha, the Teaching, the Community, morality, generosity, deities, and peace; avoidance of rough persons; association with agreeable persons; reviewing of qualities that inspire confidence; and inclination towards that. For shame and moral fear: reviewing the danger of the unwholesome; reviewing the danger of the realms of misery; reviewing the state of supporting wholesome qualities; avoidance of persons devoid of shame and moral fear; association with persons accomplished in shame and moral fear; and inclination towards that. For great learning: the state of being one who inquires through previous exertion; devotion to the Good Teaching; familiarity with blameless subjects of knowledge and so on; maturity of faculties; the distancing of mental defilements; avoidance of those of little learning; association with those of great learning; and inclination towards that. For energy: reviewing the fear of the realms of misery; reviewing the path of progress; reviewing the greatness of the Teaching; dispelling sloth and torpor; avoidance of lazy persons; association with persons of strenuous energy; reviewing the right strivings; and inclination towards that. For mindfulness: mindfulness and full awareness; avoidance of persons who are unmindful; association with persons who have established mindfulness; and inclination towards that. For wisdom: the state of being one who inquires; making clear the subject matter of the burden; establishing the balance of the faculties; avoidance of persons lacking wisdom; association with wise persons; reviewing the conduct of profound knowledge; and inclination towards that. For the four meditative absorptions, the accessory is the tetrad beginning with morality, the preliminary development in the thirty-eight objects, and the making of mastery beginning with adverting. Therein, through purity of practice by means of morality and so on, one is capable of the gift of fearlessness to beings; through purity of disposition, of the gift of material things; through purity of both, of the gift of the Teaching - by such methods the state of being a condition of conduct and so on for the requisites of giving and so on should be specified as is fitting. Due to fear of excessive elaboration, we did not specify them. Thus the wheel of success and so on too should be understood as conditions for giving and so on.

What is the defilement? Without distinction, the state of being adhered to by craving and so on is the defilement of the perfections; but with distinction, indecision regarding the gift and the recipient is the defilement of the perfection of giving.

Indecision regarding beings and time is the defilement of the perfection of morality; indecision of delight and discontent regarding the non-pacification of sensual pleasures and existence is the defilement of the perfection of renunciation; indecision of "I" and "mine" is the defilement of the perfection of wisdom; indecision of sluggishness and restlessness is the defilement of the perfection of energy; indecision of self and other is the defilement of the perfection of patience; indecision of views and so on regarding what is not seen and so on is the defilement of the perfection of truthfulness; indecision of faults and virtues regarding the requisites of enlightenment and their opposites is the defilement of the perfection of determination; indecision of beneficial and harmful is the defilement of the perfection of friendliness; indecision of desirable and undesirable is the defilement of the perfection of equanimity - this should be seen as defilement.

What is the cleansing? Non-injury by craving and so on, and the separation from the aforesaid indecisions - this should be understood as the cleansing of these. For the perfections of giving and so on, being uninjured by mental defilements such as craving, conceit, wrong view, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, vanity, negligence and so on, and being free from indecision regarding the gift and the recipient and so on, become pure and luminous.

What is the opponent? Without distinction, all defilements and all unwholesome mental states are the opponent of these; but with distinction, stinginess and so on stated before should be understood. But further, giving is the opponent of greed, hate, and delusion, because of the connection with the qualities of non-greed, non-hate, and non-delusion regarding the gift, the recipient, and the fruit of giving; morality is the opponent of greed and so on, because of the departure of the faults and crookedness of body and so on; renunciation is the opponent of the triad of faults, because of the avoidance of sensual happiness, injury to others, and self-mortification; wisdom is the opponent of greed and so on, because of the blinding of greed and so on and the non-blinding of knowledge; energy is the opponent of greed and so on, by way of neither sluggish nor agitated right exertion; patience is the opponent of greed and so on, because of the enduring of the emptiness of the desirable and undesirable; truth is the opponent of greed and so on, because of proceeding as it really is even when there is support or injury from others; determination is the opponent of greed and so on, because of not wavering in the requisites as undertaken, having overcome worldly adversities; friendliness is the opponent of greed and so on, because of seclusion from the mental hindrances; equanimity is the opponent of greed and so on, because of the destruction of compliance and aversion regarding the desirable and undesirable, and because of even proceeding - this should be seen thus.

What is the practice? As for the perfection of giving, the practice is the assisting of beings in many ways through the relinquishment of happiness, requisites, body, and life, through the dispelling of fear, and through the instruction of the Teaching. Therein, by way of the object to be given, giving is threefold: the gift of material things, the gift of fearlessness, and the gift of the Teaching. Among these, the object to be given by the Bodhisatta is twofold: internal and external. Therein, the external is tenfold: food, drink, cloth, vehicle, garlands, scents, cosmetics, sleeping place,

public rest-house, and material for lighting. Food and so on are manifold by the classification of solid food, soft food, and so on. Likewise, by way of object, it is sixfold: from visual object up to mind-object. And visual objects and so on are manifold by the classification of blue and so on. Likewise, it is manifold by way of various kinds of wealth and requisites such as gems, gold, silver, pearls, coral and so on; fields, sites, parks and so on; female slaves, male slaves, cattle, buffaloes and so on.

Therein, the great man, when giving external things, knowing by himself that "whoever needs whatever, he gives that to him, and when giving, he himself is desirous of giving," gives even unasked, how much more when asked. He gives with open-handed generosity, not with closed-handed generosity; he gives what is sufficient, not what is insufficient, when there is a gift to give. He does not give based upon reciprocation. For when there is no sufficient gift to give, he shares what is worthy of sharing. And he does not give what brings injury to others, such as weapons, poisons, intoxicants and so on; nor playthings which are connected with harm and conducive to negligence. And he does not give to a sick beggar what is unsuitable such as drink, food and so on, or what is without measure; but he gives only what is suitable and of proper measure.

Likewise, when asked, he gives to householders what is befitting householders; he gives to those gone forth what is befitting those gone forth; he gives without causing oppression to any among mother and father, relatives and blood-relations, friends and colleagues, children, wife, slaves, and workmen; and he does not give what is coarse after having promised a lofty gift; and he does not give based upon material gain, honour, and fame; and he does not give based upon reciprocation; and he does not give expecting fruit, except for perfect enlightenment; and he does not give while being disgusted with beggars or with the gift; and he does not give a gift thrown away even to unrestrained beggars who are abusive and angry; on the contrary, with a confident mind, having compassion, he gives attentively only; and he does not give having become superstitious about omens; but he gives believing in the fruit of action only; nor does he give after having vexed beggars with attendance and so on; but he gives without vexing at all; and he does not give a gift with the intention of deceiving or dividing others; he gives with an undefiled mind only; nor does he give a gift with harsh speech and a frowning face; but having become one who speaks pleasantly, who speaks first, who is measured in speech, he gives; and regarding whatever gift in which the state of greed is exceeding, whether because of its loftiness and agreeableness, or because of long familiarity, or because of the nature of attachment, the Bodhisatta, knowing this, having quickly dispelled it, gives even after having sought out beggars; and whatever gift-object is small and a beggar too has presented himself, without even considering that, constraining himself, giving, he honours the beggar, just as the wise Akitti did. And the great man, when asked for his own children, wife, slaves, workmen, and servants, does not give them to beggars while they are uninformed and have become displeased; but he gives only when they have been properly informed and have become pleased. And when giving, knowing that they are demons, ogres, ghosts and so on, or humans of cruel activities, he does not give; likewise he does not give even a kingdom to such ones. He does not give to

those who proceed for the harm, suffering, and detriment of the world; but he gives to those who are righteous and who protect the world by the Teaching. Thus, for now, the practice regarding external giving should be understood.

But internal giving should be understood in two ways. How? Just as some man, for the sake of food and clothing, gives himself up to another, approaches the state of obedience, enters into slavery; just so the great man, for the sake of highest enlightenment, with a mind free from worldly attachment, wishing for the unsurpassed welfare and happiness of beings, desiring to fulfil his own perfection of giving, gives himself up to another, approaches the state of obedience, the state of being subject to be done with as wished. He gives hands, feet, eyes and so on, the major and minor limbs, to those who are desirous of this and that, unshaken, unattached; he does not cling therein, he does not undergo contraction, just as with external things. For thus the great man relinquishes external things in two ways: either for the comfortable use of beggars, fulfilling their wishes; or for his own mastery. Therein, in every way, with open-handed generosity, thinking "Thus, through the development of non-attachment, I shall attain the highest enlightenment." Thus it should be understood regarding internal things.

Therein, whatever personal possession, when being given, leads absolutely to the welfare of the beggar, that he gives, not the other. And the great man, knowing, does not give his own body or limbs and minor limbs to Māra or to deities belonging to Māra's retinue or to those with the intention of violence, thinking "May there not be harm for them." And just as to those belonging to Māra's retinue, so too he does not give to those possessed by them, nor to mad men. But when being asked by others, he gives immediately, because of the rarity of such a request and because of the difficulty of such a gift.

But the gift of fearlessness should be understood as being a means of protection from that, when fear from kings, from thieves, from fire, from water, from hostile persons, from beasts of prey such as lions, tigers and so on, from serpents, demons, ogres, sprites and so on has arisen for beings.

But the gift of the Teaching is the undistorted proclamation of the Teaching by one of undefiled mind, suitable instruction for welfare by way of what pertains to the present life, what pertains to the future life, and ultimate welfare, by which there is the bringing in of those who have not yet entered the Dispensation and the maturing of those who have entered. Therein, this is the method - In brief, to begin with: talk on giving, talk on morality, talk on heaven, the danger of sensual pleasures, the defilement, and the benefit in renunciation. But in detail, for those whose minds are inclined towards the enlightenment of a noble disciple: going for refuge, restraint by morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities, the pursuit of serenity by way of the working of the act among the thirty-eight objects, the pursuit of insight as is fitting through the approach of insight among the approaches to insight beginning with the materiality group and so on; likewise the practice of purification, the grasping of the right course, the three true knowledges, the six direct knowledges, the four analytical knowledges, and the enlightenment of a noble disciple - by way of praising these virtues, establishing and purifying them there and there as is fitting. Likewise, for beings inclined towards individual enlightenment and perfect enlightenment, as is

fitting, by way of praising the intrinsic nature, function, characteristic and so on of the perfections beginning with giving, and by way of illustrating the great power of those Buddhas in all three stages, there is the establishing and purifying in the two vehicles. Thus the great man gives the gift of the Teaching to beings.

Likewise, the great man, giving the gift of material things to beings, gives the gift of food, thinking "By this gift may I produce for beings the achievement of life span, beauty, happiness, power, discernment and so on, and the delightful achievement of the highest fruition"; likewise he gives drink for the appeasing of the thirst of sensual desire and defilement of beings; likewise he gives garments for golden complexion and for the accomplishment of the ornament of shame and moral fear; likewise he gives a vehicle for the accomplishment of the various kinds of supernormal power and the happiness of Nibbāna; likewise he gives scent for the accomplishment of the fragrance of morality; likewise he gives garlands and cosmetics for the accomplishment of the splendour of the virtues of a Buddha; he gives a seat for the accomplishment of the seat at the ground of enlightenment; he gives a sleeping place for the accomplishment of the Truth-finder's sleeping place; he gives a public rest-house for the accomplishment of being a refuge; he gives material for lighting for the attainment of the five eyes; he gives the gift of visible form for the accomplishment of the fathom-wide radiance; he gives the gift of sound for the accomplishment of the voice of Brahmā; he gives the gift of flavour for the state of being dear to the whole world; he gives the gift of tangible objects for the state of the Buddha's delicacy; he gives the gift of medicine for the state of being free from ageing and death; he gives the gift of freedom to slaves for the purpose of liberation from the slavery of defilements; he gives the gift of the cause of blameless play and delight for the delight in the Good Teaching; he gives the gift of children for the purpose of bringing all beings to the state of being his own children through noble birth; he gives the gift of a wife for the purpose of attaining the state of being a consort of the entire world; for the achievement of auspicious marks, the gift of gold, gems, pearls, coral and so on; for the achievement of features, the gift of various kinds of ornaments; for the attainment of the treasury of the Good Teaching, the gift of a treasury of wealth; for the state of a king of the Teaching, the gift of a kingdom; for the achievement of meditative absorption and so on, the gift of parks, pleasure groves, lakes and forests; for the approaching of the ground of enlightenment with feet marked with wheels, the gift of feet; for the crossing over of the four floods, the gift of hands for the purpose of giving the hand of the Good Teaching to beings; for the attainment of the faith faculty and so on, the gift of ears, nose and so on; for the attainment of the all-seeing eye, the gift of eyes; the gift of flesh, blood and so on, thinking "May my body be one that brings welfare and happiness to all beings at all times in seeing, hearing, recollecting, attending upon and so on, and one to be depended upon by the whole world"; he gives the gift of the head, thinking "May I be the highest in all the world."

And while giving thus, he does not give by wrong means of livelihood, nor by harming others, nor through fear, nor through shame, nor through anger at those worthy of offerings, nor what is coarse when there is what is superior, nor through self-exaltation, nor through disparagement of others, nor through reckoning on the result, nor through disgust at the beggar, nor with disrespect; rather, he gives attentively, he gives with his own hand, he gives in proper time, he gives with respect, he gives

without distinction. He gives with pleasure at the three times, and for that very reason, having given, he is not one who feels remorse afterwards. He does not show conceit or contempt according to the recipient; he is of pleasant conduct towards the recipients, bountiful, ready to comply with requests, a giver with accompaniments. For when giving the gift of food, thinking "I shall make it with accompaniments and give it," he gives it together with cloth and so on. Likewise, when giving the gift of cloth, thinking "I shall make it with accompaniments and give it," he gives it together with food and so on. In the gift of a vehicle and so on too, the same method applies.

Likewise, when giving the gift of visible form, he gives the other sense objects too as accompaniments of that; so too in the remaining ones. Therein, the gift of visible form means: having obtained one among flowers, cloth, or elements of blue, yellow, red, white and other colours, having resolved upon it by way of visible form, having thought "I shall give the gift of visible form; the gift of visible form is mine," he establishes the gift with such a one who is worthy of offerings, having made it with a material basis. This is called the gift of visible form.

But the gift of sound should be understood by way of the sound of drums and so on. Therein, sound cannot be given by uprooting it like tubers and roots and placing it in the hand like a bunch of blue water-lilies; but when one gives it having made it with a material basis, one gives the gift of sound. Therefore, when thinking "I shall give the gift of sound," he makes or has made an offering to the three jewels with one or another musical instrument among drums, small drums and so on, and he places or has placed drums and so on, thinking "The gift of sound is mine." But when he gives voice medicine such as oil, molasses and so on to speakers of the Teaching, announces the hearing of the Teaching, recites melodic recital, gives a talk on the Teaching, makes or has made a talk for those seated nearby and a talk of thanksgiving - then it is called the gift of sound.

Likewise, the gift of scent: having obtained one or another enticing scent substance among root scents and so on, or any ground scent whatsoever, having resolved upon it by way of scent, thinking "I shall give the gift of scent; the gift of scent is mine," he makes or has made an offering to the jewel of the Buddha and so on, and he gives up scent substances such as aloe wood, sandalwood and so on for the purpose of scent worship. This is the gift of scent.

Likewise, having obtained any enticing flavour substance among root flavours and so on, having resolved upon it by way of flavour, thinking "I shall give the gift of flavour; the gift of flavour is mine," he gives to those worthy of offerings, or he gives up the very flavour substance such as grain, cattle and so on. This is the gift of flavour.

Likewise, the gift of tangible objects should be understood by way of beds, chairs and so on, and by way of bed-coverings, outer garments and so on. For when, having obtained a tangible object substance such as beds, chairs, mattresses, pillows and so on, or inner robes, outer robes and so on, that is of pleasant contact, enticing, and blameless, having resolved upon it by way of tangible object, thinking "I shall give the gift of tangible objects; the gift of tangible objects is mine," he gives to those worthy of offerings. Having obtained the aforesaid tangible object substance and given it up - this is the gift of tangible objects.

But the gift of the Teaching, because a mind-object is intended, should be understood

by way of nutritive essence, beverage, and life. For having obtained a certain enticing object among nutritive essences and so on, having resolved by way of a mind-object, "I will give a gift of the Teaching, a gift of the Teaching is mine," one gives the gift of nutritive essence such as ghee, butter, and so on. One gives the gift of the eightfold beverage beginning with mango drink and so on; having resolved "a gift of life," one gives ticket meals, fortnightly meals, and so on; for those overpowered by illness, for the sick, one provides physicians; one has nets broken open; one has fish-traps destroyed; one has bird-cages destroyed; for beings bound in bondage, one causes release from bondage; one has the drum of non-killing circulated; and one performs and causes to be performed other such deeds for the purpose of protecting the lives of beings. This is called the gift of the Teaching.

All this aforesaid accomplishment of giving one diverts for the welfare and happiness of the entire world. And one diverts it for one's own perfect enlightenment, for unshakeable liberation, for inexhaustible desire, for inexhaustible energy, for inexhaustible concentration, for inexhaustible discernment, for inexhaustible knowledge, and for inexhaustible liberation. And by the Great Being practising this perfection of giving, the perception of impermanence should be established regarding life, likewise regarding possessions, and their state of being shared in common with many should be attended to, and great compassion towards beings should be constantly and continuously established. For thus, taking the substance to be taken from possessions, like one carrying out all one's property and oneself from a house that is ablaze, he leaves nothing over, makes no division anywhere, but on the contrary, without concern, simply forfeits. This, for now, is the order of practice for the perfection of giving.

But for the perfection of morality, this is the order of practice -because by the great man who wishes to adorn beings with the ornaments of the Omniscient One's morality, first of all one's own morality should be purified. And therein, morality becomes pure in four ways - through purity of intention, through undertaking, through non-transgression, and when there is transgression, through restoring to the original state again. For through the purity of intention, a certain one, having become one who takes oneself as authority, being of the nature of abhorring evil, having established the quality of shame internally, is of thoroughly pure conduct. Likewise, when there is undertaking from without, a certain one, having become one who takes the world as authority, being frightened of evil, having established the quality of moral fear, is of thoroughly pure conduct. Thus in both ways, these become established in morality through non-transgression. But then sometimes, through lapse of mindfulness, there might be a state of brokenness and so on of morality. By that very aforesaid accomplishment of shame and moral fear, one quickly restores it to its original state by means of emergence and so on.

This morality is twofold: avoidance and practice. Therein, this is the order of practice for the Bodhisatta's morality of avoidance - one should abide with a mind so imbued with compassion towards all beings that resentment would not arise even in a dream. Through being devoted to helping others, another's property should not be touched, like a snake. If he is one gone forth, he lives far from unchaste conduct, free from the sevenfold bond of sexual intercourse, how much more from going to another's wife. But if he is not gone forth, being a householder, he does not even arouse an evil

thought regarding the wives of others at any time. And when speaking, he speaks truthful, beneficial, dear, and measured words, and at the proper time speaks a talk on the Teaching; everywhere non-covetous, with a mind without ill-will, with undistorted vision, and endowed with the knowledge that one is the owner of one's actions, he is of established faith in those who have gone the right way, in those rightly practising, and of established devotion.

Thus, for the great man who, having turned away from the unwholesome courses of action and unwholesome mental states that are the paths to the suffering of the round of rebirths in the four realms of misery, is established in the wholesome courses of action that are the paths to heaven and deliverance, through the purity of intention and practice, the wishes connected with the welfare and happiness of beings, as aspired for, are very quickly achieved, and fulfil the perfections. For this one is of such a nature. Therein, through the cessation of harming, one gives the gift of fearlessness to all beings, accomplishes the development of friendliness with little difficulty, attains the eleven benefits of friendliness, is free from illness, free from disease, long-lived, abundant in happiness, attains distinction of characteristics, and eradicates the latent tendency of hate.

Likewise, through the cessation of taking what is not given, one attains possessions not shared in common with thieves and so on. Not to be suspected by others, dear, agreeable, trustworthy, with consciousness unattached to the successes of wealth, of generous disposition, one eradicates the latent tendency of greed.

By abstaining from unchastity, he is not covetous, with calmed body and mind, he is dear to beings, agreeable, not to be suspected, and a good reputation arises concerning him, he is with consciousness unattached towards women, with a disposition free from greed, abounding in renunciation, he attains distinction in the characteristics, and extirpates the former impression of greed.

By abstaining from lying, he becomes a standard of measure for beings, trustworthy, reliable, whose words are acceptable, dear and agreeable to the deities, with fragrant-smelling mouth, with guarded bodily and verbal conduct, and he attains distinction in the characteristics, and extirpates the former impression of mental defilements.

By abstaining from divisive speech, his body is not to be divided even by the aggressions of others, his retinue is not to be divided, and his faith in the Good Teaching is not to be divided, he is a firm friend, exclusively dear to beings as if acquainted from other existences, abounding in freedom from defilement.

By abstaining from harsh speech, he is dear to beings, agreeable, of pleasure-loving nature, sweet-spoken, venerable, and a voice endowed with eight factors arises for him.

By abstaining from idle chatter, he is dear to beings, agreeable, respected and esteemed, whose words are acceptable, of limited talk. And he is influential and of great might, skilled in answering questions through spontaneously arising discernment, and at the plane of Buddhahood, by a single utterance he is able to answer the many questions of beings of many languages.

Through non-covetousness, he obtains what is desired, and he finds approval in lofty

possessions, he is esteemed by wealthy nobles and others, not to be overcome by adversaries, he does not reach deformity of the faculties, and he is without equal.

Through non-anger, he is pleasant to behold, venerable to beings, and through delighting in the welfare of others he inspires confidence in beings with little difficulty indeed, he is of gentle nature and an abider in friendliness, and he is influential and of great might.

Through the absence of wrong view, he obtains good friends, even when reaching the cutting off of the head he does not commit evil action, and through the view of the ownership of action he is not superstitious about omens, and his faith in the Good Teaching is established and rooted, and he believes in the enlightenment of the Truth-finders, he does not delight in other doctrines, like a royal swan at a place of excrement, he is skilled in fully understanding the three characteristics, and in the end he is an obtainer of unobstructed knowledge, and as long as he does not reach enlightenment, so long in each and every order of beings he is the most superior, and he reaches the most lofty successes. Thus indeed this morality is the foundation of all successes, the ground of origin of all the virtues of a Buddha, the beginning, the good conduct, the foremost, the chief of all the qualities that bring about Buddhahood - having generated such esteem, by the power of mindfulness and full awareness, being diligent in bodily and verbal self-control, in the taming of the faculties, in the purification of livelihood, and in the use of requisites, having observed material gain, honour and fame as an enemy with a friendly face, morality should be carefully accomplished in the manner stated beginning with "as a blue jay its egg." This, for now, is the order of practice regarding the morality of avoidance.

But the practice regarding the morality of performance should be understood thus - Here the Bodhisatta is one who from time to time pays respect, rises up in respect, salutes with joined palms, and does the proper duties to good friends who are worthy of respect, likewise he is one who from time to time renders attendance to them, and bodily service to the sick. Having heard well-spoken words, he is one who gives applause, one who praises the virtues of the virtuous, one who is patient with the injuries of others, one who recollects their support, one who rejoices in merits, one who diverts his own merits towards perfect enlightenment, one who dwells in diligence at all times regarding wholesome mental states, and when there is a transgression, having seen it as a transgression, he is one who reveals it as it really is to such fellow practitioners of the Teaching, and one who properly fulfils the right practice further.

Likewise, in duties for beings that are suitable to himself and connected with welfare, he is skilled and not lazy, and undertakes the role of a friend. And when sufferings such as illness and so on have arisen for beings, he is one who arranges remedies as is fitting. For those fallen into disasters of relatives, wealth and so on, he is one who dispels sorrow, established in the nature of raising up, and he is one who restrains by the Teaching alone those deserving of restraint, only for the purpose of raising them from the unwholesome and establishing them in the wholesome. He is one who encourages by the Teaching alone those deserving of encouragement. Whatever most lofty, supremely difficult, of incomprehensible power, and exclusively conducive to the welfare and happiness of beings were the practices of the former great Bodhisattas, by which their requisites of enlightenment properly came to maturity -

having heard those, without agitation, without fear, those great men too were only human beings, but gradually, through the fulfilment of the training, with developed selves, they attained the supreme excellence of the perfections in the requisites of enlightenment through such a most lofty achievement of power; therefore by me too one should properly proceed thus in the trainings beginning with morality, by which practice I too, gradually having fulfilled the training, will assuredly reach that state - thus, not relinquishing energy with faith as its forerunner, he is one who properly fulfils the moralities.

Likewise, he is one who conceals his good qualities and reveals his faults, of few wishes, content, secluded, not in company, enduring suffering, of a nature not given to agitation, unagitated, not arrogant, steadfast, not garrulous, not of loose speech, with peaceful faculties, with peaceful mind, free from scheming and other forms of wrong livelihood, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he trains in them, putting forth strenuous energy, resolute, without concern for body and life, he does not accept even a trifling concern for body or life, he abandons it, dispels it, how much more an excessive one. He abandons and dispels all impurities such as wrath, hostility and so on that are the causes of immorality. And he is not satisfied with a trifling specific attainment, he does not undergo contraction, he strives for ever higher and higher specific attainment.

In such a way that the success obtained does not become conducive to decline or conducive to mere duration, so the great man is a guide for the blind, he points out the path, for the deaf he gives a signal by hand gesture, he supports the meaning, likewise for the mute. To the crippled he gives a chair, he gives a vehicle, or he conveys them. He strives for the acquisition of faith by the faithless, for the generation of enthusiasm in the lazy, for the conjunction of mindfulness in the unmindful, for the accomplishment of concentration in those of distracted mind, he strives for the attainment of wisdom by those lacking wisdom. He strives for the removal of sensual desire in those overcome by sensual desire. He strives for the removal of doubt in those overcome by anger, sloth and torpor, restlessness and remorse, and doubt. He strives for the removal of wrong thoughts such as sensual thoughts and so on in those afflicted by sensual thoughts and so on. In dependence on gratitude towards beings who have previously done him service, he is one who speaks first, speaks pleasantly, treats kindly, and honours them with an equal or superior service in return.

In misfortunes he carries out the function of a friend. And having fully understood the natural disposition of those various beings, with whomever one should associate in whatever way, with them he so associates. And towards whomever one should proceed in whatever way, towards them he so proceeds. And that indeed by way of raising them from the unwholesome and establishing them in the wholesome, not otherwise. For the guarding of others' minds by Bodhisattas is only for the increase of the wholesome. Likewise, even with a disposition for welfare, another should not be harmed, should not be quarrelled with, should not be brought to a state of dejection, remorse should not be produced in another, one should not fail to accuse at the place

of refutation, oneself should not be placed higher when one has practised lower, and one should not be one who entirely avoids associating with others, nor one who excessively associates, nor one who associates at the wrong time.

But he associates with beings suitable to be associated with, in accordance with place and time. And he does not censure the dear in front of others, nor praise the not dear. He is not one who places trust indiscriminately. He does not reject a righteous invitation. He does not accept conviction, nor does he accept what is excessive. He gladdens those accomplished in faith with talk on the benefits of faith. He gladdens those accomplished in morality, learning, generosity, and wisdom with talk on the accomplishment of wisdom. If, however, the Bodhisatta has attained the power of direct knowledge, he stirs beings who have fallen into heedlessness by showing them, as is fitting, the hells and so on by the power of direct knowledge, and establishes the faithless and so on in faith and so on. He leads them down into the Dispensation. He brings to maturity those accomplished in qualities such as faith and so on. Thus it should be understood that this immeasurable stream of merit, stream of the wholesome, which has become the practice of the great man, increases ever higher and higher.

But further, that detailed discussion of morality stated in the Visuddhimagga in various ways, having posed the question "What is morality? In what sense is it morality?" and by the method "The mental states such as volition and so on of one abstaining from killing living beings and so on, or of one fulfilling the duty practice, are morality" - all of that should be brought here and stated. For there the talk on morality has come by way of the disciple-Bodhisatta; here it should be stated by way of the great Bodhisatta, having made compassion and skilfulness in means the forerunner - this alone is the distinction. Since the great man does not divert this morality for the sake of his own liberation from defilement in an unfortunate realm, nor even in a fortunate realm, nor for the achievement of kingship, nor for becoming a universal monarch, nor a god, nor Sakka, nor Māra, nor for the achievement of Brahmā; likewise he does not divert it for his own state of possessing the threefold true knowledge, nor for the state of possessing the six direct knowledges, nor for the attainment of the four analytical knowledges, nor for the enlightenment of a disciple, nor for individual enlightenment; rather, he diverts it solely for the purpose of accomplishing the unsurpassed ornament of morality for all beings through the state of omniscience. This is the order of practice of the perfection of morality.

Likewise, since the perfection of renunciation is the arising of wholesome consciousness, encompassed by compassion and skilfulness in means, preceded by seeing danger, occurring by way of going forth from sensual pleasures and from existences, therefore - because the household life is the dwelling place of all defilements, because of the great confinement through children, wife, and so on, because of the confusion through the foundation of various kinds of activities such as ploughing, trading, and so on, there is no opportunity for the happiness of renunciation and so on; and sensual pleasures, clinging like a drop of honey on a knife's edge, are of slight gratification and followed by abundant harm; and obtainable only for a short time, like a dance to be performed by the light of a flash of lightning; and to be experienced with distorted perception, like the ornament of a madman; and being a remedy, like a covering of excrement; and unsatisfying, like

drinking a little water with a finger dipped in water; and afflicted, like food eaten when internally hungry; and the cause of a confluence of disasters, like bait on a hook; and being the cause of the arising of suffering in all three times, like the heat of fire; and a sign of bondage, like monkey-lime; and concealing harm, like the covering of a murderer; and being a ground of fear, like dwelling in a village with enemies; and being bait for the Māra of defilements and so on, like one who nourishes an adversary; and subject to the suffering of change, like the successes of a festival; and burning internally, like fire in a hollow tree; and of many dangers, like a ball of honey on bīraṇa grass hanging over an old well; and being the cause of thirst, like drinking salt water; and resorted to by low people, like spirits and liquor; and by the method of the simile of a skeleton and so on by way of being of little enjoyment - having observed the danger, and by that very method seeing the benefit in renunciation, with a mind slanting, sloping, and inclining towards the happiness of renunciation, solitude, peace, and so on, one should proceed in the perfection of renunciation. But since renunciation is rooted in going forth, therefore going forth should first be undertaken. And by the Great Being undertaking the going forth, when there is no arising of a Buddha, the going forth of hermits and wandering ascetics who hold the doctrine of action and the doctrine of efficacy of action should be undertaken.

But when Perfectly Enlightened Ones have arisen, one should go forth in their Dispensation alone. And having gone forth, by one established in the aforesaid morality, for the purpose of purifying that very perfection of morality, the virtues of ascetic practices should be undertaken. For great men who have undertaken the ascetic practices, properly maintaining them, whose stain of defilements has been washed away by the water of qualities such as fewness of wishes, contentment, detachment, solitude, aloofness from society, arousal of energy, easy supportability, and so on, whose entire conduct is purified by the virtue of blameless morality and ascetic practices, established in the ancient triad of noble lineages, in order to attain the fourth noble lineage reckoned as delight in meditation, dwell having attained meditative absorption of the distinction of access and absorption as is fitting among the forty objects. Thus indeed his perfection of renunciation is properly fulfilled.

But in this instance, together with the thirteen ascetic practices, the ten kasiṇas, the ten foulnesses, the ten recollections, the four divine abidings, the four immaterial states, one perception, and one defining - the meditation subjects for the development of concentration in forty ways, and the arrangement of meditation, should be stated in detail. But since all of that has been stated in every respect in detail in the Visuddhimagga, therefore it should be understood by the very method stated there. For there it was stated only by way of the disciple-Bodhisatta; here it should be stated by way of the great Bodhisatta, having made compassion and skilfulness in means the forerunner - this alone is the distinction. Thus here the order of practice of the perfection of renunciation should be understood.

Likewise, by one wishing to accomplish the perfection of wisdom, since wisdom, like light, does not co-exist with the darkness of delusion, therefore the causes of delusion should first be avoided by the Bodhisatta. Therein, these are the causes of delusion - Discontent, weariness, yawning, laziness, delight in company, fondness for sleep, fondness for indecision, lack of curiosity regarding knowledge, wrong overestimation, not being one who inquires, not properly caring for the body, unconcentrated mind,

association with persons lacking wisdom, non-attending upon the wise, self-contempt, wrong thought, adherence to the wrong, abundance of bodily torpor, fondness for lack of spiritual urgency, and the five mental hindrances. In brief, or whatever mental states, when practised, unarisen wisdom does not arise, and arisen wisdom declines. Thus, by one avoiding these causes of confusion, exertion should be made in great learning and in meditative absorption and so on.

Therein, this is the classification of the domain of great learning - The five aggregates, the twelve sense bases, the eighteen elements, the four truths, the twenty-two faculties, the twelve-termed dependent origination, likewise the establishments of mindfulness and so on, and the classifications of the varieties of phenomena such as wholesome and so on, and whatever blameless subjects of study there are in the world, and whatever special explanations suitable for arranging the welfare and happiness of beings - thus, having plunged into the entire domain of learning of such a kind thoroughly by means of study, hearing, retention, familiarity, and interrogation, with wisdom preceded by skilfulness in means, with mindfulness and with energy, and by establishing others therein, wisdom gained through learning should be produced.

Likewise, wisdom that constitutes discernment arising spontaneously in each situation regarding what is to be done for beings, and that constitutes skilfulness in gain, in loss, and in means, should be exercised in dependence on the seeking of welfare, in each case as is fitting. Likewise, by one who, through the avenue of reflecting upon the modes of phenomena of intrinsic nature such as the aggregates and so on, makes them yield to pondering, wisdom gained through reflection should be produced. But by one who, through the discernment of the individual characteristics and the common characteristics of the aggregates and so on, produces mundane full understanding, the preliminary-stage wisdom of meditative development should be accomplished. For thus, this is merely mentality-materiality; it arises from conditions as is fitting and ceases; here there is no doer or causer whatsoever; it is impermanent in the sense of non-existence after having been; suffering in the sense of oppression by rise and fall; non-self in the sense of being beyond control - thus, fully understanding internal phenomena and external phenomena without distinction, abandoning attachment therein, and making others abandon that therein, solely by the power of compassion, as long as the qualities of a Buddha do not come within the palm of the hand, so long establishing beings in the three vehicles by means of introduction and maturation, and bringing the mundane meditative absorptions, deliverances, concentrations, attainments, and direct knowledges to mastery, one reaches the summit of wisdom.

Therein, these - the knowledge of various kinds of supernormal power, the knowledge of the divine ear element, the knowledge of others' mental states, the knowledge of recollecting past lives, the knowledge of the divine eye, the knowledge of rebirth according to beings' actions, and the knowledge of future events - together with their accessories, the wisdom of meditative development reckoned as the five mundane direct knowledges; and the wisdom of meditative development distinguished as mundane and supramundane, which is to be developed by one who, having gained familiarity with knowledge by means of learning and interrogation regarding phenomena that constitute the ground, classified as aggregates, sense bases,

elements, faculties, truths, dependent origination and so on, and having established himself in these two purifications that are the root - namely purification of morality and purification of consciousness - accomplishes these five purifications that constitute the body - namely 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; since the method for accomplishing those has been stated in full detail in every respect in the Visuddhimagga, together with the classification of the domain, by such passages as "therein, by a beginner meditator who wishes to perform the miraculous transformation of supernormal power, having been one he becomes many" and so on, and "aggregates means the aggregate of matter, the aggregate of feeling, the aggregate of perception, the aggregate of mental activities, the aggregate of consciousness" and so on, therefore it should be understood by the very method stated there. For there wisdom has come only by way of the disciple-Bodhisatta; here it should be stated by way of the great Bodhisatta, having made it preceded by compassion and skilfulness in means; without bringing it to purification by knowledge and vision, insight should be placed just within purification by knowledge and vision of the practice - this alone is the distinction. Thus here the order of practice of the perfection of wisdom should be understood.

Likewise, since by the Great Being who has made the resolution for perfect enlightenment, one who has girded himself, must be engaged and devoted at all times for the purpose of fulfilling the perfections, therefore, reviewing from time to time "What accumulation of merit or accumulation of knowledge has been accumulated by me today, or what welfare of others has been done by me?" - day after day, effort should be made for the welfare of beings. For the benefit of all beings, one's own possessions, body, and life should be relinquished with a mind of indifference. Whatever action one performs by body or by speech, all that should be done with a mind slanting towards highest enlightenment, and should be diverted towards enlightenment. One should be with a mind turned away from sensual pleasures, whether eminent or inferior. In all matters that are to be done, one should proceed only after having established skilfulness in means.

In each and every welfare of beings, one should be one putting forth strenuous energy, enduring all things whether desirable or undesirable and so on, one who does not deceive. All beings without limitation should be pervaded with friendliness and compassion. Whatever arising of suffering there is for beings, all that should be expected upon oneself. And the merit of all beings should be rejoiced in. The greatness and great majesty of the Buddhas should be repeatedly reviewed. And whatever action one performs by body or by speech, all that should be done preceded by a mind slanting towards enlightenment. For by this means, for the Great Being, the Bodhisatta, who is engaged and devoted to giving and so on, who is powerful, of firm effort, the immeasurable accumulation of merit and accumulation of knowledge is accumulated day after day.

Furthermore, having given up one's own body and life for the purpose of use and protection of beings, a remedy for the suffering of hunger, thirst, cold, heat, wind, sun and so on should be sought and brought near. And whatever happiness one obtains oneself, born of the aforesaid remedy for suffering; likewise whatever happiness one

obtains oneself through the absence of bodily and mental torment, being perfectly calmed, in delightful parks, gardens, mansions, lakes and so on, and in forest haunts; and whatever one hears that the Buddhas, those who have awakened after the Buddhas, the Individually Enlightened Ones, and the great Bodhisattas, established in the practice of renunciation, experience such happiness of meditative absorption and attainment, which constitutes a pleasant abiding in the present life - all that one extends without limitation to all beings. This, for now, is the method for one established on the unconcentrated plane.

But one established on the concentrated plane, resolving upon and extending to beings the joy, tranquillity, happiness, concentration, and knowledge of phenomena as they really are, produced by the specific attainment as experienced by oneself, diverts them. Likewise, having seen the order of beings submerged in the great suffering of the round of rebirths and in the suffering of mental defilements and volitional activities that is its sign, and there too - painful, sharp, severe, bitter feelings, generated by cutting, breaking, splitting, grinding, the heat of fire and so on, are experienced continuously for a long time by those in the hells; those in the animal realm experiencing great suffering through mutual anger, tormenting, harassing, harming, dependence on others and so on; and ghosts too, with bodies enveloped in garlands of flame, burning and drying up with hunger, thirst, wind, sun and so on, feeding on vomit, spittle and so on, crying out with arms raised, the parched, the thirsty and so on, experiencing great suffering; and human beings too, reaching great calamity and disaster rooted in search, through the application of punishments such as cutting off of hands and so on, through the state of being ugly, unsightly, destitute and so on, through the affliction of hunger, thirst and other diseases, because of being overpowerable by the powerful, because of bearing burdens for others, and because of being dependent on others - surpassing the hells, ghosts, and animals, experiencing suffering no different from the suffering of the realms of misery; likewise the sensual-sphere gods too, burning with the fever of lust and so on through the distracted state of mind from the enjoyment of the poison of sense objects, like a mass of fire in a heap of abundant dry wood with flames arisen from the force of the wind, whose fever of conduct is unquenched, unquenched, struck down, dependent on others; and the fine-material and immaterial-sphere gods too - like birds that have plunged into the distant sky with great effort, like arrows shot far by a powerful hand - even though there is long duration, because of having the nature of impermanence, ending in a fall, not having transcended birth, ageing, and death - having thus established great religious emotion by seeing them, beings should be pervaded without limitation with friendliness and compassion. Thus, by one who continuously accumulates the requisites of enlightenment by body, speech, and mind, in such a way that the perfections go to fulfilment, thus by one who acts attentively, who acts with perseverance, whose conduct is unshrinking, effort should be set going, the perfection of energy should be fulfilled.

Furthermore, energy that is suitable for striving upwards and inspiring towards the state of Buddhahood, which is the repository of an accumulation of virtues that is incomprehensible, immeasurable, extensive, eminent, stainless, incomparable, and free from the depiction of mental defilements, is indeed of incomprehensible power, which many people are unable even to hear of, how much less to practise. For thus: the threefold arising of the mind of resolution, the four grounds of Buddhahood, the

four ways of supporting others, the state of being of one flavour with compassion, acquiescence in pondering that is a distinctive condition through realisation of the qualities of a Buddha, non-defilement regarding all phenomena, the perception of a dear son towards all beings, unweariness with the sufferings of the round of rebirths, the relinquishment of all things to be given, and freedom from arrogance on account of that, the determination of higher morality and so on, and steadfastness therein, joy and gladness in wholesome actions, the state of a mind slanting towards seclusion, the pursuit of meditative absorption, insatiability with blameless phenomena, the proclamation of the Teaching as heard to others with a disposition for welfare, the establishing of beings in the true method, firmness of endeavour, the state of being wise and heroic, absence of alteration in the face of others' reproach and others' harm, the determination of truth, mastery in attainments, the attainment of power in direct knowledges, the awakening to the three characteristics, the accumulation of the requisites of the supramundane path through the pursuit of the practice of meditation in the establishments of mindfulness and so on, the descent into the nine supramundane states - all such practice of the requisites of enlightenment succeeds solely by the power of energy. Therefore, from the resolution up to the great enlightenment, by one who does not let go, energy should be accomplished attentively and continuously in such a way that it brings ever higher and higher distinction. And when the aforesaid energy succeeds, patience, truth, determination and so on, and giving, morality and so on - all the requisites of enlightenment too, through their state of being dependent upon that, are indeed accomplished. Therefore the practice regarding patience and so on too should be understood by this very method.

Thus, the practice through giving is the rendering of assistance in many ways to beings by the bestowal of requisites for happiness; through morality, the causes of protection of their life, property, and wife, non-division, dear and beneficial speech, non-violence, and so on; through renunciation, manifold conduct for their welfare by means of the acceptance of material gifts, the gift of the Teaching, and so on; through wisdom, skilfulness in means of doing what is beneficial for them; through energy, endeavour, undertaking, and unshakeableness therein; through patience, the endurance of their offences; through truth, non-deception, the undertaking of actions for their support, non-deceiving, and so on; through determination, unshakeableness in rendering that support even when harm befalls; through friendliness, the constant reflection on their welfare and happiness; through equanimity, the non-occurrence of disturbance regarding their help and injury - thus, referring to immeasurable beings, the accumulation of merit and knowledge that is not shared with worldlings and is immeasurable for the great Bodhisatta who has compassion for all beings, this should be understood as the practice here. And whatever condition of these has been stated, the careful accomplishment of that.

What is the classification? Ten perfections, ten secondary perfections, ten ultimate perfections - thus thirty perfections. Therein, for the Bodhisatta who has formed his resolution, whose disposition and exertion are inclined towards doing what is beneficial for others, the bright qualities interspersed with dark qualities are the perfections themselves; the bright qualities not interspersed with those are the secondary perfections; those that are neither dark nor bright are the ultimate perfections - so say some. Or, those being fulfilled during the times of their arising

are the perfections; those fulfilled on the plane of a Bodhisatta are the secondary perfections; those complete in every aspect on the plane of Buddhahood are the ultimate perfections. Or, on the plane of a Bodhisatta, because of doing what is beneficial for others, they are perfections; because of doing what is beneficial for oneself, they are secondary perfections; on the plane of Buddhahood, because of the fulfilment of the welfare of both through the achievement of the powers and grounds of self-confidence, they are ultimate perfections.

Thus, at the beginning, middle, and end, at the aspiration, the undertaking, and the accomplishment, their classification - so say others. For those whose nature is the peace of hate, compassion, and natural disposition, who have attained the happiness of existence, the happiness of liberation, and the highest happiness, their classification is according to the distinction in the accumulation of merit - so say others. For those who rely on moral shame, mindfulness, and conceit, who take supramundane qualities as authority, who give weight to morality, concentration, and wisdom, who have been led across, are crossing, and will lead across - the followers of the Buddhas, the Individually Enlightened Ones, and the Perfectly Enlightened Ones - the perfection, the secondary perfection, and the ultimate perfection, according to the origin of the Bodhisatta, is the classification as stated - so say some. From the mental aspiration up to the verbal aspiration, the requisites that have proceeded are the perfections; from the verbal aspiration up to the bodily aspiration, those that have proceeded are the secondary perfections; from the bodily aspiration onwards, they are the ultimate perfections - so say others. But others say: "The requisites that have proceeded by way of rejoicing in the merit of others are the perfections; those that have proceeded by way of causing others to do are the secondary perfections; those that have proceeded by way of doing oneself are the ultimate perfections."

Likewise, the accumulation of merit and knowledge that brings the happiness of existence is the perfection; that which brings the happiness of Nibbāna for oneself is the secondary perfection; that which brings both those happinesses for others is the ultimate perfection - so say some. But the relinquishment of requisites such as children, wife, wealth, and so on is the perfection of giving; the relinquishment of limbs is the secondary perfection of giving; the relinquishment of one's own life is the ultimate perfection of giving. Likewise, by way of non-transgression on account of the threefold cause of children, wife, and so on, there are three perfections of morality; by way of cutting off attachment to those very three kinds of objects and departing, there are three perfections of renunciation; by way of uprooting craving for requisites, limbs, and life, and making the judgment of what is beneficial and harmful for beings, there are three perfections of wisdom. By way of striving for the relinquishment and so on of the aforesaid kinds, there are three perfections of energy; by way of enduring those who create obstacles to requisites, limbs, and life, there are three perfections of patience; by way of not relinquishing truth on account of requisites, limbs, and life, there are three perfections of truth; since the perfections of giving and so on succeed only by the power of unshakeable determination, by way of unshakeable determination even when requisites and so on are destroyed, there are three perfections of determination; by way of not abandoning friendliness even towards beings who are destructive of requisites and so on, there are three perfections of friendliness; by way of attaining the state of neutrality regarding beings

and activities that are helpful and harmful to the aforesaid triad of objects, there are three perfections of equanimity - thus by such methods the classification of these should be understood.

What is the inclusion? Here, however, just as these, though thirtyfold by way of classification, are tenfold by way of being the perfection of giving and so on, so they are sixfold by the intrinsic nature of giving, morality, patience, energy, meditative absorption, and wisdom. For among these, the perfection of renunciation is included in the perfection of morality in its aspect of going forth; but in its aspect of seclusion from the hindrances, it is included in the perfection of meditative absorption; and in its aspect of wholesome mental states, it is included in all six. The perfection of truth is merely a portion of the perfection of morality in its aspect of verbal abstinence-truth; but in its aspect of knowledge-truth, it is included in the perfection of wisdom. The perfection of friendliness is included in the perfection of meditative absorption alone. The perfection of equanimity is included in the perfections of meditative absorption and wisdom. The perfection of determination is included in all of them.

And for these six virtues of giving and so on, which are mutually connected, there are fifteen pairs and so on that accomplish fifteen pairs and so on. That is: By the pair of giving and morality, the accomplishment of the pair of doing and not doing what is beneficial and harmful for others; by the pair of giving and patience, the accomplishment of the pair of non-greed and non-hate; by the pair of giving and energy, the accomplishment of the pair of generosity and learning; by the pair of giving and meditative absorption, the accomplishment of the pair of abandoning sensual desire and hate. By the pair of giving and wisdom, the accomplishment of the pair of the noble vehicle and the yoke; by the dyad of morality and patience, the accomplishment of the dyad of purity of action and disposition; by the dyad of morality and energy, the accomplishment of the dyad of development; by the dyad of morality and meditative absorption, the accomplishment of the dyad of abandoning immorality and prepossession; by the dyad of morality and wisdom, the accomplishment of the dyad of giving; by the pair of patience and energy, the accomplishment of the dyad of forbearance and power; by the pair of patience and meditative absorption, the accomplishment of the pair of abandoning opposition and compliance; by the pair of patience and wisdom, the accomplishment of the dyad of emptiness and the penetration of patience; by the dyad of energy and meditative absorption, the accomplishment of the dyad of exertion and non-distraction; by the dyad of energy and wisdom, the accomplishment of the dyad of refuge; by the dyad of meditative absorption and wisdom, the accomplishment of the dyad of the vehicle; by the triad of giving, morality, and patience, the accomplishment of the triad of abandoning greed, hate, and delusion; by the triad of giving, morality, and energy, the accomplishment of the triad of extracting the essence of wealth, life, and body; by the triad of giving, morality, and meditative absorption, the accomplishment of the triad of ways of making merit; by the triad of giving, morality, and wisdom, the accomplishment of the triad of the gift of material things, the gift of fearlessness, and the gift of the Teaching. Thus, with the remaining triads and tetrads and so on also, triads and tetrads and so on should be connected as they may arise.

However, the inclusion of these perfections, even though sixfold, should be understood by four foundations. For from the collective inclusion of all the perfections, there are four foundations, as follows - The foundation of truth, the foundation of generosity, the foundation of peace, the foundation of wisdom. Therein, "foundation" means that by which one stands firm, or in which one stands firm, or it is merely the act of standing firm; and it is both truth and a foundation, or it is the foundation of truth, or truth is the foundation of this - thus it is the foundation of truth. Thus also with the remaining ones. Therein, without distinction first, for the Great Being who has formed his resolution for supramundane qualities, who has compassion for all beings, the foundation of truth is through the undertaking of all the perfections in conformity with his acknowledgment. The foundation of generosity is through the relinquishment of their opposites. The foundation of peace is through the peace attained by the qualities of all the perfections. The foundation of wisdom is through those very same perfections, by way of skilfulness in means for the welfare of others.

But in particular, giving is the proximate cause of the four determinations for wholesome mental states, by acknowledging "I shall give without deceiving the people who ask," by giving without breaking one's acknowledgment, by thanksgiving without deceiving the gift, by the relinquishment of the opposite of stinginess and so on, by the appeasement of greed, hate, delusion, and fear regarding the gift, the recipient, the giving, and the exhaustion of what is to be given, by giving as is proper, at the proper time, and in the proper manner, and by the superiority of wisdom. Likewise, morality is the proximate cause of the four determinations, by the non-transgression of the undertaking of restraint, by the relinquishment of immorality, by the cessation of misconduct, and by the superiority of wisdom. Patience is the proximate cause of the four determinations, by enduring in accordance with one's acknowledgment, by the relinquishment of the thought of one's own and others' offences, by the cessation of the prepossession of wrath, and by the superiority of wisdom. Energy is the proximate cause of the four determinations, by working for the welfare of others in conformity with one's acknowledgment, by the relinquishment of what is impure, by the appeasement of the unwholesome, and by the superiority of wisdom. Meditative absorption is the proximate cause of the four determinations, by reflecting on the welfare of the world in conformity with one's acknowledgment, by the relinquishment of the mental hindrances, by the appeasement of the mind, and by the superiority of wisdom. Wisdom is the proximate cause of the four determinations, by skilfulness in means for the welfare of others in accordance with one's acknowledgment, by the relinquishment of the performance of wrong means, by the cessation of the fever born of delusion, and by the attainment of omniscience.

Therein, the determination of truth is through conformity with what is to be known and with one's acknowledgment. The determination of generosity is through the relinquishment of sensual pleasure as object and sensual pleasure as defilement. The determination of peace is through the appeasement of hate and suffering. The determination of wisdom is through understanding and penetration. The determination of truth, encompassed by the threefold truth, is opposed to the triad of faults. The determination of generosity, encompassed by the threefold generosity, is opposed to the triad of faults. The determination of peace, encompassed by the threefold appeasement, is opposed to the triad of faults. The determination of wisdom, encompassed by the threefold knowledge, is opposed to the triad of faults.

The determinations of generosity, peace, and wisdom are encompassed by the determination of truth through non-deception and conformity with one's acknowledgment; the determinations of truth, peace, and wisdom are encompassed by the determination of generosity through the relinquishment of the opposite and because all relinquishment is its fruit; the determinations of truth, generosity, and wisdom are encompassed by the determination of peace through the cessation of the fever of defilements, through the appeasement of sensual pleasures, and through the cessation of the fever of sensual pleasures; the determinations of truth, generosity, and peace are encompassed by the determination of wisdom through being preceded by knowledge and through revolving in accordance with knowledge. Thus all the perfections are permeated by truth, manifested by generosity, strengthened by peace, and purified by wisdom. For truth is their productive cause. Generosity is the encompassing cause, peace is the cause of growth, and wisdom is the cause of purification. Likewise, at the beginning there is the determination of truth, because of the acknowledgment of truth; in the middle there is the determination of generosity, because of the relinquishment of oneself for the welfare of others by one who has made his aspiration. At the end there is the determination of peace, because of the final goal of the peace of all. At the beginning, middle, and end there is the determination of wisdom, because of its origination when that exists, because of its absence when that is absent, and because of its nature in accordance with one's acknowledgment.

Therein, great men, as householders, by means of the determinations of truth and generosity, which constantly bring about personal welfare and the welfare of others and which bring about the state of being venerable and dear, help others through the giving of material gifts. Likewise, as those gone forth, by means of the determinations of peace and wisdom, which bring about personal welfare and the welfare of others and which bring about the state of being venerable and dear, they help others through the gift of the Teaching.

Therein, the fulfilment of the four determinations occurs in the final existence of the Bodhisatta. For the rebirth in the final existence is for one whose four determinations are complete, say some. For therein, through the arising of the determination of wisdom regarding the descent into the womb, the presence therein, and the emergence therefrom, being mindful and fully aware, through the fulfilment of the determination of truth, just born, facing north, having gone with seven strides, having surveyed all directions, with speech revolving in accordance with truth - "I am the foremost in the world, I am the eldest in the world, I am the best in the world" - he roared the lion's roar three times.

Through the arising of the determination of peace, for one who had seen the aged, the sick, the dead, and the one gone forth, who was skilled in the teaching of the four phenomena, the peace of the vanity of youth, health, and the achievement of life. Through the arising of the determination of generosity, the relinquishment without regard of the great circle of relatives and of the kingdom of a wheel-turning monarch that had come into his possession.

At the second stage, the four determinations are complete at the full enlightenment, say some. For therein, through the arising of the determination of truth in accordance with one's acknowledgment, there is the full realisation of the four noble truths;

therefore the determination of truth is complete. Through the arising of the determination of generosity, there is the relinquishment of all defilements and impurities; therefore the determination of generosity is complete. Through the arising of the determination of peace, there is the attainment of supreme peace; therefore the determination of peace is complete. Through the arising of the determination of wisdom, there is the acquisition of unobstructed knowledge; therefore the determination of wisdom is complete. That is not established, because even the full enlightenment is of ultimate nature.

Others say that the four determinations are complete at the third state, the setting in motion of the wheel of the Teaching. For therein, for one arisen through the determination of truth, the determination of truth is complete through the teaching of the noble truths by twelve modes. For one arisen through the determination of generosity, the determination of generosity is complete through the making of the great sacrifice of the Good Teaching. For one arisen through the determination of peace, being himself at peace, the determination of peace is complete through the calming of others. For one arisen through the determination of wisdom, the determination of wisdom is complete through the comprehension of the dispositions and so on of those amenable to instruction. That too is not established, because of the incompleteness of the Buddha's task.

Still others say that the four determinations are complete at the fourth state, the final nibbāna. For therein, because of having attained final Nibbāna, the determination of truth is complete through the achievement of ultimate truth. Through the relinquishment of all clinging, the determination of generosity is complete. Through the peace of all activities, the determination of peace is complete. Through the accomplishment of the application of wisdom, the determination of wisdom is complete. Therein, it should be seen that for the great man, the fulfilment of the determination of truth is especially manifest for one arisen through the determination of truth in the field of friendliness at birth; the fulfilment of the determination of wisdom is especially manifest for one arisen through the determination of wisdom in the field of compassion at the full enlightenment; the fulfilment of the determination of generosity is especially manifest for one arisen through the determination of generosity in the field of altruistic joy at the setting in motion of the wheel of the Teaching; the fulfilment of the determination of peace is especially manifest for one arisen through the determination of peace in the field of equanimity at the final nibbāna.

Therein, for one arisen through the determination of truth, morality should be known by living together. For one arisen through the determination of generosity, purity should be known by dealings. For one arisen through the determination of peace, strength should be known in misfortunes. For one arisen through the determination of wisdom, wisdom should be known by discussion. Thus the purifications of morality, livelihood, mind, and view should be known. Likewise, through the arising of the determination of truth, one does not go to bias through hatred, because of not deceiving. Through the arising of the determination of generosity, one does not go to bias through greed, because of non-attachment. Through the arising of the

determination of peace, one does not go to bias through fear, because of non-offence. Through the arising of the determination of wisdom, one does not go to bias through delusion, because of understanding as it really is.

Likewise, by the first, being uncorrupted one accepts; by the second, being non-greedy one indulges; by the third, being fearless one avoids; by the fourth, being undeluded one dispels. By the first, the attainment of the happiness of renunciation; by the others, the attainments of the happiness of solitude, peace, and enlightenment should be seen. Likewise, the attainments of the happiness of joy born of seclusion, the happiness of joy born of concentration, the happiness of the body born of non-rapture, and the happiness of equanimity born of purity of mindfulness arise through these four in succession. Thus the inclusion of the entire collection of perfections should be known through the four determinations accompanied by many virtues. And just as there is the inclusion of all perfections through the four determinations, so too it should be seen through compassion and wisdom as well. For indeed all the requisites of enlightenment are included by compassion and wisdom. For the virtues beginning with giving, embraced by compassion and wisdom, become the great requisites of enlightenment, ending in the accomplishment of Buddhahood. Thus the inclusion of these should be known.

What is the means of accomplishment? The complete accumulation of the entire collection of merit and so on, directed towards perfect enlightenment, through the exertion of making it without deficiency; and therein, attentive practice through the exertion of respect and esteem; persevering practice through the exertion of uninterruptedness; and the exertion for a long time and so on through not coming to a stop in between. But that measure of time for this will become clear later. Thus the exertion of four factors is the means of accomplishment of these perfections. Likewise, the Great Being, practising for enlightenment, for perfect enlightenment, should dedicate himself to the Buddhas even beforehand - "I dedicate this individual existence to the Buddhas." And each and every object of possession should be forfeited through giving even before its acquisition. "Whatever arises for me as a requisite of life, all that, when there are beggars, I shall give; and only what remains after giving to them should be used by me."

Thus, for him whose volitional activity of consciousness has been properly made for relinquishment, whatever object of possession arises, whether inanimate or animate, therein these four shackles of giving - namely, not having practised giving in the past, the smallness of the object of possession, its lofty pleasantness, and thought of its utter elimination - among these, when for the great Bodhisatta, though gifts exist and beggars are present, the mind does not spring forward towards giving, does not proceed. By that the conclusion should be reached here: "Surely I have not practised giving in the past; on account of that, the wish to give does not become established in my mind at present." Thinking "Thus my mind will henceforth be delighted in giving; come, I shall give gifts from now on; surely the object of possession has already been bestowed by me to the beggars," he gives the gift, generous in giving, with purified hands, delighting in release, accessible to requests, delighting in giving and sharing. Thus the first shackle of giving of the great being is destroyed, demolished, utterly cut off.

Likewise, the great being, when there is smallness and deficiency of the gift,

considers thus - "I indeed, through the habit of not giving in the past, have now become thus deficient in requisites; therefore now, even afflicting myself with a small or inferior gift, whatever has been obtained, giving alone should be given by me, by which I shall in the future bring the perfection of giving to its summit." He gives that gift with whatsoever, generous in giving, with purified hands, delighting in release, accessible to requests, delighting in giving and sharing. Thus the second shackle of giving of the great being is destroyed, demolished, utterly cut off.

Likewise, the great being, when a mind of unwillingness to give arises due to the lofty pleasantness of the gift, considers thus - "Surely by you, good person, the most lofty, the foremost of all, perfect enlightenment has been aspired to; therefore for that purpose it is fitting for you to give only lofty and pleasant gifts." He gives what is lofty and pleasant, generous in giving, with purified hands, delighting in release, accessible to requests, delighting in giving and sharing. Thus the third shackle of giving of the great man is destroyed, demolished, utterly cut off.

Likewise, the great being, while giving gifts, when he sees the utter elimination of the gift, he considers thus - "This indeed is the intrinsic nature of wealth, that is to say, being subject to destruction and being subject to fall. But because of my not having given such a gift in the past, thus the utter elimination of wealth is seen; come, I should give a gift with whatever has been obtained, whether small or abundant, by which I shall in the future reach the summit of the perfection of giving." He gives the gift with whatever has been obtained, generous in giving, with purified hands, delighting in release, accessible to requests, delighting in giving and sharing. Thus the fourth shackle of giving of the great being is destroyed, demolished, utterly cut off. Thus, whatever harmful things have become shackles of the perfection of giving, the means is the removal of each of them, having reviewed them as is fitting. And as with the perfection of giving, so it should be seen with the perfection of morality and so on too.

But further, the great being's handing over of himself to the Buddhas is properly the means for accomplishing all the perfections. For the great man, having handed over himself to the Buddhas and standing firm, striving and endeavouring here and there for the fulfilment of the requisites of enlightenment, amid difficulties that are destructive of the body's instruments of happiness, hard to bear, amid hardships difficult to overcome, amid harms brought about by beings' activities, amid acute threats to life - thinking "This individual existence has been given up by me to the Buddhas; let whatever happen here" - on that account he does not tremble, does not quake, does not undergo even the slightest alteration; in the undertaking of the wholesome he is surely of unshakeable determination. Thus the handing over of oneself too is the means for accomplishing these.

But further, in brief, for one who has made the resolution, the drying up of affection for oneself and the increase of affection for others is the means for accomplishing these. For the great being who has made the great aspiration for the achievement of perfect enlightenment, through understanding things as they really are, for one untainted in all phenomena, affection for self goes to utter elimination and exhaustion; but through the repeated cultivation of great compassion, for one who regards all beings as dear sons, the affection of friendliness and compassion towards them increases; and then, in conformity with each and every situation, through the

departure of greed, hate, and delusion in one's own and others' continuities, the great man, having made remote the opponents of the requisites of enlightenment such as stinginess and so on, by the four ways of supporting others reckoned as giving, pleasant speech, beneficent conduct, and impartiality, accompanied by the four determinations, through the absolute supporting of people, effects their entry into and maturation in the three vehicles above.

For the great beings, great compassion and great wisdom are adorned by giving, giving by pleasant speech, pleasant speech by beneficent conduct, and beneficent conduct is adorned and included by impartiality. For them, having made all beings without distinction from themselves, while proceeding in the requisites of enlightenment, the accomplishment of impartiality is through sharing equally in happiness and suffering everywhere. And even for those who have become Buddhas, the taming of people succeeds through the absolute supporting of people by those very four ways of supporting others, enhanced and fulfilled by the four determinations. For giving of the Perfectly Enlightened Ones is fulfilled and enhanced by the determination of generosity, pleasant speech by the determination of truth, beneficent conduct by the determination of wisdom, and impartiality is fulfilled and enhanced by the determination of peace. For the Truth-finders, impartiality with all disciples and Individually Enlightened Ones is in final nibbāna. For therein there is unity of them without distinction. Therefore he said: "There is no diversity in liberation." And here there are -

"Truthful, generous, at peace, wise, compassionate;
Having gathered all requisites, what purpose indeed could he not accomplish?

"The greatly compassionate Teacher, seeking welfare and equanimous;
Without concern everywhere - oh, wonderful is the Conqueror!

"Dispassionate towards all phenomena, equanimous towards beings;
Always engaged in the welfare of beings - oh, wonderful is the Conqueror!

"Always for the welfare and happiness of all beings;
Energetic and untiring - oh, wonderful is the Conqueror!"

In how much time is the accomplishment? By the lower limit, four incalculable aeons and a hundred thousand great cosmic cycles; by the middle limit, eight incalculable aeons and a hundred thousand great cosmic cycles; but by the upper limit, sixteen incalculable aeons and a hundred thousand great cosmic cycles. And these divisions should be understood in succession by way of those with predominant wisdom, those with predominant faith, and those with predominant energy. For those with predominant wisdom, faith is weak but wisdom is sharp; for those with predominant faith, wisdom is middling; for those with predominant energy, wisdom is weak; and perfect enlightenment is to be attained through the power of wisdom - thus it is said in the commentary.

But others say "This division of time for Bodhisattas is according to the sharp, middling, and soft nature of energy." But without distinction, because the requisites of enlightenment go to fulfilment according to the sharp, middling, and soft nature of the qualities that ripen liberation, by the aforesaid division of time - thus these three

divisions of time are proper - so too they say. For thus Bodhisattas are threefold at the moment of resolution, by the division into one who understands quickly, one who understands through elaboration, and one who needs to be guided. Among them, the one who understands quickly, while listening to a verse of four lines in the presence of a Perfectly Enlightened One, even before the third line of the verse is concluded, has the decisive support capable of attaining arahantship together with the analytical knowledges through the six direct knowledges, if he were inclined towards the enlightenment of a disciple.

The second, while listening to a verse of four lines in the presence of the Blessed One, even before the fourth line of the verse is concluded, has the decisive support capable of attaining arahantship through the six direct knowledges, if he were inclined towards the enlightenment of a disciple.

The other, however, having heard a verse of four lines in the presence of the Blessed One, when the verse is concluded, has the decisive support capable of attaining arahantship through the six direct knowledges.

These three, without the division of time, having made their resolution, having received a declaration in the presence of Buddhas, and fulfilling the perfections in due course, attain perfect enlightenment in succession by the aforesaid division of time. But when those respective divisions of time have not been completed, those respective great beings, even though giving day after day a great gift similar to the gift of Vessantara, even though accumulating all the perfection qualities of morality and so on conforming with that, even though relinquishing the five great relinquishments, even though bringing the conduct for the welfare of relatives, the conduct for the welfare of the world, and the conduct for the welfare of enlightenment to the supreme summit - that they will become Perfectly Enlightened Ones in the interval, this is impossible. Why? Because of the non-ripening of knowledge and because of the non-accomplishment of the practices bringing about Buddhahood. For just as a crop produced at a defined time, perfect enlightenment is accomplished by the aforesaid time limit; immediately after that, even by one striving with all effort, it cannot be attained. Thus it should be understood that the fulfilment of the perfections succeeds by the aforesaid distinction of time.

What is the benefit? For those Bodhisattas who have made their resolution -

"Thus, accomplished in all factors, men fixed in destination for enlightenment; Wandering for a long course, even for hundreds of tens of millions of cosmic cycles.

"They are not born in Avīci, likewise not in the spaces between worlds; They do not become those consumed by craving, hunger and thirst, nor Kālakañjika demons.

"They do not become small creatures, even when born in an unfortunate realm; Being born among human beings, they do not become blind from birth.

"There is no deformity of the ear, they do not become dumb or crippled;

They do not go to the state of being a woman, nor become hermaphrodites or eunuchs.

"They do not become included, men fixed in destination for enlightenment; Released from the deeds with immediate result, everywhere of pure conduct.

"They do not pursue wrong view, having the view of the efficacy of action; Even while dwelling in the heavens, they are not reborn in the unconscious realm.

"Among the gods of the Pure Abodes, a cause is indeed not found; Good persons inclined towards renunciation, unbound from existence to existence; They practise beneficent conduct for the world, they fulfil all the perfections."

Thus the benefits have been praised. And whatever sixteen types of marvellous and wonderful qualities beginning with "Mindful and fully aware, Ānanda, the Bodhisatta, having passed away from the Tusita realm, descended into his mother's womb," and whatever thirty-two types of advanced signs beginning with "Cold has departed, and heat subsides" and beginning with "When the Bodhisatta is being born, Sāriputta, this ten-thousand world-system trembles, quakes, and shakes violently," or whatever other benefits such as the success of the Bodhisattas' intentions, mastery over action and so on, and so forth - the aspects shown here and there in the Jātakas, the Buddhavaṃsa and so on - all of those too are benefits of these. Likewise, the pairs of qualities such as non-greed, non-hate and so on, classified as previously indicated, should also be understood.

Furthermore, because the Bodhisatta, beginning from the resolution, is like a father to all beings through seeking their welfare, he is worthy of offerings, respected, esteemed, and the supreme field of merit through the possession of distinguished virtues. For the most part he is dear to human beings, dear to non-human beings, he is guarded by deities, and because his continuity is pervaded by friendliness and compassion, he is not to be overcome by beasts of prey and the like; and in whatever order of beings he is reborn, in each one he surpasses other beings with lofty beauty, lofty fame, lofty happiness, lofty power, and lofty authority, through the possession of distinguished merit.

He is free from illness, free from disease; his faith is well purified and very clear; his energy is well purified; his mindfulness, concentration, and wisdom are very clear; he has mild mental defilements, mild disturbance, mild fever of passion; through the very mildness of mental defilements he is easy to admonish and receives instruction respectfully; he is patient and gentle; he is kindly in speech and skilled in hospitality; he is without wrath and without resentment; he is without depreciation and without spite; he is without envy and without stinginess; he is not fraudulent and not deceitful; he is not obstinate and not arrogant; he is not excited and is heedful; he is able to endure vexation from others and does not vex others; and in whatever village field he dwells, there for the most part dangers such as fear and so on for beings that have not arisen do not arise, and those that have arisen are appeased; and in whatever realms of misery he arises, he is not afflicted by suffering excessively like

the common person there, but develops spiritual urgency exceedingly more. Therefore, these distinguished virtues of the great man, such as being like a father to beings, being worthy of offerings and so on, obtained as is fitting in each and every existence, should be understood as benefits.

Likewise, accomplishment of life span, accomplishment of beauty, accomplishment of family, accomplishment of sovereignty, authoritative speech, and great majesty - these too should be understood as benefits of the perfections of the great man. Therein, accomplishment of life span means long life and lasting endurance in each and every rebirth; by that he brings to completion the wholesome undertakings that have been begun, and accumulates much wholesome merit. Accomplishment of beauty means handsomeness, being fair to behold, and being pleasing; by that he inspires confidence in beings who judge by appearance and is venerable. Accomplishment of family means rebirth in lofty families; by that he is one to be approached and attended upon even by those intoxicated with the vanity of birth and other vanities, and thereby he makes them go without swerving. Accomplishment of sovereignty means great wealth, great influence, and a great retinue; by these he is able to support those who should be supported by the four ways of supporting others, and to restrain by the Teaching those who should be restrained.

Authoritative speech means trustworthiness and reliability; by that he becomes a standard for beings, and his command is not to be transgressed. Great majesty means greatness of power; by that he is not overcome by others, but he himself on the contrary overcomes others by the Teaching, by righteousness, and by qualities as they really are. Thus these accomplishments of life span and so on are benefits of the perfections of the great man, and they should be understood as being the cause for the growth of the immeasurable accumulation of merit, and the cause for leading beings into and maturing them in the three vehicles.

What is the fruit? In brief, firstly, the state of a Perfectly Enlightened One is the fruit of these; but in detail, the splendour of the body of the Teaching, adorned by the arising of infinite and immeasurable qualities - the achievement of the material body resplendent with many groups of qualities such as the thirty-two characteristics of a great man, the eighty minor features, the fathom-wide radiance and so on, and beginning with the ten powers of determination, the four grounds of self-confidence, the six kinds of knowledge not shared with others, the eighteen special qualities of a Buddha, and so on. But insofar as the virtues of a Buddha are such that they cannot be brought to completion by speech even by a Perfectly Enlightened One even in many cosmic cycles - this is the fruit of these. And this was said -

"Even a Buddha could speak the praise of a Buddha, even for a cosmic cycle, speaking of nothing else;
The cosmic cycle would be exhausted in the long interval, but the praise of the Truth-finder would not be exhausted."

Thus here the miscellaneous discussion on the perfections should be understood.

But that which in the Pāḷi, having shown all the perfections together by means of "Having given the gift that should be given" and so on, the pair of concluding verses stated thereafter by means of "Having seen idleness as peril" and so on - that was

said for the purpose of giving exhortation for the ripening of liberation of those accessible to instruction too, by those through whom - namely the arousal of energy, the development of friendliness, and the abidings in diligence - the aforesaid practices bringing about Buddhahood reached a state of clarity, and one's own liberation reckoned as perfect enlightenment was brought to maturity.

Therein, "Having seen idleness as peril, and arousal of energy as security" - by this, through the avenue of seeing danger in the opposite, he shows the benefit of the arousal of energy. "Be those putting forth strenuous energy" - by this he urges towards the arousal of energy. And because -

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

In brief. But in detail, all successes proclaimed by the entire word of the Buddha are absolutely dependent on right striving; therefore the Blessed One, having urged towards the arousal of energy, said "This is the Buddha's instruction."

Therein this is the meaning in brief - That which, because of being the root of all defilement, is the producer of all harm - having seen idleness as peril, and as its opposite, because of establishing the state of freedom from danger through the four mental bonds, having seen the arousal of energy as security - the arousal of energy by way of accomplishing the training in higher morality and so on, the pursuit of right striving; therein, whatever proper urging, "Be those putting forth strenuous energy" - this is the instruction, the admonition, the exhortation of the Buddhas, the Blessed Ones. In the remaining verses too, the meaning should be understood by this very method.

But this is the distinction - "Contention" means opposed speech; the meaning is disputing by way of the six grounds of contention. "Non-contention" means friendly verbal action which is the opposite of contention, or the development of friendliness. Or alternatively, "non-contention" means the sixfold principle of cordiality which is the cause of non-contention. "In unity" means not divided, united in body and mind, not separated, not disjoined - this is the meaning. "Kindly in speech" means affable, of gentle disposition; the meaning is of tender heart towards one another. "This is the Buddha's instruction" - here, the urging to dwell in unity by not resorting to contention in every way whatsoever, that is to say by way of fulfilling the six principles of cordiality, should be connected as "this is the admonition of the Buddhas." For those dwelling in harmonious living, having reached similarity in morality and view, not contending, will easily fulfil the three trainings - thus the Teacher showed that the urging to harmonious living is his own teaching.

"Negligence" means being negligent, the forgetting of wholesome mental states, and the release of consciousness in unwholesome mental states. For this was said: "Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, or inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct,

abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, etc. Whatever such negligence, act of being negligent, state of negligence - this is called negligence."

"Diligence" means non-negligence. That should be understood as the opposite of negligence. For in meaning, diligence is the continuous presence of mindfulness; and "the continuous presence of mindfulness" - this is the name for constantly established mindfulness itself. But others say: "The four immaterial aggregates occurring through the predominance of mindfulness, full awareness, and striving in such a way are diligence." But since there is no development of diligence as a separate single development. For whatever meritorious deed, whatever wholesome deed, all that should be understood as just the development of diligence.

But in particular, beginning with going for refuge as a decisive support for the end of the round of rebirths and bodily and verbal restraint, all development of morality, all development of concentration, all development of wisdom, all development of the wholesome, development of the blameless, development of diligence. For "diligence" - this term illuminates a great meaning, it takes hold of a great meaning and stands. Even if one were to bring the entire three Canons of the Buddha's teaching and speak explaining the meaning of the term "diligence," the speaker of the Teaching should not be told "he has entered by an unsuitable way." Why? Because of the greatness of the term "diligence." For thus the Perfectly Enlightened One, lying down between the twin Sal trees at Kusinārā at the time of final Nibbāna, showing the Teaching spoken by himself during the forty-five years beginning from the full enlightenment, having summarised it in just one term, gave the exhortation to the monks: "Strive with diligence." And likewise he said - "Just as, monks, whatever kinds of footprints there are of living beings that walk, all of them are included in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness; just so, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among them." Therein, showing the development of diligence having reached its summit, the Teacher said "Develop the eightfold path."

Its meaning is - That which is the noble eightfold path - the inclusion of the three aggregates beginning with morality, preceded by right view, eightfold by way of the eight factors beginning with right view itself - develop that, arouse it in your own continuity. Not stopping at merely the path of seeing, cultivate it by way of producing the upper three paths; thus your development of diligence will have reached its summit. "This is the Buddha's instruction" means that is to say, non-negligence regarding wholesome mental states, and having aroused zeal for that, the development of the noble path - this is the admonition, the exhortation of the Buddhas, the Blessed Ones.

Thus the Blessed One concluded the teaching of the Cariyāpiṭaka with the very pinnacle of arahantship. In "Itthaṃ sudaṃ" and so on, "itthaṃ" means in the manner beginning with "in a hundred thousand cosmic cycles" and so on. "Su" is merely a particle. "Blessed One" - he is the Blessed One for reasons such as being fortunate and so on. "His own former conduct" means the difficult deeds of his own practice in previous births such as the Akitti sage, the Paṇḍita, and so on. "Extolling" means making known properly, like an emblic myrobalan on the palm of the hand. "Called

'The Life History of the Buddha'" means so named because it was set forth and taught with reference to the ancient deeds of the Buddhas, the former difficult deeds. "Exposition of the Teaching" means the proclamation of the Teaching, or a reason that has the nature of the Teaching. "Spoke" means said. But whatever has not been stated here, that should be understood as not stated since the method has been stated below and the meaning is manifest.

Concluding Discussion

And to this extent -

The Teacher of pure conduct, who has gone beyond in the conduct of higher intelligence;

Skilled in all conducts, the unsurpassed teacher of the world.

He who is of marvellous qualities, who has gone beyond all stinginess;

The elucidation of the power of his own former conducts.

The Protector taught the Cariyāpiṭaka, and that of the Such One;

The elder compilers of the Teaching recited it together in the same way.

In order to make known its meaning, in dependence on the method of the ancient commentary;

The exposition of the meaning that was undertaken by me.

That which therein, having specified the ultimate realities as is fitting;

The elucidation, by name called the Paramattha-dīpanī,

It has reached accomplishment, with unconfused judgment;

Of the Pāḷi measuring twenty-eight and more recitation sections.

Thus, by one who has composed that, whatever merit has been attained by me;

By the power of that, may the Dispensation of the Protector of the World,

Having been plunged into through the purified practice beginning with morality;

May all embodied beings become partakers of the flavour of liberation.

May the Dispensation of the Perfectly Enlightened One long endure in the world;

May all living beings always be respectful towards it.

May the god who is lord of the earth rain properly in due season;

Delighting in the Good Teaching, may he govern the world by the Teaching alone.

Thus by the teacher Dhammapāla, resident of the Badaratittha Monastery,

Completed.

the commentary on the Cariyāpiṭaka is concluded.



ABOUT THIS TRANSLATION

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