

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
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PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

5. Connected Discourses with Kassapa

1. Commentary on the Santuṭṭha Sutta

144. In the first discourse of the Kassapa Connected Discourses, "content is this one" means he is content. "With any whatsoever" means not with whichever among coarse, fine, rough, superior, durable, or worn-out ones, but rather the meaning is that among whatever is obtained and so on, he is content with any whatsoever. For regarding robes there are three kinds of contentment - contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. The same method applies to almsfood and so on too.

This is the detailed exposition of those - Here a monk obtains a robe, whether beautiful or ugly; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding robes. But then if he is either naturally weak or overcome by illness and ageing, and becomes wearied when wearing a heavy robe, he, having exchanged it with a fellow monk, even while sustaining himself with a light one, is still content. This is his contentment according to one's strength regarding robes. Another is one who obtains superior requisites; he, having obtained among silk robes and so on a certain costly robe, or many robes - having given them away thinking "Let this be for the elders, for those long gone forth, this is suitable for the very learned, this for the sick, this for those of little gain," and having taken their old robe, or having picked up rags from a rubbish heap and so on, having made a double robe from them and wearing it, is still content. This is his contentment according to what is suitable regarding robes.

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

Here again a monk obtains a lodging, whether agreeable or disagreeable; by that he produces neither pleasure nor aversion; at the very least, he is satisfied even with a mat of grass, with whatever he has obtained. This is his contentment with whatever is

obtained regarding lodging. But whoever obtains a lodging that is opposed to one's own nature or opposed to one's illness, where dwelling there is discomfort for him, he, having given that to a fellow monk, even while dwelling in a suitable lodging belonging to that monk, is still content. This is his contentment according to one's strength regarding lodging. Another, of great merit, obtains many superior lodgings such as rock cells, pavilions, pinnaled buildings, and so on; he, having given those, just as with robes and so on, to those long gone forth, the very learned, those of little gain, and the sick, even while dwelling anywhere at all, is still content. This is his contentment according to what is suitable regarding lodging. Whoever too, having reflected "An excellent lodging is indeed a ground for heedlessness; for one seated there, sloth and torpor descend upon him; and for one overcome by sleep, upon waking, evil thoughts manifest," does not accept such a lodging even when it has been obtained; he, having rejected that, even while dwelling in the open air, at the root of a tree, and so on, is still content. This too is contentment according to what is suitable regarding lodging.

Here again a monk obtains medicine, whether coarse or superior; whatever he obtains, he is satisfied with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding the requisite for the sick. But one who is in need of oil obtains molasses; he, having given that to a fellow monk, having taken oil from his hand, or having sought something else, even while preparing medicine, is still content. This is his contentment according to one's strength regarding the requisite for the sick. Another, of great merit, obtains much superior medicine such as oil, honey, molasses, and so on; he, having given that, just as with robes, to those long gone forth, the very learned, those of little gain, and the sick, even while sustaining himself with whatever they bring, is still content. But whoever, when in one vessel urine-soaked yellow myrobalan is placed and in another the four sweets, being told "Take, venerable sir, whichever you wish," if his illness is appeased by either of those, then, thinking "Urine-soaked yellow myrobalan has been praised by the Buddha and others," having rejected the four sweets, even while preparing medicine with the urine-soaked yellow myrobalan, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick. Thus, with reference to these three kinds of contentment, it was said "This Kassapa, monks, is content with any robe whatsoever."

"Speaks in praise" means one is content but does not speak the praise of contentment. One is not content but speaks the praise of contentment. One is neither content nor speaks the praise of contentment. One is both content and speaks the praise of contentment. To show that this one is such, "and speaks in praise of contentment with any robe whatsoever" was said. "Wrong way of earning" means the various kinds of wrong way of earning, classified as the pursuit of going on messenger duty and errand-running. "Not having obtained" means not having got. Just as a certain one, thinking "How shall I obtain a robe?" being together with monks of merit, practising deceit, is frightened and agitated, this one thus not having obtained a robe is not agitated. "Having obtained" means having got righteously and impartially. "Not greedy" means one whose greed of covetousness has departed. "Not infatuated" means not having fallen into infatuation through excessive craving. "Not transgressing" means not overwhelmed by craving, not enveloped. "Seeing the

danger" means seeing the danger in the offence of wrong way of earning and in greedy use. "With wisdom of escape" means understanding precisely the escape stated as "only for warding off cold," he uses it - this is the meaning. In the passages beginning with "with any almsfood whatsoever" and so on, the meaning should be understood thus: among whatever is obtained and so on, with whatever almsfood, with whatever lodging, with whatever requisite of medicines for the sick.

"For I shall exhort you, monks, with Kassapa" - here, just as the Elder Mahākassapa is content with the four requisites through three kinds of contentment, exhorting thus "you too should be of such nature," he exhorts with Kassapa. "Or with one who is like Kassapa" - here too, or whoever else is like Kassapa, who would be content like the Elder Mahākassapa with the four requisites through three kinds of contentment, exhorting thus "you too should be of such nature," he exhorts with one like Kassapa. "You should proceed towards that state" means having thought "The speaking by the Perfectly Enlightened One of the practice of detachment and good conduct stated in this discourse on contentment is indeed a burden, and for us too the fulfilment of completing this practice is indeed a burden, but a burden that has come should be taken up," just as spoken by me, you too should proceed towards that state, towards that condition. The first.

2. Commentary on the Anottappī Sutta

145. In the second, "not ardent" means deprived of that energy which burns up the mental defilements. "Has no moral fear" means fearless, without fear of the arising of mental defilements and of the non-arising of wholesome states. "To highest enlightenment" means for the purpose of fully awakening. "To Nibbāna" means for the realisation of Nibbāna. "Of the unsurpassed freedom from bondage" means of arahantship; for that is both unsurpassed and secure from the four mental bonds.

In the passage beginning with "un arisen" and so on, those who, having formerly obtained a requisite such as robes and so on not previously obtained, or a delightful subject matter from one or another among attendants, co-resident pupils, or pupils, unwisely apprehending that as beautiful and pleasant; or else, unwisely adverting in one way or another to one or another object not previously experienced - evil unwholesome mental states beginning with greed arise. Those should be understood as un arisen. For otherwise, in the round of rebirths without discernible beginning, there are no evil mental states called un arisen. And even regarding a previously experienced subject matter or object, for one in whom, by reason of either natural higher intelligence, or recitation and interrogation, or any one among study of the Scriptures, new construction work, and wise attention, they did not arise before but afterwards suddenly arise through such a condition - these too should be understood as "un arisen ones, if arising, would lead to harm." But those arising again and again regarding those very subject matters and objects are not abandoned; those should be understood as "arisen ones, if not abandoned, would lead to harm." This is the summary here; but in detail, the distinction between arisen and un arisen, and the method of abandoning and non-abandoning - all that has been spoken of in the Visuddhimagga in the description of the purification of knowledge and vision.

"Unarisen wholesome mental states of mine" means blameless mental states reckoned as morality, concentration, path, and fruition, even though not yet attained. "Arisen" means those very same ones that have been attained. "If ceasing, would lead to harm" - it should be understood that those mental states beginning with morality, ceasing by way of decline through non-attainment again, would lead to harm. And here, mundane ones decline; there is no decline of supramundane ones. But this teaching was given by way of the right striving "for the presence of arisen wholesome mental states." Or the second path, not arising quickly, the first path ceasing, would lead to harm - thus the meaning here should be seen. Thus in this discourse, these four right strivings have been spoken of by way of preliminary insight. The second.

3. Commentary on the Candūpama Sutta

146. In the third, "like the moon" means having been similar to the moon. Is it in roundness? No, but rather just as the moon, springing forth across the expanse of the sky, does not make intimacy or affection or attachment or attachment or longing or prepossession with anyone, and yet it is not that it is not dear and agreeable to the public, so you too, by the non-performance of intimacy and so on with anyone, being dear and agreeable to many people, having been like the moon, approach the four families beginning with the warrior caste families - this is the meaning. Furthermore, just as the moon dispels darkness and pervades with light, so too by the dispelling of the darkness of mental defilements and by the pervading of the light of knowledge, having been like the moon - by these and other such methods the meaning here should be understood.

"Having drawn back the body, having drawn back the mind" means by that very non-performance of intimacy and so on, having drawn back and removed both body and mind - this is the meaning. For whatever monk does not even dwell in the forest, and also thinks sensual thoughts and so on, this one draws back neither the body nor the mind. For whoever indeed dwells in the forest, but thinks sensual thoughts and so on, this one draws back only the body, not the mind. Whoever dwells at the edge of a village, and indeed does not think sensual thoughts and so on, this one draws back only the mind, not the body. But whoever both dwells in the forest and does not think sensual thoughts and so on, this one draws back both. Explaining "having been of such nature, approach families," he said "having drawn back the body, having drawn back the mind."

"Always as newcomers" means always just as newcomers, having been just like visitors - this is the meaning. For a visitor, having entered a house reached in succession, if the housewives, having seen him, feeling compassion thinking "Our sons and brothers have gone away to live abroad and wandered about thus," having caused him to sit down, feed him, as soon as he has eaten, saying "Take your vessel," he rises and departs; he does not make intimacy with them, nor does he arrange duties and tasks. Thus you too, having entered a house reached in succession, having taken whatever faithful people give in the postures, with intimacy cut off, being uninvolved in their duties and tasks, depart - thus it explains.

But for the purpose of making manifest this state of being always a newcomer, the story of the two brothers should be told - It is said that two brothers, having departed from a village near the city of Vasāḷa, went forth; they became known as the Elder Cūḷanāga and the Elder Mahānāga. They, having dwelt at Cittala Mountain for thirty years, having attained arahantship, thinking "We shall see our mother," having come and having dwelt at the monastery near the city of Vasāḷa, on the following day they entered the mother's village for almsfood. Their mother too, having brought out rice gruel with a ladle, poured it into the bowl of one of them. As she was looking at him, affection for her son arose. Then he said to him - "You, dear, are my son Mahānāga." The elder, having said "Ask the elder behind me, lay follower," departed. Having given rice gruel to the elder behind too, she asked "Dear, you are my son Cūḷanāga?" The elder said "Why, lay follower, did you not ask the former elder?" Having said this, he departed. Thus a monk who has cut off intimacy even with his mother is called always a newcomer.

"Not impudent" means not bold, devoid of bodily impudence in eight instances, verbal impudence in four instances, and mental impudence in many instances - this is the meaning. Bodily impudence in eight instances means improper bodily conduct in the Community, in a group, towards individuals, in the refectory, in the sweat room, at the bathing ford, on the almsfood round path, and when entering the inhabited area. That is: Here a certain one sits in the midst of the Community either clutching the knees or having placed foot upon foot - and so on. Likewise in the midst of a group. "In the midst of a group" means at an assembly of the fourfold assembly or at an assembly of a group of discourse specialists and so on. Likewise towards senior persons. But in the refectory, he does not give a seat to the seniors, and prevents the juniors from their seats. Likewise in the sweat room. And here he lights fires and so on without asking permission of the seniors. And at the bathing ford, that which has been said "One should bathe in the order of arrival, without making a measure of 'young' or 'senior'" - disregarding even that, having come afterwards, having descended into the water, he obstructs both the seniors and the juniors. But on the almsfood round path, he goes in front for the purpose of the best seat, the best water, and the best almsfood, striking arm against arm. When entering the inhabited area, he enters before the seniors, and engages in bodily play with the juniors - and so on.

Verbal impudence of four kinds means the uttering of unfitting speech in the Community, in a group, in the presence of an individual, and in the inhabited area. That is: Here a certain one, without asking permission, speaks the Teaching in the midst of the Community. Likewise in the midst of a group of the aforesaid type and in the presence of an individual, when asked a question right there by people, he answers without asking permission from one who is more senior. But in the inhabited area, "O so-named one, what is there? Is it rice gruel, or solid and soft food? What will you give me? What shall we chew today? What shall we eat? What shall we drink?" and so on, he speaks.

Mental impudence of many kinds means the thinking of sensual thoughts and so on with the mind alone, even without committing transgression by body and speech, in those various places. Furthermore, even the evil desire that proceeds thus, while

being actually immoral, "May people know me as moral" - that too is mental impudence. Thus he says "approach" having become not impudent through the absence of all these kinds of impudence.

"Decayed well" means an old well. "Mountain precipice" means an uneven precipitous place on a mountain. "River fastness" means a fastness of a river, a place with a cut-off bank. "Having drawn back the body" means: whoever, absorbed in play and so on, looks at such places without drawing back the body, without making it lean to one side, without having it supported by wind, and also without drawing back the mind, without being stirred by seeing the danger that "one who has fallen here suffers the breaking of hands and feet and so on," looks on with fondness - he, having fallen, suffers the harm of breaking of hands and feet and so on. But whoever, desiring water or wishing to look on some other task, having drawn back the body, having made it lean to one side, having had it supported by wind, and also having drawn back the mind, having been stirred by seeing the danger, looks on - he does not fall; having looked according to his liking, happy, he departs wherever he wishes.

"Just so" - here this is the correlation of the simile: For the four families are like the decayed well and so on; the monk is like the man who looks. Just as a man whose body and mind are not drawn back falls there while looking at those, so a monk approaching families with unguarded body and so on is bound among families, and from that suffers harm of various kinds such as the breaking of the foot of morality and so on. But just as a man whose body and mind are drawn back does not fall there, so a monk approaching families with body drawn back and mind drawn back, having become one whose body and mind are drawn back through guarded body, guarded mind, guarded speech, and well-established mindfulness, is not bound among families. Then for him, just as for a man who has not fallen there the feet are not broken, so the foot of morality is not broken. Just as the hands are not broken, so the hand of faith is not broken. Just as the belly is not broken, so the belly of concentration is not broken. Just as the head is not broken, so the head of knowledge is not broken; and just as stumps and thorns and so on do not pierce that one, so the thorns of lust and so on do not pierce this one. Just as he, free from mishap, having looked according to his liking, happy, departs wherever he wishes, so a monk, depending on families, using the requisites of robes and so on, having developed the meditation subject, exploring activities, having attained arahantship, happy with supramundane happiness, goes wherever he wishes to the direction of Nibbāna never gone to before.

Now, whoever of inferior disposition and wrongly practising should say thus: "The Perfectly Enlightened One, saying 'Having abandoned the threefold impudence, approach families like the moon, always as newcomers,' places one in an impossible position, imposes an unbearable burden, makes one do what cannot be done" - having cut off his ground for disputation, showing "It can be done thus, there is such a monk," he said beginning with "Kassapa, monks."

"Waved his hand in the air" means in the blue expanse of the sky, as if producing twin lightning, he moved his hand below, above, and on both sides. And this is an unbroken phrase in the word of the Buddha in the three Canons. "Delighted" means with a gladdened mind, joyful, not with a mind seized by having been cut off by displeasure. "Of Kassapa, monks" - this too was said for the purpose of showing,

having cut off the opposing doctrine by the former method, "there is such a monk."

"May they show me a sign of their pleasure" means they would give requisites such as robes and so on. "May they proceed towards that state" means fulfilling morality where morality should come, accomplishing each of those respective things - concentration, insight, path and fruition - where they should come, they would proceed towards that condition. "Sympathy" means the state of protection.

"Compassion" means tender-heartedness. Both of these are synonyms for compassion itself. "Kassapa, monks" - this too was said by the former method, having cut short the opponent's argument, for the purpose of showing that there is such a monk. "With Kassapa or" - here, having made the connection by way of the moon simile and so on, the meaning should be understood by the former method. The third.

4. Commentary on the Kulūpaka Sutta

147. In the fourth, "dependent on families" means one who goes to the houses of families. "May they give to me" means may they give indeed to me. "Is distressed" means is troubled, is oppressed. The remainder here should be understood in accordance with the method already stated. The fourth.

5. Commentary on the Jīṇṇa Sutta

148. In the fifth, "old" means the elder was aged. "Heavy" means from the time they were obtained from the Teacher's presence, through sewing with thread and applying patches at places that were cut and torn, they had become many layers and had become heavy. "Cast-off garments" means they received this name because they had formerly been worn and then removed by the Blessed One. "Therefore" means because you are both old and have heavy rag-robes. "Given by householders" means he says: having given up the rag-robe wearer's practice, wear robes given by householders. "Invitations" means he says: having given up the almsfood eater's practice, accept invitations such as ticket meals and so on. "Near me" means he says: having given up the forest-dweller's practice, dwell in a lodging at the edge of a village.

But is it not the case that just as a king, having appointed a general to the position of general, while that one is satisfying him through his own work such as attending upon the king and so on, taking away that position and giving it to another, does what is called inappropriate; so too the Teacher, having gone a distance of three leagues for the purpose of going out to meet the Elder Mahākassapa, seated at the foot of the Bahuputtaka tree between Rājagaha and Nāḷanda, having given full ordination with three exhortations, having exchanged his own robe with him, made the elder one with the forest-dweller's practice by birth and the rag-robe wearer's practice by birth; does he, while that one is satisfying the Teacher's mind with the desire to act in that practice, having caused him to give up rag-robes and so on, urging him to accept householders' robes and so on, do what is called inappropriate? He does not. Why? Because of his own disposition. For the Teacher did not wish to have the ascetic practices given up, but just as drums and so on when not struck do not emit sound, so persons of such a nature when not struck do not roar the lion's roar - wishing to make him roar, with the disposition of the lion's roar, he spoke thus. The elder too, in conformity with the Teacher's disposition, roars the lion's roar by the method beginning with "I, venerable sir, have for a long time been a forest-dweller" and so

on.

"Pleasant abiding in the present life" means a pleasant abiding in the present life is obtained only by a forest-dweller, not by one dwelling at the edge of a village. For one dwelling at the edge of a village hears the sounds of children, sees unsuitable forms, hears unsuitable sounds; on account of that, discontent arises in him. But a forest-dweller, having gone beyond a league or half a yojana, having plunged into the forest and dwelling there, hears the sounds of leopards, tigers, lions and so on, on account of hearing which non-human delight arises. With reference to which it was said -

"For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight.

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand.

"Whether in front or behind, if no other person is found;
Right there it is comfortable, for one delighting alone in the forest."

Likewise it is obtained only by an almsfood eater, not by one who is not an almsfood eater. For one who is not an almsfood eater walks about at improper times, goes with a hurried walk, exchanges, goes as one who is obstructed, and there is much doubt. But an almsfood eater does not walk about at improper times, does not go with a hurried walk, does not exchange, goes unobstructed, and there is not much doubt.

How? For one who is not an almsfood eater, dwelling in a monastery far from the village, thinking at the early hour before sunrise "I shall get rice gruel or leftover food, or else in the sitting hall something among the designated meals and so on will come my way," cutting through spider webs, raising up sleeping cow-shaped figures, going right early, walks about at improper times. Going with speed like one pursuing a deer in order to reach people just as they are leaving their houses for the purpose of field work and so on, he walks with a hurried walk. Having seen something along the way, he asks "Is such-and-such a male lay follower or such-and-such a female lay follower at home or not at home?" Having heard "Not at home," thinking "Now from where shall I obtain it?" He trembles like one burnt by fire. He himself, wishing to go to the western direction, having obtained a ticket for the eastern direction, having approached another who has obtained a ticket for the western direction, saying "Venerable sir, I shall go to the western direction; you take my ticket, give me your ticket," he exchanges the ticket. Or else, having brought one ticket meal and while eating it, when people say "Give the bowl for another ticket meal too," saying "Venerable sir, give your bowl; I, having put the food into my bowl, shall give you your bowl," having had another give his bowl, when the food is brought, having put it into his own bowl and returning the bowl, he exchanges the bowl. At the monastery kings, viceroys, chief ministers and so on give a great gift, and moreover a ticket has been obtained in a distant village; not going there, he does not obtain a ticket again for a week - so out of fear of loss he goes. Going thus, he goes as one who is obstructed. And regarding that ticket meal and so on for the sake of which he goes, "Will they give it to me or will they not give it? Will they give something superior or coarse? Will it be little or much? Will it be cool or hot?" - thus there is much doubt there.

But the almsfood eater, having risen early in the morning, having performed all kinds of duties, having looked after the body, having entered his dwelling place, having attended to his meditation subject, having observed the time, goes at the time sufficient for the public to give ladle-fuls of almsfood and so on - thus he is not one who walks about at improper times. He goes seeing with insight, having divided each step-turn into six portions - thus he is not one who walks about in haste. Due to his own steadfastness, he does not ask "Is such and such a person at home or not at home?" He does not take ticket meals and so on. Not taking them, what will he exchange? He is not obstructed through the influence of another; attending to his meditation subject, he goes according to his preference; unlike the other, he does not have much doubt. Not obtaining in one village or street, he walks about elsewhere. Not obtaining there either, walking about elsewhere, having collected mixed rice, having consumed it as if it were the Deathless, he goes.

It is obtained only for the wearer of rag-robles, not for the non-wearer of rag-robles. For the non-wearer of rag-robles walks about seeking a rains-residence gift, and does not seek a suitable lodging. But the wearer of rag-robles does not walk about seeking a rains-residence gift; he seeks only a suitable lodging. It is obtained only for the three-robe wearer, not for the other. For the non-three-robe wearer has many goods and many requisites; therefore there is no comfortable abiding for him. And it is obtained only for those of few wishes and so on, not for the others. Therefore it was said - "Seeing my own pleasant abiding in the present life." The fifth.

6. Commentary on the Ovāda Sutta

149. In the sixth, "I or" - why did he say this? For the purpose of establishing the elder in his own position. Are Sāriputta and Moggallāna not there? There is. But thus it occurred to him: "These will not remain for long, but Kassapa has a lifespan of one hundred and twenty years. He, when I have attained final Nibbāna, having sat down in the Sattapaṇṇi Cave and having carried out the compilation of the Teaching and the monastic discipline, will make my Dispensation endure for a period of five thousand years. I establish him in my own position; thus the monks will think that Kassapa should be listened to." Therefore he spoke thus. "Difficult to admonish" means those who can be spoken to only with difficulty. "With qualities that make one difficult to admonish" means with qualities that produce the state of being difficult to admonish. "Not receiving instruction respectfully" means having heard the instruction, they do not receive it respectfully, they do not proceed in accordance with the advice; it shows that those not proceeding have become what are called wrong-graspers. "Challenging" means surpassing one another in speaking; the meaning is making excessive debate in dependence on their learning of the Scriptures. "Who will speak more" means when speaking the Teaching, who will speak much - is it you, or is it I? "Who will speak more beautifully" - one, speaking much, speaks what is inconsistent and unsweet; another speaks what is consistent and sweet. With reference to that, he said "who will speak more beautifully." But one, though speaking both much and beautifully, does not speak for long and rises quickly; another makes it last a long time. With reference to that, he said "who will speak longer." The sixth.

7. Commentary on the Second Ovāda Sutta

150. In the seventh, "faith" means faith through conviction. "Energy" means bodily and mental energy. "Wisdom" means wisdom that knows wholesome mental states. "There are no monks who exhort" shows that for this person there are no exhorters, instructors, or good friends - this, venerable sir, is decline. The seventh.

8. Commentary on the Third Ovāda Sutta

151. In the eighth, "because" (tathā hi pana) is an indeclinable particle establishing the reason for being easy to admonish formerly and being difficult to admonish now. "Therein" (tatra) means among those elder monks. "What is this monk's name" (ko nāmāyaṃ bhikkhu) means what is the name of this monk? Is it the Elder Tissa or the Elder Nāga? "Therein" (tatra) means when such honour was being shown. "Towards that state" (tathattāya) means towards such a condition; the meaning is towards the state of being a forest-dweller and so on. "Fond of his fellow monks in the holy life" (sābrahmacārikāmo) means he desires thus "Let these attend upon me and go about with me," thus he craves, wishes, aspires - thus he is one fond of his fellow monks in the holy life. "Towards that state" (tathattāya) means for the purpose of producing material gain and honour. "By misfortune for those living the holy life" (brahmacārūpaddavena) means that which is called misfortune, namely the excessive desire and lust among fellow practitioners of the holy life regarding the four requisites - troubled by that. "Longing" (abhipatthanā) means excessive aspiration. "By the longing of those living the holy life" (brahmacāriabhipatthanena) means by the state of the four requisites reckoned as the excessive aspiration of the practitioners of the holy life. The eighth.

9. Commentary on the Jhānābhīṇṇa Sutta

152. In the ninth, "whenever I wish" means whenever I desire. But those which are stated hereafter - the four fine-material-sphere meditative absorptions by the method beginning with "quite secluded from sensual pleasures," the four immaterial attainments by the method beginning with "with the complete transcendence of perceptions of material form," the attainment of cessation thus: "having completely transcended the plane of neither-perception-nor-non-perception, the cessation of perception and feeling," and the five mundane direct knowledges by the method beginning with "the various kinds of supernormal power." Therein, whatever should be said, all that has been explained in detail in the Visuddhimagga together with the word-by-word explanation and the method of meditative development. But regarding the six direct knowledges, "with the elimination of the mental corruptions" means by means of the elimination of the mental corruptions. "Without mental corruptions" means that which has not become a condition for the mental corruptions. "Liberation of mind" means the concentration of the fruition of arahantship. "Liberation by wisdom" means the wisdom of the fruition of arahantship. The ninth.

10. Commentary on the Upassaya Sutta

153. In the tenth, why does he request going to the nuns' dwelling with "Come, venerable sir"? Not because of material gain and honour, but here there are nuns desirous of a meditation subject; he requests thinking "Having aroused their zeal, I shall have the meditation subject explained." But is he not himself a master of the three Canons and very learned? Is he not able to explain it himself? No, he is able. But he requests thinking "They will consider the talk of a disciple who is the counterpart

of the Buddha as worthy of belief." "You have much to do, you have many duties" - was the elder engaged in new construction work and so on, that he said thus to him? No, but when the Teacher had attained final Nibbāna, the four assemblies, having approached the Elder Ānanda, weep and lament: "Venerable sir, whose bowl and robes shall we now take and attend upon, whose residential cell shall we sweep, to whom shall we give water for washing the face?" The elder convinces the assembly: "Impermanent are activities; even upon an aged body the King of Death struck shamelessly. This is the nature of activities; do not grieve, do not lament." "This is his having much to do. With reference to that, the elder said thus. "Instructed" means he showed the quality of practice. "Encouraged" means he caused them to undertake. "Inspired" means he instigated. "Gladdened" means he caused them to rejoice by the quality attained.

"Thullatissā" means fat in body, Tissā by name. "The wise sage" means of the wise sage. For a wise person strives and accomplishes all duties by means of knowledge termed as veda; therefore he is called "vedeha." He is both vedeha and a sage - thus "vedehamuni." "Thinks to speak the Teaching" means in the presence of the bearer of the Triple Canon, the treasurer of the Teaching, he himself being a forest-dweller and a wearer of rag-robes, imagines "I am a speaker of the Teaching" and thinks the Teaching should be spoken. "What is this, how is this?" - She speaks disparagingly. "Heard" means he heard by way of another having come and informed him. "Wait, friend" means stand, friend. "Lest the Community investigate you further" means lest the community of monks investigate you on an additional occasion. This is what is meant - "By Ānanda a disciple who is the counterpart of the Buddha was restrained, but one nun was not restrained; there will be intimacy or affection with her" - lest the Community should think thus of you.

Now, explaining his own state of being the counterpart of the Buddha, he said beginning with "What do you think, friend?" "Seven cubits" means the measure of seven hands. "Nāga" means an elephant. "Or seven and a half cubits" means eight cubits less by half a cubit; the meaning is a height of seven cubits and a span from the front feet up to the crown of the head. "With a palm leaf" means with a young palm leaf. "Fell away" means she passed away, not that she died or perished; but having uttered blame against a disciple who is the counterpart of the Buddha, when the Elder Mahākassapa roared the lion's roar with the six direct knowledges, her ochre robes began to chafe her body like thorny branches, like branches of the itch plant; having removed them and putting on white garments, at the very moment of dressing, delight of mind arose in her. The tenth.

11. Commentary on the Cīvara Sutta

154. In the eleventh, "in the Southern Hills" means the countryside on the southern side of the mountain standing surrounding Rājagaha is called the Southern Hills; the meaning is that he wanders on a journey there. And a journey is of two kinds - the hurried journey and the unhurried journey. Therein, when a certain one, having put on one ochre robe as a lower garment, having wrapped one as an upper garment, having hung the bowl and robes on the shoulder, having taken an umbrella, with sweat streaming from the body, travels seven or eight yojanas in a day; or when Buddhas, having seen some being capable of being enlightened, travel even a

hundred yojanas or even a thousand yojanas in a moment - this is called the hurried journey. But the going daily of a league, half a yojana, three leagues, or a yojana - such a distance - while accepting invitations for today and winning over the people, this is called the unhurried journey. This is what is intended here.

But was not the elder for twenty-five years like a shadow, going behind and behind the One of Ten Powers, not even giving occasion for the words "Where is Ānanda?" - at what time then does he get the opportunity to wander on a journey together with the community of monks? In the year of the Teacher's final Nibbāna. It is said that when the Teacher had attained final Nibbāna, the Elder Mahākassapa, having sat down in the midst of the community of monks that had assembled at the Teacher's final Nibbāna, having selected five hundred monks for the purpose of reciting together the Teaching and the monastic discipline, having said "Friends, we, dwelling at Rājagaha for the rains retreat, will recite together the Teaching and the monastic discipline; before the entering of the rains retreat, having cut off your own impediments, gather together at Rājagaha," he himself went to Rājagaha. The Elder Ānanda too, having taken the Blessed One's bowl and robes, convincing the great multitude, having gone to Sāvattihī, departing from there, going towards Rājagaha, wandered on a journey in the Southern Hills. With reference to that, this was said.

"For the most part youngsters" means those who are called ones who returned to the lower life, they were for the most part boys, young, of tender age, monks of one rains or two rains, as well as youngsters not fully ordained. But why did they go forth, and why did they return to the lower life? It is said that their mothers and fathers thought - "The Elder Ānanda is the Teacher's confidant, having requested eight boons he attends upon him, he is able to take the Teacher to whatever place he wishes to go; let us give our children the going forth in his presence; he will come bringing the Teacher, and when he has come we shall be able to make great honour." For this reason, to begin with, their relatives gave them the going forth. But when the Teacher had attained final Nibbāna, that aspiration of theirs was cut off, and then in a single day they turned them out of the Order.

"As long as one likes" means according to preference, according to disposition. "The rule about group meals was laid down" - this refers to "In a group meal, except at the right time, there is an expiation." With reference to this it was said. For therein, even for three persons accepting an improper invitation and receiving together, there is no offence; therefore "group meals" was said.

"For the refutation of obstinate persons" means for the purpose of refuting immoral persons. "For the comfortable abiding of well-behaved monks" means by the very refutation of the obstinate, the Observance and invitation ceremonies proceed for the well-behaved, there is harmonious dwelling; this is their comfortable abiding - for the sake of this comfortable abiding. "Lest those with evil desires, relying on a faction, should break the Community" means just as Devadatta together with his following, having asked among families and eating, relying on those with evil desires, broke the Community, so too lest other evil-desiring ones, having asked among families and eating by binding a group, having increased the group, relying on that faction, should break the Community - thus by this reason it was laid down, this is the meaning. "And out of compassion for families" means when the community of monks, having performed the Observance and invitation ceremonies, dwells in harmonious dwelling,

people, having given ticket meals and so on, become destined for heaven; thus out of this compassion for families too it was laid down, this is the meaning.

"You seem to be wandering about destroying the crops" means you wander about as if destroying the crops. "You seem to be wandering about destroying families" means you wander about as if destroying families, as if striking them. "Is breaking up" means is particularly falling apart, is splitting. "Your new ones are falling away, friend" means friend, these of yours, for the most part, mostly junior monks of one rains or two rains, young ones as well as novices, are falling away, are splitting apart. "This youngster does not know the limit" means this youngster does not know his own measure - he said this threatening the elder.

"We are not freed from being called a youngster" means we are not freed from the talk of a youngster. "Because you" - this was said for the purpose of showing the reason for his being spoken to thus. For this is the intention here: Because you wander together with these new monks who are devoid of sense-restraint, therefore, wandering together with youngsters, you deserve to be called a youngster.

"Being formerly of another sect" - this was said because, since for the elder neither a teacher nor a preceptor is apparent in this Dispensation, and he went forth having taken the ochre robes himself, therefore, out of displeasure, attributing to him the status of being formerly of another sect, she said this.

"Hastily" - here, conduct through lust and delusion is also hasty conduct, but this was said by way of conduct through hate. "Without reflection" means without having considered. Now, purifying his own going forth, he said beginning with "Since I, friend." Therein, "having pointed to another teacher" means except for the Blessed One, I do not know of pointing to another thus: "He is my Teacher." Regarding "the household life is confinement" and so on: even if a wife and husband live in a house sixty cubits wide or even a hundred yojanas apart, still for them the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" - in the Great Commentary it is said to mean a place for the arising of the dust of lust and so on. It is also proper to say "a path of coming." "The open air" means like the open air in the sense of non-attachment. For one gone forth, even while dwelling in pinnacled buildings, jewelled mansions, heavenly palaces and the like, with doors and windows shut, in concealed places, does not stick, does not cling, is not bound. Therefore it was said "going forth is the open air." Furthermore, the household life is confinement because of the absence of opportunity for doing what is wholesome. A path of dust, because it is a place for the gathering of dust - the dust of mental defilements - like an unguarded refuse heap. Going forth is the open air because of the existence of opportunity for doing what is wholesome as one pleases.

"It is not easy" etc. "I should go forth" - here this is the meaning in brief: That this holy life of the threefold training is completely perfect because it must be kept unbroken even for a single day and brought to the final moment of consciousness; and it should be lived completely pure because it must be kept unstained by the stain of mental defilements even for a single day and brought to the final moment of consciousness; polished like a conch shell, resembling a polished conch shell, comparable to a washed conch shell. This is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live. "What if I were to

shave off my hair and beard, and having put on and dressed in ochre robes - which are suitable garments for those living the holy life because of being dyed with astringent dye - having gone out from the house, I should go forth into homelessness." And here, since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth should be understood as "homelessness" - that homelessness. "I should go forth" means I should undertake.

"Of rags" means of old rags. For even a new cloth of thirteen cubits is called a "rag" from the time the selvages are cut. Thus, with reference to a double robe made by cutting very costly cloths, it was said "a double robe of rags." "Travelling on the highway" - beginning from half a yojana, a road is called a "highway"; having set out on that highway - the meaning is having set out on a long road.

Now, in order to make manifest the meaning of how he went forth and how he set out on the highway, a progressive discourse should be told beginning from the resolution: In the past, it is said, at the summit of a hundred thousand cosmic cycles, a Teacher named Padumuttara arose. While he was dwelling in the secure deer-park near the city of Hamsavatī, a householder named Vedeha, possessing wealth of eighty million, having eaten excellent food right early, having determined the Observance factors, having taken scents, flowers and so on, having gone to the monastery, having venerated and paid homage to the Teacher, sat down to one side. At that moment, the Teacher established the Elder Mahānisabha, the third disciple, in the foremost position, saying "This is the foremost, monks, of my disciples who are monks who advocate ascetic practices, namely Nisabha." The lay follower, having heard that, pleased, at the conclusion of the talk on the Teaching, when the great assembly had risen and gone, having paid homage to the Teacher, said "Venerable sir, please accept almsfood from me tomorrow." "The community of monks is large, lay follower." "How many is the Blessed One?" "One hundred and sixty-eight thousand monks." "Venerable sir, without leaving behind even a single novice in the monastery, please accept the almsfood." The Teacher accepted. The lay follower, having learned of the Teacher's acceptance, having gone home, having prepared a great gift, on the following day announced the time to the Teacher. The Teacher, having taken his bowl and robe, surrounded by the community of monks, having gone to the lay follower's house, seated on the prepared seat, at the conclusion of the water of dedication, receiving rice gruel, meals and so on, made the participation in the meal. The lay follower too sat down near the Teacher.

In the meantime, the Elder Mahānisabha, walking for almsfood, entered that very street. The lay follower, having seen him, having risen and gone, having paid homage to the elder, said "Give us your bowl, venerable sir." The elder gave the bowl. "Venerable sir, enter right here; the Teacher too is seated in the house." "It will not be proper, lay follower." The lay follower, having taken the elder's bowl, having filled it with almsfood, having brought it out, gave it to him. Then, having followed after the elder and having returned, having sat down near the Teacher, he said thus - "Venerable sir, the Elder Mahānisabha, even when told 'The Teacher is seated in the house,' did not wish to enter. Is there indeed a virtue in him exceeding your virtues?" And for Buddhas there is no such thing as stinginess regarding praise. Then the Teacher said thus - "Lay follower, we sit in the house waiting for almsfood; that monk

does not sit thus looking out for almsfood. We dwell in a lodging near a village; he dwells only in the forest. We dwell under shelter; he dwells only in the open air. Thus this and this is his virtue" - he spoke as if filling the great ocean. The lay follower, like a lamp already burning that has been sprinkled with oil, having become even more devoted, thought - "What need have I of any other achievement? In the future, in the presence of a Buddha, I shall make an aspiration for the state of being foremost among those who advocate ascetic practices."

He again invited the Teacher and, by that very same procedure, having given gifts for seven days, on the seventh day having given the three robes to one hundred and sixty-eight thousand monks, having lain down at the feet of the Teacher, said thus - "Whatever friendly bodily action, friendly verbal action, friendly mental action of mine there has been while giving gifts for seven days, venerable sir - by this I do not aspire for any other heavenly achievement or the achievement of Sakka, Māra, or Brahmā; but may this action of mine be a condition for the state of being foremost among the bearers of the thirteen ascetic practices, for the purpose of attaining the position next to that attained by the Elder Mahānisabha, in the presence of a Buddha in the future." The Teacher, looking to see "A great position has been aspired to by this one; will it succeed indeed?" having seen that it would succeed, said - "An agreeable position has been aspired to by you. In the future, at the summit of a hundred thousand cosmic cycles, a Buddha named Gotama will arise; you will be his third disciple, the Elder Mahākassapa by name." Having heard that, the lay follower, thinking "For Buddhas there is no such thing as two words," regarded that achievement as if it were to be attained the very next day. He, having kept morality for as long as life lasted, having deceased there, was reborn in heaven.

From then on, experiencing achievement among gods and humans, ninety-one cosmic cycles from now, when the Perfectly Enlightened One Vipassī was dwelling in dependence on the city of Bandhumatī in the deer-park called Khema, having fallen away from the heavenly world, he was reborn in a certain impoverished brahmin family. And at that time there was a great commotion: "The Blessed One Vipassī expounds the Teaching every seventh year." Throughout the whole of Jambudīpa, deities announced "The Teacher will expound the Teaching," and the brahmin heard that message. And he had one cloth for an inner robe, likewise the brahmin woman; but the outer robe for both of them was just one. Throughout the whole city he was known as "the one-cloth brahmin." When there was an assembly of brahmins for some business, having left the brahmin woman at home, he himself went; when there was an assembly of brahmin women, he himself stayed at home, and the brahmin woman, having put on that cloth, went. But on that day the brahmin said to the brahmin woman - "Dear madam, will you listen to the hearing of the Teaching at night or by day?" "We who are born as womankind are not able to listen at night; I shall listen by day" - having left the brahmin at home, having put on the cloth, having gone by day together with the female lay followers, having paid homage to the Teacher, having sat down to one side, having heard the Teaching, she came back together with the female lay followers. Then the brahmin, having left the brahmin woman at home, having put on the cloth, went to the monastery.

And at that time the Teacher, seated on the decorated pulpit in the midst of the assembly, having taken a decorated fan, as if bringing down the celestial river, as if making Sineru the churning-stick and churning the ocean, gave a talk on the Teaching. For the brahmin, seated at the edge of the assembly, listening to the Teaching, already in the first watch of the night, fivefold rapture arose, filling his entire body. He, having folded up the cloth he was wearing, thought "I shall give it to the One of Ten Powers." Then stinginess arose in him, showing a thousand dangers, and he thought "Both the brahmin woman and I have only one cloth between us, there is no other outer garment whatsoever, and without wearing one it is not possible to go about outside" - thus in every way he was unwilling to give. Then, when the first watch had passed, in the middle watch too rapture arose in the same way, and having thought in the same way, he was unwilling to give in the same way. Then, when the middle watch had passed, in the last watch too rapture arose in the same way, and he, thinking "Let there be crossing over or let there be death, I shall find out later," having folded up the cloth, placed it at the feet of the Teacher. Then, having bent his left hand, having clapped three times with his right hand, he roared three times "I have won! I have won!"

And at that time King Bandhuma, seated behind the pulpit within the curtain, was listening to the Teaching. For a king, the sound "I have won" is disagreeable. He sent a man saying "Go, ask him what he is saying." He, having gone, when asked by him, said - "Others, having mounted elephant vehicles and so on, having taken swords and shields and so on, conquer the enemy army - that is not wonderful. But I, like one splitting the head of an untamed bull coming from behind with a mallet and putting it to flight, having crushed the mind of stinginess, gave the cloth I was wearing to the One of Ten Powers. That stinginess of mine has been conquered." The man, having gone, reported that incident to the king. The king said - "We, my good man, did not know what was suitable for the One of Ten Powers, but the brahmin knew" - and sent even a pair of garments. Having seen that, the brahmin thought - "This one, while I was sitting silently, at first without giving anything, gave when I was speaking of the Teacher's virtues. What use is there for me of what has arisen dependent on the Teacher's virtues?" - and he gave that pair of garments too to the One of Ten Powers alone. The king asked "What has the brahmin done?" Having asked, and having heard "That pair of garments too was given by him to the Truth-finder alone," he sent another two pairs of garments. He gave those too. The king sent another four, and thus up to thirty-two pairs of garments. Then the brahmin, thinking "This is becoming like an increasing acquisition," having taken two pairs of garments - one for his own use and one for the brahmin woman's use - gave thirty pairs to the Truth-finder alone. And from then on he became an intimate of the Teacher.

Then one day, in the cold season, the king, having seen him listening to the Teaching in the presence of the Teacher, having given him his own red woollen blanket worth a hundred thousand that he was wearing, said - "From now on, having put this on, listen to the Teaching." He thought "What use is this woollen blanket to me, brought upon this foul body?" Having thought thus, he made it into a canopy over the Truth-finder's bed inside the perfumed chamber and went away. Then one day the king, having gone to the monastery right early, sat down in the presence of the Teacher inside the perfumed chamber. And at that time the six-coloured rays of the Buddha were striking against the woollen blanket, and the woollen blanket shone

exceedingly. The king, looking upwards, having recognised it, said - "Venerable sir, this is our woollen blanket, given by us to the one-cloth brahmin." "By you, great king, the brahmin was venerated; by the brahmin, I was venerated." The king, having become confident thinking "The brahmin knew what was fitting, not we," having made everything that was of benefit to people into groups of eight each, having given a gift called "the complete eightfold," established him in the position of royal chaplain. He too, thinking "Eight times eight is sixty-four," having had sixty-four ticket meals arranged, having given gifts for as long as he lived, having guarded morality, having passed away from there, was reborn in heaven.

Again, having passed away from there, in this cosmic cycle he was reborn in a householder's home in Bārāṇasī in the interval between two Buddhas, namely the Blessed One Koṇāgamana and Kassapa, the One of Ten Powers. He, following growth, living the household life, one day was walking about in the forest on a walk. And at that time an Individually Enlightened One, doing robe-making work on the riverbank, when the favourable wind was insufficient, began to fold it up and put it aside. He, having seen this, said "Why, venerable sir, are you folding it up and putting it aside?" He said. The favourable wind is insufficient. Having given a cloth saying "Do it with this, venerable sir," he made the aspiration "In whatever place I am reborn, may there be no decline for me through anything." And at his house, while his wife was quarrelling with his sister, an Individually Enlightened One entered for almsfood.

Then his sister, having given almsfood to the Individually Enlightened One, with reference to his wife, made the aspiration "May one avoid such a fool by a hundred yojanas." She, standing at the house-gate, having heard that, saying "Let him not eat the food given by this one," having taken the bowl, having thrown away the almsfood, having filled it with mud, gave it. The other one, having seen this, said "Foolish one, abuse me or strike me. But it is not proper to throw away the food from the bowl of such a one who has fulfilled his perfections over two incalculable aeons and to give mud." Then reflection arose in his wife. She, saying "Wait, venerable sir," having thrown away the mud, having washed the bowl, having rubbed it with scented powder, having filled it with the excellent four sweets, having placed it shining with ghee of the colour of the interior of a lotus poured over the top in the hands of the Individually Enlightened One, made the aspiration "Just as this almsfood has become radiant, so may my body become radiant." The Individually Enlightened One, having given thanks, plunged into the sky. That husband and wife too, having done wholesome deeds as long as life lasted, having been reborn in heaven, again having passed away from there, the lay follower was reborn as the son of a millionaire of eighty crores' wealth in Bārāṇasī, and the other was reborn as the daughter of just such a millionaire.

When he had come of age, they brought that very millionaire's daughter for him. Through the power of that action, the result of what was formerly not given, as soon as she had entered her husband's family, at the threshold, her entire body became foul-smelling like an opened toilet. The millionaire's son, having asked "Whose is this odour?" and having heard "The millionaire's daughter's," saying "Take her away, take her away," sent her to her family home in the very same manner she had been brought. She, having been sent back in this very manner at seven places, thought -"I have been sent back at seven places. What is the use of my life?" Having had her own

ornamental goods broken up, she had a golden brick made, a ratana in length, a span in width, and four finger-breadths in height. Then, having taken a lump of yellow orpiment and red arsenic, and taking eight bundles of waterlilies, she went to the place where the shrine of Kassapa, the One of Ten Powers, was being built. And at that moment, one who was completing a row of bricks, having encircled it, was short by one joining brick. The millionaire's daughter said to the carpenter - "Place this brick here." Mother, you have come at a fortunate time; place it yourself. She, having ascended, having mixed the yellow orpiment and red arsenic with oil, having fixed the brick with that binding, having made an offering above with eight bundles of waterlilies, having paid homage, having made the aspiration "In whatever place I am reborn, may the fragrance of sandalwood waft from my body, and the fragrance of waterlilies from my mouth," having paid homage to the shrine, having circumambulated it, she departed.

Then at that very moment, mindfulness arose in the millionaire's son to whose house she had first been taken, concerning her. In the city too a festival had been proclaimed. He said to his attendants - "Is there a millionaire's daughter who was brought here at that time? Where is she?" "At her family home, master." "Bring her; we shall celebrate the festival." They, having gone, having paid homage to her, stood and said "Why, dear ones, have you come?" When asked by her, they told her the news. "Dear ones, I have venerated the shrine with my ornamental goods; I have no ornaments." They, having gone, reported to the millionaire's son. "Bring her; we shall obtain adornments." They brought her. Together with her entering the house, the fragrance of sandalwood and the fragrance of blue waterlilies wafted throughout the entire house.

The merchant's son asked her - "At first a bad smell wafted from your body, but now the fragrance of sandalwood wafts from your body, and the fragrance of waterlilies wafts from your mouth. What is this?" She reported her deed done from the beginning. The merchant's son, having become confident thinking "The teaching of the Buddhas is indeed leading to liberation," encircled the golden shrine of one yojana with a woollen mantle and decorated it here and there with golden lotuses the size of chariot wheels. Their pendants were twelve cubits long. He, having remained there as long as life lasted, having been reborn in heaven, having passed away from there, was reborn in a certain minister's family in a place one yojana distant from Bārāṇasī. The merchant's daughter, having passed away from the heavenly world, was reborn as the eldest daughter in a royal family.

When they had come of age, a festival was proclaimed in the village where the young man lived, and he said to his mother - "Give me a cloth, mother, I shall celebrate the festival." She took out a washed garment and gave it to him. "Mother, this is coarse." She took out another and gave it to him, but he rejected that too. She took out another and gave it to him, but he rejected that too. Then his mother said to him - "Dear son, in such a household as we were born into, we do not have the merit for obtaining anything finer than this." "I shall go to a place where it can be obtained, mother." "Son, I wish for you even the attainment of kingship in the city of Bārāṇasī this very day." He, having paid homage to his mother, said - "I am going, mother." "Go, dear son." Thus, it is said, this thought occurred to her - "Where will he go? He will sit down in this or that house here." But he, having gone out by the fixed course

of merit, having gone to Bārāṇasī, covered himself up to the head and lay down on the auspicious stone slab in the park. And that was the seventh day since the king of Bārāṇasī had died.

The ministers, having performed the funeral rites for the king, sat down in the royal courtyard and consulted - "The king has only one daughter, there is no son. A kingdom without a king does not endure. Who shall be king?" Having consulted, they said "You be king, you be king." The chaplain said - "It is not proper to search extensively; let us send forth the state chariot." They yoked four Sindh horses of the colour of white water lilies, placed the fivefold royal regalia and the white umbrella on the chariot itself, sent forth the chariot, and had musical instruments played behind it. The chariot, having gone out through the eastern gate, headed towards the park. Some said "It goes towards the park out of familiarity; let us turn it back." The chaplain said "Do not turn it back." The chariot circumambulated the young man, and having become ready for mounting, stood still. The chaplain, having removed the corner of the covering cloth and examining the soles of his feet, having said "Let this island stand; this one is fit to exercise kingship over the four continents with their surrounding two thousand islands," had the musical instruments played three times, saying "Play the instruments again, play them again."

Then the boy, having opened his face and looked, said: "For what purpose have you come?" He said. "Sire, the kingdom comes to you." "Where is the king?" "He has gone to divinity, my lord." "How many days have passed?" "Today is the seventh day." "Is there no son or daughter?" "There is a daughter, Sire, there is no son." "If so, I shall exercise the kingship." They at that very instant, having made a consecration pavilion, having adorned the princess with all ornaments, having brought her to the park, performed the consecration of the boy.

Then, to him whose consecration had been performed, they presented a cloth worth a hundred thousand. He said: "What is this, dear ones?" He said. "A lower garment, Sire." "Is it not, dear ones, coarse?" "Among cloths for human use, there is nothing finer than this, Sire." "Did your king wear such a thing?" "Yes, Sire." "Methinks your king was not meritorious. Bring a golden water-vessel; we shall obtain cloth." They brought a golden water-vessel. He, having risen, having washed his hands, having rinsed his face, having taken water with his hand, sprinkled it towards the eastern direction; having broken through the solid earth, eight wish-fulfilling trees arose. Again, having taken water, he sprinkled the four directions - south, west, and north; making eight in each direction, thirty-two wish-fulfilling trees arose. He, having put on one celestial cloth as a lower garment and having wrapped one as an upper garment, having said "Have the drum circulated thus: 'In the realm of King Nanda, let the women who spin thread not spin thread,'" having raised the parasol, decorated and prepared, mounted upon the excellent back of an elephant, having entered the city, having ascended the mansion, he enjoyed great prosperity.

Thus, as time went on, one day the queen, having seen the king's prosperity, showed an expression of compassion, saying "Alas, what an austere ascetic!" "What is this, queen?" And when asked, she said: "Exceedingly great, Sire, is this prosperity. In the past, having believed in the Buddhas, you performed good deeds; now do you not perform wholesome deeds as a condition for the future?" He said. "To whom shall I give? There are no virtuous ones." "The Indian subcontinent is not empty of Worthy

Ones, Sire. You just prepare the giving; I shall find the Worthy Ones," she said. The king on the following day had a gift prepared at the eastern gate. The queen, right early, having determined the Observance factors, on the upper storey of the mansion, facing east, having lain down on her chest - "If there are Worthy Ones in this direction, let them come and accept our almsfood," she said. In that direction there were no Worthy Ones. They gave that offering to the poor, the destitute, and the beggars.

On the following day, having prepared a gift at the southern gate, she did likewise; on the following day, at the western gate. But on the day when it was prepared at the northern gate, when the queen was likewise inviting, the eldest of the five hundred Individually Enlightened Ones, the sons of Padumavatī, dwelling in the Himalayas, the Individually Enlightened One Mahāpaduma, addressed his brothers: "Sirs, King Nanda invites you; consent to her invitation." They, having consented, on the following day, having washed their faces at Lake Anotatta, having come through space, descended at the northern gate. People, having gone, reported to the king: "Five hundred Individually Enlightened Ones have come, Sire." The king, having gone together with the queen, having paid homage, having taken their bowls, having led the Individually Enlightened Ones up to the mansion, having given them a gift, at the conclusion of the meal, the king at the feet of the elder of the Community, the queen at the feet of the most junior of the Community, having prostrated, having made them give a promise saying "The noble ones will not be troubled by requisites, we shall not decline in merit; give us a promise to dwell here for as long as life lasts," having provided a dwelling place in every way in the park - five hundred hermitages and five hundred walking paths - they made them dwell there.

Thus, as time went on, the king's borderland was in revolt. "I am going to appease the borderland; do not be negligent towards the Individually Enlightened Ones," having exhorted the queen, he departed. While he had not yet returned, the vital principles of the Individually Enlightened Ones were eliminated. The Individually Enlightened One Mahāpaduma, having played the sport of meditative absorption throughout the three watches of the night, at the break of dawn, having taken hold of the railing board, while standing right there, attained final Nibbāna through the Nibbāna element without residue of clinging; by this method the rest too - thus all attained final Nibbāna. On the following day, the queen, having had the sitting place of the Individually Enlightened Ones smeared with green, having scattered flowers, having offered incense, seated looking out for their coming, not seeing them come, sent a man - "Go, dear fellow, find out whether there is any illness among the noble ones." He, having gone, having opened the door of Mahāpaduma's hermitage, not seeing him there, having gone to the walking path, having seen him standing leaning against the railing board, having paid homage, said "It is time, venerable sir." What will a body that has attained final Nibbāna say? He, thinking "He is sleeping, methinks," having gone, touched the back of his feet with his hand. Having known the state of having attained final Nibbāna from the coolness and the stiffness of the feet, he went to the presence of the second, thus to the third - having known the state of having attained final Nibbāna of all, he went to the royal palace. "Where, dear fellow, are the Individually Enlightened Ones?" When asked, he said "They have attained final Nibbāna, Queen." The queen, crying and weeping, having gone out, having gone there together with the citizens, having performed a worthy celebration, having

performed the funeral rites for the Individually Enlightened Ones, having taken the relics, she established a shrine.

The king, having appeased the borderland, returned, and asked the queen who had come out to meet him: "Well, dear one, you were not negligent towards the Individually Enlightened Ones? Are the noble ones in good health?" "They have attained final Nibbāna, Sire." The king thought - "Even for such wise ones death arises; from where is there release for us?" He, without going to the city, having entered the park itself, having summoned his eldest son, having handed over the kingship to him, himself went forth in the ascetic going forth; the queen too thought "When this one has gone forth, what shall I do?" She went forth right there in the park. Both, having developed meditative absorption, having passed away from there, were reborn in the Brahma world.

While they were dwelling right there, our Teacher, having arisen in the world, having set in motion the excellent wheel of the Teaching, gradually entered Rājagaha. This young man Pippali was born in the womb of the chief queen of the brahmin Kapila in the brahmin village of Mahātittha in the country of Magadha; this Bhaddā Kāpilānī was born in the womb of the chief queen of a brahmin of the Kosiya clan in the city of Sāgala in the country of Madda. As they were gradually growing up, when the young man Pippali's twentieth year and Bhaddā's sixteenth year had arrived, his mother and father, having looked at their son, pressed him exceedingly: "Dear son, you have come of age; the family lineage must be established." The young man said - "Do not speak such talk within my hearing. As long as you live, I shall look after you; after you, having gone out, I shall go forth." They, having let a few days pass, spoke again; he too rejected it in the same way. They spoke again; again too he rejected it. From then on, his mother spoke continuously without ceasing.

The young man, thinking "I shall convince my mother," having given a thousand gold coins of red gold, having had goldsmiths make one figure of a woman, at the conclusion of the work of polishing and rubbing and so on, having had it dressed in that red cloth, having had it adorned with flowers endowed with beauty and with various ornaments, having summoned his mother, said - "Mother, if I obtain such an object I shall live at home; if I do not obtain one, I shall not live at home." The wise brahmin woman thought - "My son is meritorious, one who has given gifts, one who has formed a resolution; when making merit he did not do so alone. Surely there will be a woman who has made merit together with him, a counterpart of the golden figure" - having summoned eight brahmins, having satisfied them with all desirable things, having placed the golden figure on a chariot, she dismissed them saying "Go, dear ones, wherever you see such a girl in a family equal to ours in birth, clan, and wealth, make this very golden figure a present and give it."

They, having set out thinking "This is indeed our task," "Where shall we go?" Having reflected, "The Madda country is indeed a place where beautiful women are produced; we shall go to the Madda country" - they went to the city of Sāgala in the Madda country. There, having placed that golden figure at the bathing ford, they sat down to one side. Then Bhaddā's nurse, having bathed Bhaddā, having adorned her, having caused her to sit in the royal bedchamber, coming to bathe, having seen that figure, with the perception "My master's daughter has come here," having threatened her, "You ill-mannered one, why have you come here?" Having raised her palm in

threat, she struck her on the side of the cheek saying "Go quickly." Her hand trembled as if struck against a stone. She, having stepped back, said "Having seen such a stiff, great-necked thing, I generated the perception 'my master's daughter'; for my master's daughter, this one is not even fit to receive her inner robe." Then those people, having surrounded her, asked "Is your master's daughter of such a form?" "What is this one? A hundredfold, a thousandfold more beautiful than this one is my mistress; when she is seated in a room twelve cubits wide, there is no need for a lamp; by the radiance of her body alone she dispels the darkness." "If so, come then" - having taken that hunchback, having placed the golden figure on the chariot, having stood at the door of the house of the Kosiya clan, they announced their arrival.

The brahmin, having extended a friendly welcome, "Where have you come from?" He asked. "From the house of the brahmin Kapila in the great ford village in the Magadha country." "For what reason have you come?" "For such and such a reason." "Excellent, dear ones, the brahmin is of equal birth, clan, and wealth to ours; I shall give the girl" - he accepted the present. They sent a message to the brahmin Kapila - "A girl has been obtained; do what is to be done." Having heard that message, they informed the young man Pippali - "A girl has been obtained, it is said." The young man, thinking "I thought 'I shall not obtain one,' yet these say 'obtained'; having become unconcerned, I shall send a letter" - having gone to a private place, he wrote a letter: "Let Bhaddā obtain a household life suitable to her own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Bhaddā too, having heard "They wish to give me to so-and-so, it is said," having gone to a private place, wrote a letter: "Let the master's son obtain a household life suitable to his own birth, clan, and wealth. I, having gone forth, shall go forth into the homeless life. Do not be remorseful afterwards." Both letters met on the road. "Whose letter is this?" Sent by the young man Pippali to Bhaddā. "Whose letter is this?" When it was said "Sent by Bhaddā to the young man Pippali," having read both, saying "See the deed of these youngsters," having torn them up, having thrown them away in the forest, having written a similar letter, they sent them from here and from there. Thus, even though they were unwilling, their meeting came about.

On that very day the young man too had a garland of flowers strung, and Bhaddā too had one strung. Having placed them in the middle of the bed, having eaten their supper, both having come together thinking "We shall ascend the bed," the young man ascended the bed on the right side. Bhaddā, having ascended on the left side, said - "On whose side the flowers wither, we shall know that a mind of lust has arisen in that one; this garland of flowers should not be clung to." But they, out of fear of bodily contact with each other, spent the three watches of the night without falling into sleep, and during the day there was not even so much as a smile. They, unassociated with worldly pleasures, as long as their mother and father lived, did not administer the household, but when they had died, they administered it. Great was the young man's wealth; the gold powder to be rubbed on the body and discarded on a single day was enough to obtain twelve Magadha measures by the Magadha measure. There were sixty great lakes fitted with machines, the farmland was twelve yojanas in extent, fourteen slave villages the size of Anurādhapura, fourteen elephant units, fourteen cavalry units, fourteen chariot units.

One day, having mounted a decorated horse, surrounded by a great crowd of people, having gone to the farmland, standing at the edge of the field, having seen crows and other birds pulling up earthworms and other creatures from the places broken by ploughs and eating them, he asked "Dear ones, what are these eating?" "Earthworms, lord." "To whom does the evil done by these belong?" "To you, lord." He thought - "If the evil done by these belongs to me, what will eighty-seven crores of wealth do for me? What use is the farmland of twelve yojanas, what use are the sixty great lakes fitted with machines, what use are the fourteen villages? Having handed over all this to Bhaddā Kāpilānī, having gone forth, I shall go forth into homelessness."

Bhaddā Kāpilānī too, at that very moment, in the inner compound, having had three pots of sesame spread out, surrounded by nurses, seated, having seen crows eating the sesame insects, asked "Mothers, what are these eating?" He asked. "Insects, lady." "To whom does the unwholesome action belong?" "To you, lady." She thought - "It is proper for me to obtain a cloth of four cubits and a measure of cooked rice; but if the unwholesome action done by this many people belongs to me, even in a thousand existences it is not possible to raise one's head from the round of rebirths. As soon as the young master arrives, having handed over everything to him, having gone forth, I shall go forth into homelessness."

The young man, having come, having bathed, having ascended the mansion, sat down on a costly divan, and then they prepared food befitting a universal monarch for him. Both having eaten, when the attendants had departed, they went to a private place and sat down in a comfortable spot. Then the young man said to Bhaddā - "Dear Bhaddā, when you came to this house, how much wealth did you bring?" "Fifty-five thousand cartloads, lord." "All that, and whatever eighty-seven crores there are in this house, and the wealth consisting of the sixty lakes fitted with machines and so on, I hand over all of it to you alone." "But what about you, lord?" "I shall go forth." "Lord, I too have been sitting looking out for just your arrival; I too shall go forth." For them the three existences appeared like a leaf-hut on fire. They, having said "We shall go forth," having had ochre-dyed robes and clay bowls brought from the market place, having shaved each other's hair, having gone forth saying "Whatever Worthy Ones there are in the world, with reference to them is our going forth," having put the bowls into bags and having hung them on their shoulders, they descended from the mansion. Among the slaves and labourers in the house, no one recognised them.

Then, having gone out from the brahmin village, as they were going through the entrance of the slave village, the inhabitants of the slave village recognised them by their deportment and behaviour. They, weeping, having fallen at their feet, said "Why do you make us destitute, noble sirs?" They said. "We, my good people, have gone forth thinking 'the three existences are like a blazing hermitage'; if we were to make each one of you a free person, even a hundred years would not suffice; you yourselves, having washed your own heads, becoming free persons, live on" - having said this, while they were still weeping, they departed. The elder, going ahead, having turned back and looking, thought - "This Bhaddā Kāpilānī, a woman worth the whole of Jambudīpa, comes behind me. There is indeed the possibility that someone might think thus: 'Even having gone forth, these are not able to be apart; they are

acting unsuitably.' "Or else someone, having corrupted his mind, might become one who fills the realms of misery. It is fitting for me to leave her and go" - he produced this thought.

He, going ahead, having seen a crossroads, stood at its junction. Bhaddā too, having come and having paid homage, stood there. Then he said to him - "Dear Bhaddā, having seen such a woman coming behind me, having thought 'even having gone forth, these are not able to be apart,' the great multitude with a corrupted mind towards us might become ones who fill the realms of misery. At this crossroads, you take one path, I shall go by the other." "Yes, noble sir, for those gone forth, a woman is indeed a stain; seeing our fault, thinking 'even having gone forth, they are not apart,' you take one path, we shall be apart" - having circumambulated three times, having paid homage with the fivefold prostration at four places, having raised joined palms resplendent with the joining of ten fingernails, having said "The bond of friendship made over a course of a hundred thousand cosmic cycles is broken today," having said "You are of the right-hand nature, the right-hand path is fitting for you; we women are of the left-hand nature, the left-hand path is fitting for us" - having paid homage, she set out on the path. At the time of their parting, this great earth, as if saying "Though I am able to bear the world-encircling mountains and Mount Sineru, I am not able to bear your virtues," crying aloud, trembled; in the sky there occurred a sound like thunder; the world-encircling mountain resounded.

The Perfectly Enlightened One, seated in the perfumed chamber at the great monastery in the Bamboo Grove, having heard the sound of the earthquake, thought "For whom indeed does the earth tremble?" Reflecting, "The young man Pippali and Bhaddā Kāpilānī, with reference to me, having abandoned immeasurable success, have gone forth; at the place of their separation, by the power of the virtues of both, this earthquake has arisen; it is fitting for me too to give them support" - having come out from the perfumed chamber, having taken the bowl and robes by himself, without addressing anyone among the eighty great elders, having gone out to meet them a distance of three leagues, he sat down between Rājagaha and Nālandā at the foot of the Bahuputtaka banyan tree, folding his legs crosswise. But in sitting down, he did not sit like some ordinary wearer of rag-robes, but having assumed the appearance of a Buddha, emitting dense Buddha rays of eighty cubits, he sat down. Thus at that moment, the Buddha rays, of the size of leaf-sunshades, cart-wheels, pinnacled buildings and so on, quivering here and there, running about, as if producing the time of the rising of a thousand moons and a thousand suns, made that forest interior one radiance. With the splendour of the thirty-two marks of a great man, like the sky with a host of resplendent stars, like water with fully blossoming lotuses and water-lilies, the forest interior shone. The trunk of a banyan tree is white, its leaves are blue, and its ripe fruits are red. But on that day, the hundred-branched banyan tree was golden in colour.

Thus, having stated the meaning of the term "travelling on the highway," "Now, how he went forth and how he set out on the highway - For the purpose of making manifest the meaning of this, this progressive discourse should be told beginning from the resolution" - what was said should be understood thus.

"Between Rājagaha and between Nālandā" means in between Rājagaha and Nālandā. "If I were to see a Teacher, I would see the Blessed One himself" means if I were to

see a Teacher, I would see this very Blessed One. For it is not possible for another to be my Teacher other than this one. "If I were to see a Fortunate One, I would see the Blessed One himself" means if I were to see one called the Fortunate One, because of having well gone through right practice, I would see this very Blessed One. For it is not possible for another to be my Fortunate One other than this one. "If I were to see a Perfectly Enlightened One, I would see the Blessed One himself" means if I were to see one called the Perfectly Enlightened One, because of having rightly and by himself awakened to the truths, I would see this very Blessed One. For it is not possible for another to be my Perfectly Enlightened One other than this one - this is the intention here. Thus by the very seeing, he explains: "I, friend, was without uncertainty regarding the Blessed One, thinking 'This is the Teacher, this is the Fortunate One, this is the Perfectly Enlightened One.'" "The Blessed One is my Teacher, venerable sir" - although this has come in two instances, it should be understood as having been said three times. For by this he explains: "Thus three times I declared my discipleship, friend."

"Not knowing" means not knowing indeed. In the second term too, the same method applies. "His head would split apart" means if a disciple with a gladdened mind, thus endowed with the whole mind, were to perform such supreme respect towards any other teacher, an outsider who professes "I know" while not knowing, his head would split apart from the neck like a palm fruit severed from its stalk, and moreover it would split into seven pieces - this is the meaning. Or what need is there of this? If the Elder Mahākassapa were to perform this supreme respect with this confidence of mind towards the great ocean, it would go to dissolution like a drop of water thrown onto a heated pan. If he were to perform it towards the world-circle, it would scatter like a fistful of chaff. If he were to perform it towards Mount Sineru, it would be demolished like a fistful of flour struck by a crow's beak. If he were to perform it towards the great earth, it would scatter like a heap of ashes struck by the wind. Yet even such respect from the elder was not able to disturb even a single hair on the golden-coloured upper surface of the Teacher's feet. Let Mahākassapa be set aside; even a thousand or a hundred thousand monks similar to Mahākassapa, by the showing of respect, are indeed not able to disturb even a single hair on the upper surface of the feet of the One of Ten Powers, or to shake even a single fibre on the rag-robe. For the Teacher is of such great majesty.

"Therefore, Kassapa" means since I, knowing indeed, say "I know," and seeing indeed, say "I see," therefore, Kassapa, you should train thus. "Strong" means thick, great. "Shame and moral fear" means shame and moral fear. "Will be established" means will be present even beforehand. For whoever approaches elders and others having established shame and moral fear towards them, the elders and others too approach him having become possessed of shame and moral fear - this here is the benefit. "Connected with the wholesome" means based upon the wholesome. "Having given attention" means having made oneself desirous of that Teaching, or having given attention to that Teaching thinking "This is my purpose." "Having reflected" means having placed in the mind. "Having collected together with the whole mind" means having collected together with the entire attentive mind, not allowing the mind to go outside even slightly. "With ears inclined" means with ears directed; having applied both the ear of knowledge and the ear of the sense faculty, "I shall listen respectfully to the Teaching taught by me" - thus indeed should you train.

"Mindfulness of the body accompanied by comfort" means mindfulness of the body associated with happiness by means of the first meditative absorption in the foulnesses and in breathing. And this threefold exhortation was itself the elder's going forth and full ordination.

"With conflict" means having become one with mental defilement, one with debt. "Ate food obtained from the people" means I ate offerings given in faith. For there are four kinds of use: use by theft, use by debt, use by inheritance, and use by ownership. Therein, the use of one who is immoral, even though he sits in the midst of the Community and eats, is called use by theft. Why? Because of having no ownership over the four requisites. The use without reviewing by one who is moral is called use by debt. The use of the seven trainees is called use by inheritance. The use of one who has eliminated the mental corruptions is called use by ownership. Thus only one who has eliminated the mental corruptions, having become an owner, consumes free of debt. The elder, being himself a worldling, making his use that had been consumed into use by debt indeed, spoke thus. "On the eighth day final liberating knowledge arose" means on the eighth day the fruition of arahantship arose.

"Then, friend, the Blessed One turned aside from the road" means the turning aside from the road occurred first, on that very day, and the achievement of arahantship was afterwards. But because the sequence of the teaching has come thus, the achievement of arahantship was explained first. But why did the Blessed One turn aside from the road? For thus it occurred to him: "I shall make this monk a forest-dweller by birth, a rag-robe wearer by birth, and a one-meal eater by birth." Therefore he turned aside.

"Soft indeed is this of yours" means soft indeed is this of yours. And the Blessed One said these words while stroking that robe edge by edge with his hand the colour of a lotus flower. Why did he say thus? Out of the wish to exchange robes with the Elder. Why did the wish to exchange arise? Out of the wish to establish the Elder in his own position. But the Elder, since when the beauty of a robe or a bowl is spoken of, the statement "Take this for yourselves" is merely the custom, therefore he said "May the Blessed One accept from me, venerable sir." "But will you, Kassapa, wear my hempen rag-robes, cast-off cloth?" means Kassapa, will you be able to wear these rag-robes worn out through use? - thus he says. And that indeed was said not with reference to bodily strength, but with reference to the fulfilment of the practice. For this is the intention here: I took this robe - which had been worn by a slave woman named Puṇṇā and discarded in a charnel grove - having entered that cemetery, having shaken off the insects the size of water-vessels that covered it, having stood in the great noble lineage; and on the day I took this robe, the great earth in the ten-thousand world-systems trembled, crying out with a great uproar, the sky resounded with cracking sounds, the deities of the world-systems gave applause, saying "It is proper for the monk who takes this robe to be a rag-robe wearer by birth, a forest-dweller by birth, a one-meal eater by birth, and a successive house-to-house alms goer by birth; you will be able to act befittingly towards this robe." The Elder too himself bears the strength of five elephants; he, without deliberating on that, wishing to act befittingly towards the Fortunate One's robe with the enthusiasm "I shall fulfil this practice," said "I will wear them, venerable sir." "I received" means I have

practised. And having thus made the exchange of robes, the Blessed One put on the robe that had been worn by the Elder, and the Elder put on the Teacher's robe. At that time the great earth, making the water its boundary, trembled resounding.

In the passage beginning with "the Blessed One's son," the Elder is the Blessed One's son because, in dependence on the Blessed One, he is born with a noble birth. He is legitimate, born from his mouth, because by the power of the exhortation that came forth from the mouth after dwelling at the breast, he is established in both the going forth and the full ordination. Born of the Teaching, created by the Teaching, because of being born from the Teaching of exhortation and because of being fashioned by the Teaching of exhortation. Heir to the Teaching, because he deserves the inheritance of the Teaching of exhortation, or indeed the inheritance of the nine supramundane teachings. "Who has received the hempen rag-robes" means the rag-robe worn by the Teacher was received for the purpose of wearing.

"Speaking rightly would say" means whatever person one speaking rightly would describe with the qualities beginning with "the Blessed One's son," it is of me that one speaking rightly would say that; I am of such a kind. To this extent, the going forth has been purified by the Elder. For this is the intention here: Friend, one for whom no preceptor is known, no teacher - would such a one without a preceptor, without a teacher, a shaveling by a barber, one who took the ochre robe himself, gone to the reckoning of "one gone over to other sects," thus obtain the going out to meet him for a distance of three leagues, obtain the going forth or the full ordination by three exhortations, obtain the exchange of robes body to body? See how ill-spoken was the word of the nun Thullanandā. Having thus purified the going forth, now in order to roar the lion's roar with the six direct knowledges, he said beginning with "I indeed, friend." The remainder should be understood by the former method. The eleventh.

12. Commentary on the Paraṃmaraṇa Sutta

155. In the twelfth, "Truth-finder" means a being. "Because, friend, this is not connected with the goal" means, friend, this wrong view is not based upon the goal. "Not fundamental to the holy life" means it is not even the preliminary practice of the holy life of the path. "Because, friend, this is connected with the goal" means, friend, this meditation subject of the four truths is based upon the goal. "This is fundamental to the holy life" means this is the beginning, the preliminary practice of the holy life of the path. The twelfth.

13. Commentary on the Saddhammapatirūpaka Sutta

156. In the thirteenth, "became established through final knowledge" means they became established in arahantship. "Counterfeit of the Good Teaching" means there are two counterfeits of the Good Teaching: the counterfeit of the Good Teaching of achievement and the counterfeit of the Good Teaching of the Scriptures. Therein -

"Regarding light and knowledge, and regarding rapture one wavers;
Regarding tranquillity and happiness, by which the mind trembles.

"Regarding decision and exertion, and regarding presence one wavers;
And regarding adverting to equanimity, and regarding equanimity and attachment.

"These ten states, wisdom by which is mastered;
One becomes skilled in restlessness regarding phenomena, and does not go to
confusion."

This, being the impurity arisen from insight knowledge, is called the counterfeit of the Good Teaching of achievement. But that which has not been included in the three Councils - the Treatise on Elements, the Treatise on Objects, the Treatise on Foulness, the Treatise on Cases of Knowledge, and the Casket of True Knowledge - outside these five subjects of discussion, namely the Hidden Vinaya, the Hidden Vessantara, the Hidden Mahosadha, the Canon of Praise, the Canon of Aṅgulimāla, the Roar of Raṭṭhapāla, the Roar of Ālavaka, and the Canon of Vedalla - being not the word of the Buddha, is called the counterfeit of the Good Teaching of the Scriptures.

"Counterfeit gold" means ornaments made of brass prepared with a gold solution, gold-coloured in appearance. For at festival times people go to the market thinking "We shall buy ornamental goods." Then the shopkeepers say to them thus: "If you are desirous of ornaments, take these. For these are compact and colourful and inexpensive." They, having heard from them, thinking "These people speak reasonably; having adorned oneself with these, it is possible to celebrate the festival, and they are beautiful and inexpensive," take those and go. The gold merchandise, not being sold, has to be stored away and kept. Thus, when the counterfeit gold has arisen, that is said to disappear.

"Then there is the disappearance of the Good Teaching" means there is the disappearance of the threefold Good Teaching: the Good Teaching of achievement, the Good Teaching of practice, and the Good Teaching of the Scriptures. For at the time of the first enlightenment, monks were attainers of analytical knowledge. Then, as time went on, they were unable to attain analytical knowledge; they were possessors of the six direct knowledges. Thereafter, being unable to attain the six direct knowledges, they attained the three true knowledges. Now, as time goes on, being unable to attain the three true knowledges, they will attain merely the elimination of mental corruptions. Being unable even to attain that, the fruition of non-returning; being unable even to attain that, the fruition of once-returning; being unable even to attain that, the fruition of stream-entry. As time goes on, they will not be able to attain even the fruition of stream-entry. Then, when their insight, defiled by these impurities, will remain merely at the stage of having been begun, at that time the Good Teaching of achievement will be said to have disappeared.

For at the time of the first enlightenment, monks fulfilled the practice befitting the four analytical knowledges. As time goes on, being unable to do that, for the six direct knowledges; being unable even to do that, for the three true knowledges; being unable even to do that, for merely the fruition of arahantship. But as time goes on, being unable to fulfil the practice befitting arahantship, they will fulfil the practice befitting the fruition of non-returning; being unable even to do that, for the fruition of once-returning; being unable even to do that, for the fruition of stream-entry. But when, being unable to fulfil even the practice befitting the fruition of stream-entry, they will remain at merely the purity of morality, at that time the Good Teaching of practice will be said to have disappeared.

But as long as the three Canons of the Buddha's teaching exist, it is proper to say that the Dispensation has not disappeared. Let the three stand or not; even when the Canon of the higher teaching has disappeared, while the other two still stand, it should not be said that it has disappeared. Even when the two have disappeared and only the Canon of monastic discipline remains, even therein when the Chapters and the Supplement have disappeared and only the Twofold Analysis remains, even when the Great Monastic Discipline has disappeared and the two Pātimokkhas are still in use, the Dispensation has not disappeared. But when the two Pātimokkhas disappear, then there will be the disappearance of the Good Teaching of the Scriptures. When that has disappeared, the Dispensation is called disappeared. For when the Scriptures have disappeared, practice disappears; when practice has disappeared, achievement disappears. Why? For this learning of the Scriptures is a condition for practice, and practice for achievement. Thus, even more than practice, the Scriptures alone are the measure.

But was it not that in the time of the Perfectly Enlightened One Kassapa, a monk named Kapila who was not accomplished, thinking "I shall recite the Pātimokkha," having taken a fan and seated on the seat, asked "Are there any here who are practising?" Then, out of fear of him, even those for whom the Pātimokkha was in practice, without saying "We are practising," said "We are not practising." He put down the fan, rose from his seat and departed. At that time, did the Dispensation of the Perfectly Enlightened One retreat? Although it retreated, the Scriptures are however absolutely the measure. For just as when a great lake has a firm embankment, it should not be said that water will not remain; when there is water, it should not be said that lotuses and other flowers will not bloom; just so, when the three Canons of the Buddha's teaching exist, resembling the firm embankment of a great lake, it should not be said that there are no sons of good family who fulfil the practice, resembling the water in a great lake; when they exist, it should not be said that there are no noble persons such as stream-enterers and so on, like lotuses and other flowers in a great lake. Thus absolutely the Scriptures alone are the measure.

"The solid element" means the great earth, which is two hundred thousand and four myriads thick. "The liquid element" means the cosmic-cycle-destroying water that has risen from the earth up to the Subhakiṇḥa Brahma world. "The heat element" means the cosmic-cycle-destroying fire that has risen from the earth up to the Ābhassara Brahma world. "The air element" means the cosmic-cycle-destroying wind that has risen from the earth up to the Vehapphala Brahma world. For not even a single one among these is able to cause the Teacher's Dispensation to disappear; therefore he spoke thus. "Right here they arise" means just as rust that eats metal arises from the metal itself, so they arise in this very Dispensation of mine. "Foolish men" means hollow men.

In "sinks only by taking on cargo," here "by taking on" means by taking up, by seizing. "Sinks" means goes under. This is what is meant - Just as a boat that travels on water sinks by taking on cargo, so by the filling up of the Scriptures and so on, the disappearance of the Good Teaching does not occur. For when the Scriptures are declining, practice declines; when practice is declining, achievement declines. When

the Scriptures are being fulfilled, persons who bear the Scriptures fulfil the practice; those who fulfil the practice fulfil the achievement. Thus he shows that, like a new moon, when the Scriptures and so on are growing, my Dispensation grows indeed.

Now, showing those things by which there is both the disappearance and the presence of the Good Teaching, he said beginning with "five indeed" and so on. Therein, "degrading" means leading downward; the meaning is leading to a lower state. In the passage beginning with "disrespectful towards the Teacher," "disrespectful" means devoid of respect. "Not deferential" means without deference, without humble conduct. Therein, one who, while ascending the shrine courtyard, holds an umbrella, wears sandals, goes looking elsewhere while speaking in conversation - this one is called disrespectful towards the Teacher.

Whoever, when the hearing of the Teaching has been announced, sits surrounded by young novices, or does new construction work and so on, or while seated in the hall for hearing the Teaching sleeps, or sits distracted speaking about other things - this is called disrespectful towards the Teaching.

Whoever, having gone to attend upon an elder monk, sits down without paying homage, clutches the knees with hands or clutches the knees with cloth, or else makes other fidgeting with hands and feet, speaks uninvited in the presence of seniors - this is called disrespectful towards the Community.

But one who simply does not fulfil the three trainings is called disrespectful towards the training. One who does not produce the eight attainments, or else does not make an effort for the purpose of producing them, is called disrespectful towards concentration. The bright side should be understood by the reverse of what has been stated. The thirteenth.

The commentary on the Kassapa Connected Discourses is concluded.



ABOUT THIS TRANSLATION

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

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